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## The True Revolutionary War.

Independence of all tyrannies is realized only by dependence on the Divine Spirit. The case of revolution against bondage comes to this, that the outward world is to be reformed and renewed by the inward life. It is from a wrong spirit in men's inner life that wrong practices and institutions have been built up, and from a changed spirit in men must those idolatries and corruptions cease. It is vain to attack the outgrowths of a bad spirit directly, without changing from bad to good the spirit from which they proceed. Cut down the growth and another crop springs up from the same root. Supplant the corrupting root by the good seed and a harvest of blessing follows.

Christ, in the days of his flesh, we do not find protesting, striving or crying in the street against several errors and iniquities which nevertheless his spirit deeply suffered. He himself by his spirit was to be the world's great antidote to its evils, but he protested little against particular customs or institutions. He had many things to say, but neither the world nor the church could hear them. Nevertheless by the inner working of his Spirit he would afterwards through the ages eliminate those dispositions in man which were at the bottom of all such abuses and unrighteousness. His spirit should leaven the world with righteousness, but the weapons of his warfare against institutions should not be carnal.

And thus great revolutions in thought have occurred, the world knows not how. A reversed attitude of opinion on the right or wrong of many practices has been silently brought about, as Christ's inward light has gained a place, or his love won a majority of hearts. Enough of Christ's spiritual conquest of the world's maxims, superstitions, and in-

humanities has been shown, to give us confidence that, as his spirit proceeds to leaven the world, its errors in theology, in statecraft, in business, in industrial warfare, in rites and ceremonies, in worship, will disappear as darkness before the light. Even while we are clubbing at some of these things, our clubs sometimes seem to be passing through spectres of the past and we to fight as beating the air, because Christ's different mode of attack, has been subduing the outwardness by his own true inwardness. The victory which overcomes the world is rather the faith of the faithful. Cooperation with Him in getting for the world "a new heart and a new spirit," will soonest undermine the strongholds and warehouses of iniquity and the superstitions urged by priestcraft upon earth.

Shall we not, then, fight at wrong things in our country, in society, in the world? We must indeed seek to remove nuisances as workers of damage, even though they may crop up again. But the eradicating of their motive, so that they shall not re-appear, can be wrought only by the sword of the Spirit. In right authority errors should be testified against but Christ specially came that Truth should be testified for.

His witness for Truth withers down error faster than our sickles can hack at special growths. The Gospel, rather than individual nagging, remains to be the regenerating and saving power. And this does not mean the Gospel in everybody else but me, but in me first; the witness for truth allowed its thorough work in me first, showing the repentance towards God which I need, and the faith towards Jesus Christ which I need. Then am I placed in position for this service, even unto personal holiness. Let no lurking sin be suffered a lodging-place in me. Let the virtues and fruits of the spirit have free course in me, and with me. This means a change of spirit in the world to the extent of the leavening effect mine or thine. And if church tyranny, enslaving system and unspiritual ordinance and form are ever to be lived down and out by the life of Christ, that leavening life is of force among men only as it is of force in the individual; and thou and I are, each for himself and for Christ, that individual. Quickened with the spirit of Christ we are leaveners of surrounding conditions together with Him. Others may smite at products,

as if they were the seats of the evil, or maul with denunciations only to irritate; but the still small voice which reaches the witness in us and in others shall as an inner life work as the power of an endless life against the root and spring of evils.

## Our Missions to the World.

The following is taken from the *British Friend's* synopsis of Silvanus P. Thompson's address in London Yearly Meeting:—

He said we all rejoiced in the numerical progress of the Society small as this was. But there were at the same time serious losses going on,—largely because for many years we had been drifting, with no clear goal in sight. Had we still a mission for the world, and did those who joined us hold the vital principle that alone justified our existence? We lost whole families through worldliness and other causes; and did the gain at one end compensate for the loss at the other? Did our adherents rest upon the basic principle of the direct work of the Spirit on the souls of men? Other religious bodies stood for an institution, we for the principle. What George Fox found was the Light of Chr st vitalizing men from within. If we lost that principle, woe be it to our body. The degeneration of Quakerism set in when it began to be an institution instead of an inspiration; the squabbles and sectarianism that arose were over institutional matters. If we were to fulfil our mission we must take no narrow view, but receive gladly all who love Christ and put first in their lives the guiding principle of the Light of God.

Let us not be the slaves of words. The Inner Light was that of Jesus Christ himself, and whatever name we used we meant the same thing. Recently it was "opened" to him what the doctrine of the Trinity really meant. The word in the Creed translated "person" was "hypostasis," a manifestation or presentation; as when it is said in Hebrews "faith is the hypostasis of things hoped for." There were three manifestations of God: Father, Son, and Spirit. Might there not be more? It was the same God who moved in many ways, in conscience, in nature, in the New Testament as the historic Christ, in the Divine faculty in the soul to which He himself appeals. Let us open our eyes to this larger view, and recognize our true mission. What was required of us was obedience to the Christ within. We could appeal to those who are tired of metaphysics and insincerities, who find no light in creeds and institutions. Not for nothing had we been born or led into this particular Society. Our work was to proclaim an inward and spiritual atonement to God. What was wanted to-day was Christ,—the Christ within.

## From the North Carolina Mountain Country.

(Concluded from page 415, vol. 1xxix.)

Sixth Month Ist.—Our "Tryon Trio" had the culmination of experience here, in an all-day drive to and from the summit of a blue peak that sentinelled the village—a level stretch of five miles between Lynn was the first halting place, for here had lived the Southern Poet, Sidney Lanier; his last year on earth vainly hoping to gain health in this fine air. His was a brave heart, and we can rejoice that he exemplified his theory that life is more noble and calls forth the finer virtues when battling with adversity.

His rival, Walt Whitman, maintained that vigorous manhood is only to be admired, but in Lanier's essays we find many bold truths at Whitman, which were needed, thus disclosing that was the greater man, the purer soul.

Approaching the mountain, we passed a Central Industrial Institute, a modest frame house, closed for the present, but intended for white children, and established by an Ohio gentleman named Stearns, who has the good of the people at heart.

He owns a vast tract of land on the mountain-side, and resides up near its summit, in Log Cabin Inn, whither we were bound. On the way we began to climb by sharp zig-zags for two hours, pitying our horses so much that J. and I. walked most of the way, regaling ourselves with wild strawberries, drinking from the springs and gathering new flowers, cardinal birds flashing across the greenness, and lizards darting to hide themselves. At last we heard a roaring of water, and a fall three hundred feet in height made us pull out our cameras. It came down in two leaps, and our road crossed between these, then twisting through the pines, gave us vistas far out across the plains—King's mountain seventy-five miles away on the horizon, checkered with sunlight and shadow; a shower swooping far off in mist, and rare flowers all around us. Best of all the flame-colored azalea in masses that made the forest glow. The summit had a smooth road laid out with "town lots," that is, stakes in a dense wilderness. Log Cabin Inn being in a clearing, with an element of refinement, added to great simplicity.

An elderly gentleman from New York, in Knickerbockers, delighted us with his knowledge of botany. A lady, who writes for "Harper's Magazine," had her boy by her side. These, with the owner of the mountain, Stearns, made up our dinner party, and we were waited on by a Southern beauty, Bessie Stevenson, who had driven down to Tryon that morning and returned with provisions accompanied only by her dog. Her mother, a Charleston lady, had cooked us an excellent meal—chicken, fresh peas, a kind of short cake, crisp-like crackers, etc. Beside the parlor piano was an incubator, for fowls are an important item to such a household. The difficulty of keeping servants in so lonely a place has developed the ability and health of the Stevenson family, who came here as invalids two years ago. Our hostess plied me with questions concerning Friends, so I gave her many points regarding them.

I wish you could see the magnificent chestnut oaks around Tryon, but the vandals of commerce cut them for their bark only, and

stripping this off, leave the huge trunks to decay—crushing many a tiny blossom and impeding the paths. The plant called *Shortia* (mentioned by Michaux, but unnamed early in last century) and then sought in vain by botanists for ninety-eight years, is in this region. Asa Grey first and then Sargent had the joy of finding it in a meadow after long search. It resembles the *Pyrola* in flower, and the *Galax* in leaf. The latter plant we find in profusion, blooming in a white spike, somewhat like our little twisted orchid, *Spiranthes*. The *Galax* leaf, oval, purple and glossy, is gathered in the autumn and sold for decoration in our cities, the root not seeming to be injured. An invalid lady commenced the business, getting two dollars per hundred leaves, supporting herself thus, but could not retain the monopoly.

The laurel trunks amazed us by their size, sections in the museum measuring eleven inches in diameter. Professor Green, who made this collection of hard-woods, spoke of the bird's-eye maple, whose fine spots in the graining are thought to be caused by woodpeckers tapping the bark. No long-leaved pine are indigenous here, so the turpentine hunters traverse the middle of the state, and the poor, decaying trees tell there a sad tale of slow death.

I spent a morning at the colored school, a mile away "by the pawn," that meaning "pond" here; and they say "mounting" for mountain. The dialect in its soft drawl is very pronounced. I found the school perched on a wooded hill, a one-story, unpainted structure, no desks, but rows of benches, so few books, that many children had to use one. Ninety pupils had kept the young mulatto teacher busy. They sang some hymns and read a poem by Whittier, but finding they knew nothing of him or of Wm. Penn, I gave them a brief story of each, and then questioned them as to what I had said; lastly distributing some picture papers which a Northern school had sent. It is well not to destroy such papers at home, when they can thus be of service when mailed to the South or West.

"In the afternoon they came unto a land  
In which it seem'd always afternoon."

This verse chimed in our hearts, as we rode up the beautiful valley of the Pacolet River, overhung by great Laurels and *Rhododendrons*—fragrant with grape blossoms, and swamp azalea, pure white. Old plantations, with stately residences, embowered in fruit trees, still line the fertile meadows, and the curving roads reveal new vistas of the mountains enfolding all.

I am, cordially,  
H. P. MORRIS.

I wish my dear sons ever to remember that all they possess they hold as stewards, and they must use it for God's glory, not selfishly spending the income all on themselves, but remembering happiness is ennobled by making those around them happy. Always have an open hand—be kind to the poor. It was your mother's delight so to act; imitate her sweet example.

Would that I could bequeath to my dear sons, whom I love so much, the religion of their mother, as well as my own—the religion of the cross.—From the Will of a Philadelphian.

## A Testimony Concerning Margaret Brayton.

It hath been much upon my mind to write something by way of testimony respecting my dear departed sister, and trust under the Divine blessing it may be useful and helpful to others who may be similarly led.

She was born at Burgh-by-Sands, Cumberland, in 1849, of parents not in profession with Friends, who brought up their children in the observance of most of the rites and ceremonies of the established religion.

In her youthful days, through the visitations of Divine grace, she was given to feel the importance of a religious life. She became a frequent attender of Methodist meetings, and used to speak of having tender visitations and times of favor amongst them, until she felt the time had come to seek for a more inward and spiritual mode of worship, yet feeling nothing but love towards the Methodists, who had shown her much kindness and wished her to remain amongst them.

About this time, a minister in the Society of Friends came to reside in our village, and held meetings on First-days, which were often times of favor and greatly the means of establishing my beloved sister in the everlasting Truth. She continued a faithful, consistent Friend to the end. She felt the great importance of a life of self-denial and of entire conformity to the Lord's will. From a Divine requirement she gave up many superfluities in dress, and had to put on the Friends' garb, and also felt it her duty to say these and thus to a single person, so that through faithfulness she became a pattern of self-denial.

My dear sister knew what it was to pass through deep and hidden exercises and conflict of spirit. She used to say that at one time, when young in years, she felt the hand of the Lord was heavy upon her, and in her distress she covenanted that if He would be pleased to favor her once more with the light of his countenance, she would give up to whatever He required of her. I believe she kept this covenant.

After the death of our father, my sister and myself left our native village, and had reason to believe we were Divinely led to settle at Fritchley, Derbyshire. We were received into membership in the Society of Friends at Fritchley. Soon after this important step, my dear sister felt it her duty to speak to matters in the Meetings for Discipline, and being of a backward retiring disposition, services of this kind were a great cross to her, yet she would say (after services of this kind) it mattered not what she suffered, if she was only clear in the Divine sight.

Great was her concern that the way in which our worthy predecessors walked should be still abode in at the present day. She was concerned that none might be admitted members in the Society but such as were truly convinced of Friends' principles and likely to be examples to the flock. It was her firm belief that it was not the Lord's will that those precious testimonies which were given Friends to bear at the first were to be let fall, seeing those faithful standard bearers suffered so much in upholding them to the world; she knew what the cost had been to herself in bearing her cross in those things, and she also knew the satisfaction and peace resulting through obedience.



I have no wish in this writing to exalt the creature. She was what she was, through the race of God. She took a very lowly view of herself. She may be said to have possessed the ornament of a meek and quiet spirit; and notwithstanding the great mildness of her disposition, this was tempered with firmness and courage, by which she was enabled calmly to meet trials and difficulties before which one might have anticipated her gentle spirit would have shrunk.

My beloved sister felt much the increasing abuse of the first day of the week in shops being open and newspapers being sold, &c., on other days of the week, and when what is called the "Sunday Newspaper" found its way into Fritchley, it was a great disappointment to her, so that she sometimes spoke her mind about such things to others.

Another thing which gave her concern was the extreme way in which young people were unning after earthly pleasures. She felt that too eager pursuit after such things, must occupy the mind too much and unfit it for serious meditation.

If this should meet the eyes of some young years, I hope they will derive instruction from the perusal of it, and be enabled to set bounds to earthly pleasures and seek after something more enduring. My dear one of whom I write was perhaps younger than some of you, when she gave up things she once took delight in, being then about her eighteenth year.

She was greatly concerned for peace and unity in the Society, and that those things that tended to break the same might be kept out. I could say much more concerning her faithfulness to God and concern for Truth.

My dear sister is now beyond the reach of conflict where sorrow cannot come, and as she drew near the boundary of time, she was mercifully supported by the Everlasting arm of strength. She is gone, but I am left a little longer, a monument of the same mercy, although I am conscious of many deficiencies, yet I am enabled to say for the encouragement of others that it is no cunningly devised fable that we have followed, but a glorious reality to the saving knowledge of which I feel more and more that all should come.

As she lived in obedience to the Lord, so it appeared she was fitted and prepared for the solemn change. Her end came somewhat suddenly being only ill two weeks. When I told her the doctor had no hopes of her recovery, she took it so calmly, and told me she had often lately tried to see into the future, but all seemed closed, so that she thought her work was surely done. She said the only thing that gave her trouble was the thought of leaving me. I said, "thou must give me up." She lay in a sweet patient frame of mind, and so cheerful with those who came to see her. She quietly expired without any apparent suffering and was quite sensible within a few minutes of the last.

The Lord has seen meet to deprive me of my valuable companion and to take back that which He gave, but she was his own. The same Lord who enabled me to say in the moment of my greatest distress, when standing by her open grave, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

She died at Fritchley, Derby, on the eleventh of Second Month, 1904.

She was interred at Furnace, Derbyshire, on the fourteenth, after a very favored meeting.

Thy friend who wisheth the real welfare of all.  
HANNAH BRAYTON.

### "Outsiders."

This is a word often used by Friends when referring to people not members of our Society. I have frequently heard it unconsciously applied, in the presence of such, regarding ecclesiastical persons of their own class. "Is so-and-so a member?" "No," will be the reply, "he is only an outsider." Imagine the feelings possibly induced in the minds of attenders of our meetings, at hearing themselves, even in a kindly spirit, so designated. It is sometimes used by tender-spirited Friends who would not mean to hurt anyone; yet the easily used word may have a chilling effect upon some—not all—of God's sensitive children.

The writer, whilst having many things in speech to correct within himself, would encourage others to form the habit of saying for instance, "So-and-so is not a Friend;" or "he is an attender of meeting." Possibly, also, it would be well to avoid the use of the word "only." It seems to imply what really is not felt, that such people are not quite of our estate or grade spiritually. Maybe they are actually better.

When, on one hand we see the indifference of some Friends to their birth-right, and on the other, many not bearing our name doing noble work for Jesus, we sincerely may desire not to draw lines or use phraseology that to some may seem to be invidious. They, with ourselves, are the children of One Father, and with us are often members of the universal Church of Christ. This feeling will intensify our love for all men, and our expressions when referring to them will be correspondingly applied.

WM. C. ALLEN.

PHILADELPHIA, Fifth Mo. 28th, 1906.

JOHN WOOLMAN, understanding religion as an inward life "wherein the heart doth love and reverence God the Creator, and learn to exercise true justice and goodness not only toward all men but also toward the brute creatures"—lived his everyday life in the light of this belief. It was his sense of the universal love and justice of God that made the cause of slaves so dear to him. It was his "singleness of heart" which made him see the connection between the great evils that overshadowed men, and his own action in matters of daily custom. We may not feel called upon to follow him literally in some of these translations of belief into practice. But we can have nothing but love for the man who chose the steerage of a sailing vessel a hundred and fifty years ago, rather than have a share in the spirit which, through seeking wealth and luxury, makes oppression possible,—who went against his own interest in declining to write wills affecting slaves,—who had the courage to leave money with the rich Friends who entertained him, for the services of the slaves who waited upon him.—*Australian Friend.*

### Some Gleams from the Special Meetings.

During the past winter five appointed meetings for worship have been held under the sanction of Philadelphia Quarterly Meeting. The following report of the Committee appointed by the Quarterly Meeting to carry out this concern was commended to our membership generally as interesting and edifying.—

In carrying out the concern of the Quarterly Meeting for the appointment of some meetings for worship for our members and attenders, five meetings were held; all of them in the evening of week days, four of them in meeting houses in the city, and one at Haverford. These have, we believe, been seasons of favor, in which a precious solemnity was at times felt, wherein, we trust, living aspirations ascended to Him, whose presence is as a "crown of glory and a diadem of beauty" to rightly gathered religious assemblies.

In the silence which covered these gatherings the revival of that power we trust was experienced which Robert Barclay records that he felt in the silent assemblies of God's people in his day, by which the evil was weakened in him and the good raised up; and which so touched his heart that he hungered to know more and more of it, until he might feel himself perfectly redeemed.

We were reminded in one of these meetings of the testimony of the father of Robert Barclay, near the close of his life, concerning the blessed effects which the more perfect discovery of the day spring from on high had had upon himself and upon his family, in leading them out of darkness into the light of Him who declared, "I am the light of the world, He that followeth me shall not walk in darkness but shall have the light of Life."

Obedience to the manifestations of this light led to the gathering of our Society at its rise, as a distinct people.

It is not from any insufficiency of this day-spring from on high if we do not find ourselves dwelling on "walking in the light as He is in the light." He may surround our dwellings with the light of his spiritual day, when we will not draw aside our carnal curtains, or open the shutters which obstruct its entrance. By openness and obedience to his life and light as it shines unto us, we shall become children of the light and of the day.

Neither is it due to the Master-workman, if poor results of the service of his church and people appear. If we yield to Him only instruments that are unsound and unresponsive, or feebly dedicated to his use, what kind of results can we expect? "Ye are the body of Christ, and members in particular." If each particular member will come up to the help of the Lord as He would use him, He will enable his instruments with all needed qualities for the work of their day.

Yielding this individual faithfulness, members will find themselves helped from on high to put on the whole armor of God. They will need truth to gird them, righteousness for a breastplate, his preparation of their feet for bringing good tidings of peace, faith as a shield above all, and salvation as a helmet. And especially will the shield of faith quench the fiery darts aimed at our hearts in this our day—the burning cares of this world, that covetousness which pierces its subjects through with many sorrows, the insinuating doubt of

God's witness for truth in the heart, the brilliant shafts of destructive criticism, also of ridicule, the inroads of social ambitions, the pride of life, and the lust of the eye. All these darts are aimed at the soul's best life. Faith in Christ and his witness for truth will shield us from them. All this defensive armor will cover him who will be obedient to use that one weapon for action, "the sword of the spirit, which is the word of God," given him for execution against the enemies of truth. This living and effective word of God is best heard in a childlike and confiding state of heart, in the silence of all flesh. "Speak, Lord, for thy servant heareth," is the response, not only of the beginner but of the ripest Christian also. That speaking will cease if we do not harken. And let it be the speaking of the Lord for which we look and wait and not the voice of a man instead. If our cry is to a human leader, "Speak thou unto us, let not God speak," we are but preparing a way for that famine of which the prophet spoke, "not a famine of bread, nor a thirst for water but of hearing the words of the Lord."

And although afflictions and trials will be met with by individuals yet as they are obedient to the discoveries of the light of life they are favored with a precious sense of being owned by Him as his children, by which they are supported and animated to press on in their heavenward journey.

### Restores Burned Records.

Two professors of the University of California have discovered a chemical process by which they are able to restore burned documents such as notes, ledgers and insurance policies. Documents which are no longer decipherable, and which crumble into ashes in ordinary hands, are by this new process restored sufficiently to enable a perfect copy to be made.

The restoration is made one leaf or sheet at a time, and the inventors are working night and day in the transcript of valuable papers destroyed in the San Francisco fire. The documents thus restored are not durable, but last long enough to have a copy made.

The courts are expected to recognize these transcripts as legal. The chemical formula which works this wonder is a carefully guarded secret.—*Popular Mechanics*.

**THE INWARD LIGHT.**—The universality of the Inward Light is the basis of universal responsibility for beliefs. No one needs to believe that which is false. Everyone may know as much truth as is requisite for him. Not all will have equal knowledge, for while the light shines in all, all eyes are not equally strong. But I love to think, as I may, that those who are in heathen lands, and those who are shut out of religious privileges, and those who have learned to hate the churches because of some hard and cruel teaching they may have heard there, may still find the Truth. The brightest light is within themselves. If any are really heathenish and irreligious it is not merely because they have never heard of Christ, or do not know the Bible, or have turned away from the churches, but because they do not use the light within which all have.—*Bradford*.

### CONSOLATION.

Beside the dead I knelt for prayer,  
And felt a presence as I prayed.  
Lo! it was Jesus standing there,  
He smiled—"Be not afraid!"

"Lord, thou hast conquered death, we know;  
Restore again to life," I said;  
"This one who died an hour ago."  
He smiled—"She is not dead!"

"Asleep, then, as thyself didst say.  
Yet thou canst lift the lids that keep  
Her prisoned eyes from ours away."  
He smiled—"She doth not sleep."

"Nay, then, though happily she do wake,  
And look upon some fairer dawn,  
Restore her to our hearts that ache,"  
He smiled—"She is not gone."

"Yet our beloved seem so far,  
The while we yearn to feel them near,  
Albeit with thee we trust they are."  
He smiled—"And I am here!"

"Dear Lord, how shall we know that they  
Still walk unseen with us and thee,  
Nor sleep, nor wander far away?"  
He smiled—"Abide in me!"

ROSSITER RAYMOND.

### The Auction of a Soul.

"How much am I offered for this human soul? How much for a soul? How much for a soul?" Such were the words by which Rowland Hill won back to himself the wandering eyes of the crowd which had come to hear him preach in the fields. While he was preaching, Lady Anna Erskine had been drawn near in her carriage, and, wishing to hear the famous preacher, she had ordered her coachman to draw up as near to the rude stand he used as a pulpit as possible. Seeing a vacant place behind the stand the driver urged his horses thither. The splendor of the carriage and the fine dress of its occupants of course drew the eyes of the crowd from the preacher, and he soon discovered the cause of the diversion. Then came to him the inspiration for one of those eccentric deeds of holy daring for which he was so famous. Turning his back on the crowd in front, and looking straight at the crowd that surged about the carriage of the opulent lover of pleasure, he lifted his voice and cried:

"Hear ye! I summons you to the public auction of a soul. I have here a lady and her equipage to expose to public sale. Her carriage I count as worth not much; the lady is the principal object of this vendue and she is precious because she has a soul, and it is that soul I now desire to dispose of at public auction. Come now, what will ye bid for a soul?"

"Do you hear? What am I offered for this human soul? How much for a soul? Does no one bid? Yes, I have a bidder. It is the World. Well, what will you give? Do you hear the bid? The World says he will give for her riches and honor and pleasure. But is that all that she is worth? Is that all I am bid for a human soul? It is not enough. Thou shalt not have her for that. She is worth far more, for when the riches are corrupted and the honor mildeyed, and the pleasures of this world melted like the snow, she will yet live and pine for greater things. Stand back, oh, World, I reject thy bid.

"Ha! here is another bidder. I know thee!

Thou art the devil. Well, what dost thou offer? What! you have no more to offer than that? Ay, have you no more wit than to offer that? Why, thou outcast of heaven, that is an old bid, and a rejected bid and will not serve thee now. Did you hear what the devil bid? 'The kingdoms of the world and the glory of them.' Bahl the passing centuries should have made thee wiser. The bid is rejected; she is worth far more than that, for she will continue to exist when the kingdom of the earth and the glory of them shall have long passed from the memory of men. Away! thou canst not have her. Go back to thy pit and heat it for those who have sold themselves to thee, but this soul thou canst not have.

"Glory! Listen! Do you hear his voice? I knew He would bid! Do you know who this latest bidder is? Why, He is the Lord Jesus Christ! Let me dare to ask thee what thou dost bid, my Lord. Hallelujah! Did you hear that? He says He will give grace here, and glory hereafter, an inheritance incorruptible and undefiled, and that fadeeth not away. Lord, Lord, it was just as I expected. I knew that wouldst outbid all the rest. Thy bid I receive for her. I place her at Thy disposal. She is thine, Lord, sold to thee at public auction. Do with her what seemeth good unto Thee."

And then the strange preacher looked into the pale face of the woman, who trembled and shook with emotion, astonishment and terror before him, and said: "My lady, my lady, do you object to this bargain? Remember you are not your own, I have sold you this day to Jesus Christ. You are his property from this time henceforth and forevermore. Heaven and earth here attest this sale of yourself to God, dare you withdraw from this solemn, glorious purchase?"

She did not dare. It was God's strange way to introduce her soul unto himself. This strange and terrifying appeal and auction of her soul was blessed of God to her conversion, and she became one of the most earnest supporters of Lady Huntingdon in her work.

The auction of souls goes on in the world. Not so publicly, perchance, is the vendue conducted, but the sale goes on, the bidders are the same—the world, the devil, the Christ.

To whom goes your soul? Oh, brother, sister, attend to this matter. Become not the property of the world nor of the devil. Be thou the Lord's, admit to Him and almsk that thou art the purchase of his blood.

GEO. T. LEMMON.

RELIGION is nothing if it be not the vita act by which the entire mind seeks to save itself by clinging to the principal from which it draws its life. This act is prayer, by which term I understand no vain exercise of words no mere repetition of certain sacred formulæ but the very movement itself of the soul, putting itself in a personal relation of contact with the mysterious power of which it feels the presence—it may be even before it has a name by which to call it. Wherever this in terror prayer is lacking, there is no religion whenever, on the other hand, this prayer rises and stirs the soul, even in the absence of forms or of doctrines, we have the living religion.—*James's "Varieties of Religious Experience."*



"What if the earth is hiding  
Her old faiths long outworn?  
What is it to the changeless truth  
That yours shall fall in turn?"

"What if the o'er-turned altar,  
Lays bare the ancient lie?  
What if the dreams and legends  
Of the world's childhood die?"

"Have ye not still my witness  
Within yourselves always?  
My hand that on the keys of life  
For bliss or bale I lay?"

"Still in perpetual judgment  
I hold assize within,  
With sure reward for holiness  
And dread rebuke for sin.

"A Light, a Guide, a Warning,  
A Presence ever near,  
Through the deep silence of the flesh  
I reach the inward ear."

—Whittier: "Vision of Echarod."

### Peace.

Peace is the principle most generally associated with Friends by the world at large. It is a magnificent principle to have stood for through all those centuries when peace and Christianity had hardly begun to be connected in men's minds, in spite of the plain teachings of Christ in regard to it. We can little calculate how much the unflinching faithfulness and devotion of the Friends to this principle has influenced the world, and helped to bring about that strong sentiment for peace, which is so general among thinking classes to-day.

Andrew D. White, in discussing with a Friend, recently, some phases of peace and the Quaker attitude toward it, said, in a laughing way, "My wife is a Quaker, and I tell her I am more of a peace man than she is."

This may represent, rather closely, the present state of affairs. Our mantle is, perhaps, falling on others, who are seeking to carry out this principle more strenuously than we ourselves; or it may be better to say that the world is coming to appreciate, and to help us to live up to this ideal, for which our Society has always stood. The International Conferences at The Hague, the Mohonk Conferences and many peace associations are making rapid strides toward doing away with war. The article by Benjamin F. Trueblood in the *Atlantic Monthly* for Sixth Month, on "The Hague Conferences and the Future of Arbitration," certainly gives a most hopeful view. These conferences are met at every step by practical difficulties, and it is the duty of Friends to take the most advanced ground, and to show, if possible, in what way to overcome these difficulties.

The work that is being done for peace along educational lines is of great value. Our chief hope lies, of course, with the children. But in many of the schools there is much that remains to be done. Take, for instance, such an advanced school as the Horace Mann, in New York. In the kindergarten department the children are taught at thanksgiving time the love and care of the Father in providing food and clothing for his children. At Christmas they learn of the gentle Christ-child who came to bring peace on earth and good-will toward men; loving kindness toward others, unselfishness and gentleness are emphasized,

and we feel that the Christian character is being beautifully developed.

But after Christmas, preparations are soon begun to celebrate Washington's birth-day. The soldier's life is dwelt upon, swords and guns are made, companies are drilled, mock battles are fought, and so-called patriotism is instilled. After Washington's birth-day comes Easter, at which time the gentle spirit of Christ in the heart is associated with the springing up of the beautiful flowers and leaves. Decoration day is next, with the military spirit again uppermost.

The aim of the kindergarten is, of course, to impress the children with the ideal in the soldier's life—the bravery, and heroism, and chivalry, and devotion to country which the ideal military life should bring out.

Personally, I do not believe that these are the qualities that most impress the average boy—the actual conflict of battle, the killing, and the downing of an enemy, are naturally his chief delight, and can but increase that spirit of strife, which is too strong already in the best of us.

If, in one of the most advanced schools of our country, we find this mixture of the carnal and spiritual, what are we to expect of the others? Until our schools are brought to see the inconsistency of such methods as these, and to teach the children that humanity is above country, that the love of the flags of all nations is higher than the petty jingoism about our own, we cannot hope for a broader attitude on the part of men and women.

I would not belittle in the child's mind the true love of our country—it is strong in the hearts of every one of us—but I would not have it emphasized out of proportion to the love they owe every other country. If they are taught to feel that all men are brothers, occupying different sections of the earth's surface, it will become more and more difficult to arouse that spirit of antagonism and bitterness which so readily leads to war.

It is interesting to learn, in connection with any of these strongholds of the Society, just what George Fox and the early Friends said about it. This seems to have been one of the teachings of Christ that George Fox accepted with absolute singleness of soul, and, as in so many other things, he went right to the root of the matter. At the time when he was released from the Derby House of Correction, and the soldiers wanted to make him captain over them, he said: "I told them I knew whence all wars arose, even from the lusts, according to James's doctrine; and that I lived in the virtue of that life and power that took away the occasion of all wars. Yet they courted me to accept of their offer, and thought I did but compliment them. But I told them it was come into the covenant of peace, which was before wars and strifes were."

This, then, is the vital thing, to take out of the heart the occasion for all war or strife. The individual soul must come under the power of that spirit of love which will make all strife impossible. This state of the soul grows out of what might be called another phase of the subject, the peace of the soul with God.

From a belief that between the soul and God there need be no intermediary, it followed that the soul could come into such close union with God that it would be wholly filled with

spiritual strength and power, and against a soul thus imbued, no carnal thoughts, no worldly lusts or ambitions, no temporal fears, could long prevail. It was into this spiritual state that George Fox finally came. It was by no easy road, but out of the struggles that preceded it, a soul encouraged, able to impart to fifty thousand souls a marvellous message of peace. And this message brought into the individual lives that self-control, that dignity and repose, that emancipation from the thralldom of material things, that true refinement and beauty of spirit which have always characterized Friends. But to the early Friends, at least, it was not a message that brought inaction, rather it brought to each heart a burning desire to share the glory and joy of its experience.

I feel very strongly that one of the most important messages we, as Friends, have for the world to-day, is one of peace, particularly the possibility of this inward peace of the soul. At no time in our history has there been more religious unrest, more striving for material possessions and sensuous pleasures which do not satisfy. The world craves a simple message of the infinite love of the Father for his children, which will bring to the soul that "peace which passeth all understanding." Let us be faithful message-bearers.

BERTHA TIERNEY UFFORD.

NEW YORK, Sixth Month, 1906.

### Two Religious Leaders on George Fox.

Dr. Westcott, Bishop of Durham, spoke thus of George Fox in Westminster Abbey:

"We may think that many of the details on which he laid stress were trivial, but in spite of any infirmity and disproportion, he was able to shape a character in those who followed him, which, for independence, for truthfulness, for vigor, for courage, for purity, is unsurpassed in the records of Christian endeavor."

Dr. P. T. Forsythe, principal of Hackney Theological College, chairman of the Congregational Union of England and Wales, 1905, after describing the beautiful view from Lancaster Castle, says of George Fox:

"We went down from the roof and visited the dungeons. When we came to one of them, our guide said, 'This is where George Fox was confined.' All of a sudden I felt a kind of fear. I felt I was on holy ground, the walls were holy, and it was holy dimness that crept around. If George Fox lay days and nights here, then somebody had been here far greater and grander than he. George was a man who spoke much with Jesus, and who saw and heard Jesus as it is given to few either to hear or see. If George Fox lay here in the dark, it was not dark for him. Jesus had been here. These windowless walls had shone once as the sun shines not on the sunniest hills. To George Fox there had been a Light in that cell such as never was upon sea or land. He was one of the men who were much in prison, and who were haunted, absolutely haunted with glory, and filled with the Light of men. We are freer to-day because of George's prisons, and his prisons were more bright and open to him than most men's liberty, because of the visitation of Jesus to his soul."

## Letter from Joseph Elkinton.

EDINBORO, Fourth Month 20, 1906.

[We now return to these letters, having given precedence to his latter correspondence respecting Dublin and London Yearly Meetings.—Ed.]

When tramping over the beautiful hills of Derbysire, a friend who was informed concerning the geological formation of that part of England, drew my attention to the glacial moraine that marked the limit of the glaciers which brought the granite from Cumberland and even Scotland.

And, a little later, when we were spending a few days among the lakes of Lancashire, the position of the dales and turns which make that district a haven of rest and peace to the traveler, it seemed as if the glaciers must have formed these valleys on their southern course. However that may be, Windermere, Coniston and Esthwaite lakes lie nearly parallel, with such views from the separating ridges as one cannot easily forget.

The weather was almost perfect and we thoroughly enjoyed visiting some of the old landmarks. At Hawkeshead, some six miles south of Ambleside, we found an old hall of justice, built in the eighth or ninth century by Haakon I., who came over from Scandinavia and conquered this part of the British Isles, and settled at this picturesque place near Esthwaite Lake. In walking through this ample chamber, now used for storing hay, our minds could but struggle with the conflicts of a millennium, for in this court-room hundreds of human lives met their fate and we were shown the hill near by where the gallows once stood.

This ancient Court-house was entirely intact as also the warden's lodge within a few feet of it, the occupant of which showed us a section of its wall some feet through.

In the Twelfth Century, Furness Abbey, below Ulverstone, was built by a reformed order of Benedictine Monks, to whom all this country was given and they used this Hall of Justice in connection with their Abbey, twenty miles distant.

Passing down to the middle of the Seventeenth Century we find this neighborhood supplied a large proportion of the first generation of Ministering Friends, who were so active in spreading the views of George Fox and his collaborators in the North of England. As we looked into some of their homes, so destitute of any of our modern conveniences, we could understand how they were trained from infancy to endure hardness as good soldiers of Jesus Christ, when they frequently and for years together, were confined in stone prisons without sufficient heat or food.

Colthouse Meeting-house bears the date of 1688 and we had evidence of spiritual life among those who are still wont to gather there on a First-day morning. Several young Friends who were walking through this district during the Easter holidays were present and contributed to the solemnity and instruction of the meetings held on the 18th instant. This movement to present the spiritual views of Quakerism to the people is exceedingly interesting and promising, according to its exercise in right authority.

A teacher from Bootham School in York,

addressed those assembled in the afternoon most suitably on "The need of Christ to-day."

The previous Sixth-day we all went to a meeting-house built in 1725 for the sole purpose of holding Monthly Meetings. As Friends were so widely scattered among the lakes they decided to select a central location for this purpose. If our dear friends at home could have joined us in this pilgrimage of seven miles to Rook How, surely they would have imbibed something of the charm of these hills and dales with daffodils growing wild upon the sheep pastures.

The stone floor of huge flags with the small windows contrasted greatly with our modern structures for public worship. After the first meeting we had lunch in the yard under a great fir tree whose trunk was covered with ivy, and then an excellent address on "The meaning of Christianity," from the standpoint of Quakerism.

Swarthmore Hall was visited and the rooms in which George Fox held his meetings and also lodged, are in a fair state of preservation; even the loft, where soldiers were quartered in Judge Fell's time, seemed ample and ready to be occupied.

The outside condition of the premises is rather unattractive and Friends ought to rescue this cradle of Quakerism from neglect.

Swarthmore Hall with many other mansions of that early period on the Scottish frontier got the name of hall, because a number of men were expected to be kept in readiness to start at the call of their chief to meet and drive away the moss troopers and other brigands who would come over the sands of the Solway Firth when the tide was out, in order to capture the cattle and take them across the shallow water.

When a covered dish was placed upon the table of a certain chief with a pair of spurs in it, that was understood to say more beef must be brought from the English side of the Firth; and forthwith an expedition was undertaken.

By long training the moss troopers became so expert at running their horses over the peat bogs at places where the moss had accumulated they could readily escape their pursuers.

As we spent a few days with our beloved friend Richard B. Brockbank overlooking the Solway Firth and listening to him telling of these scenes and stories of prowess, in the past, they seemed again enacted before our eyes. The villages along this shore are all built so that huge gates at either end could be quickly shut when the herds were protected from their raiders.

From an elevation of two hundred and fifty feet we had a grand view of the fields and water, and could easily imagine the troopers appearing a little above the meeting-house in the quaint village of Allonby on the coast, and sweeping over the green meadows gathering all the cattle and sheep they could drive before them and then, at the bugle call from the chieftain's castle, fleeing from the English yeomen.

The Earl of Carlisle, whose business it was to protect his tenants from these raids, told Charles I. that the Quakers had done more to make respectable citizens of the Moss Troopers than all his soldiers.

One of the King's Troopers was very kindly disposed toward Friends and offered his house to them as a meeting place until his chief told him that he would confiscate his property if he did not keep himself and those under him in readiness to respond to his call.

We need not suppose all the capturing was done on one side of the Firth, as human nature is and always has been pretty equally distributed among men.

A deed has been found which conditioned the building of a new village upon giving satisfaction to the Queen (Elizabeth) that its form would protect the flocks as before stated. How little we know of the difficulties of existence in those days! This has been brought home to us most vividly as we visited to-day the Edinburgh Castle and were told of the terrible sieges which that stronghold has witnessed. The chapel of Queen Margaret is still intact, built in 1093, and the Banqueting Hall is one of the finest in the realm. The private apartments of Mary Queen of Scots are shown to visitors. They seemed very cramped in comparison with those at the Holyrood Palace.

We were shown the burial ground at Grey Friars, near the Castle, where 18,000 Covenanters were executed in the time of Charles II., including 100 noblemen with many ministers and other noble martyrs.

The house in which John Knox lived is near the Old Grey friars church, where he delivered his last sermon and where Charles I. attempted to introduce the Bishop's Surplice in 1638 and the National Covenant was signed.

The Scotch still show their devotion to Sir Walter Scott and Robert Louis Stevenson and are justly proud of this historic city with its University.

Affectionately your friend, J. E.

"WHEN I lived among the Dakotas," said Major Cicero Newell, of Seattle, Wash., "I found men who, like Buddha, gave seven years of their lives to prayer and fastings that they might become pure in the sight of God, or the Great Spirit, as they call the Being. \* \* \* These Indians believe that they can get the word direct from God, or the Great Spirit, the same as the wise men are seers of old used to do."—Record-Herald.

In one of his meetings in Wales Eva Roberts said, "It is not enough to put every thing wrong out of your lives. You must put something right and good into the places left vacant."

He would not let them sing. He said it was no time for singing. Instead he asked them all to bow in silence, and while he put questions, each answered them to God. It was a most impressive moment. Not a sound broke the stillness save the voice of the preacher, asking if they would give up sin and make reparation for wrong and serve God with good works.

The sun of declining day shone in on the multitude, and it looked like a flower garden in summer. But the flowers in this garden were dew-tipped with the tears of sympathy and deep contrition, and as they streamed of the place in silence, it seemed as if the voice of Infinite Power had indeed said something to their hearts.



### Science and Industry.

One step and then another,  
And then the longest walk is ended;  
One stitch and then another,  
And the longest rent is mended;  
One brick upon another,  
And the highest wall is made;  
One flake upon another,  
And the deepest snow is laid.

So the little coral workers,  
By their slow but constant motion,  
Have built those pretty islands,  
In the distant, dark blue ocean;  
And the noblest undertakings,  
Man's wisdom hath conceived  
By oft-repeated efforts  
Have been patiently achieved.

By the development of small holdings and the careful cultivation of the soil, the kingdom of Wurttemberg has in forty years been converted from one of the poorest countries in Europe into one of the most prosperous.

The native oyster found on our Pacific coast is about one-fourth the size of an Atlantic yster. Many carloads of eastern oysters have been shipped and planted in Puget Sound and along the California coast. Some of the beds are just beginning to produce, with encouraging results.

DR. PIUTTI, who has analyzed the ashes and spalls which were scattered over the farms and vineyards near Mount Vesuvius during the recent eruption, reports that the strata which over the fields on the slopes contain a large proportion of phosphates, and that every hectare of Vesuvian land has been benefited by the fall of 1,250 kilos of phosphoric acid, the principal component of all good fertilizers.

As the average passenger steamer when under full headway cannot be stopped in much less than a mile, whenever a passenger falls overboard it is important that the spot in the water should be marked, that a crew in boat cutting back may know where to look for him. This is now made possible by a marine torch, or signal light, that bursts into a brilliant flame the instant it touches the water, and the signal burns on the water for an hour.

**THINGS MADE FROM MILK.**—The writer received something of a shock the other day, when, after making what he considered a very new break in a local billiard match, he was informed by an interested onlooker that what he had been playing with was not a billiard ball but a quart of skimmed milk. There was no disputing the fact, either, for the intelligent gentleman was able to prove his assertion on the highest scientific authority. He had, moreover, given the subject careful study, and was prepared to state the process through which a quart (or it might have been a gallon) of milk from which the cream had been abstracted passed before settling down in the useful capacity of a billiard ball.

"Milkstone, or galalith, or petrified milk," he said, "is milk subjected to chemical process, by means of which the casein is precipitated as a yellowish brown powder. This powder is mixed with formalin, and thereby a ornlike product is formed called milkstone. With various admixtures this substance forms

a substitute for a hundred useful materials, such as ivory, celluloid, marble, hard rubber and even amber. There is no limit to the number of useful articles which can be made from galalith, and they include almost everything from cigarette holders to martial pieces. Piano keys are now seldom made of real ivory except in the case of the more expensive instruments. This is rather remarkable when one remembers that from a single elephant's tusk no fewer than ninety-six sets of keys have been cut. However, galalith is now the best substitute for ivory that we have, for it is smooth to the touch, retains an excellent color and, unlike celluloid, is proof against fire.

"Perhaps you are unaware that every year in Vienna there is held a kind of festival that is called 'Creamery Day,' and which has its usefulness in demonstrating the very latest achievements in dairy products. A couple of years ago on 'Creamery Day,' Maximilian Ripper, assistant at the chemical agricultural experiment station, delivered a lecture on 'skimmed milk,' which was attended by scientists from all parts of the country.

"M. Ripper stated that the skimmed milk is now used for a thousand different purposes—for the manufacture of sugar of milk, as food for many animals besides pigs, and for a delicious beverage poetically called 'milk champagne,' which is skimmed milk mixed with fruit juices and impregnated with carbonic acid. A rather large percentage of skimmed milk is also separated into its component parts' which are then worked up. The 'casein' serves for the manufacture of cheese, also for glue, putty and other substances. But all these different uses of skimmed milk did not solve the question favorably until the invention of galalith, which is just the material scientists have been waiting for during the last quarter of a century. The insolubility of galalith, its easy working, elasticity, and proof against fire makes it a very desirable product.

"In Austria something like 10,000 quarts of skimmed milk are used daily for the purpose of making galalith, and the industry is largely on the increase. Factories have been erected for turning galalith into all sorts of useful objects, and its great strength even allows it to be used in place of stone and marble. You could build a house of milk if you liked, and it would be as strong and lasting as though made of Aberdeen granite. Moreover, all the fittings could be made of the same substance, and they would outlive the finest ordinary material that was ever constructed."—*Tid Bits.*

How many bones in the human face?  
Fourteen, when they are all in place.  
How many bones in the cranium?  
Eight, unless you've mislaid some.  
How many bones in the ear are found?  
Three in each, to catch the sound.  
How many bones are in the spine?  
Twenty-four, like a clustering vine.  
How many bones in the chest are found?  
Twenty-four ribs, to the sternum bound.  
How many bones in the shoulder bind?  
Two in each—one before, one behind.  
How many bones are in the arm?  
The top has one; and two the forearm.  
How many bones are in the wrist?  
Eight, if none of them is missed.  
How many bones in the palm of the hand?  
Five in the palm, pray understand.  
How many bones in the fingers ten?

Twelve bones, plus two and repeat again.  
How many bones are in the hip?  
One in each where the femurs slip.  
With sacrum and coccyx, too, to brace  
And keep the pelvis all in place.  
How many bones are in the thigh?  
One in each, and deep they lie.  
How many bones are in the knee?  
One, the patella, plain to see.  
How many bones are in the shin?  
Two in each, and well bound in.  
How many bones in the ankle strong?  
Seven in each, but none is long.  
How many bones in the ball of the foot?  
Five in each as the palms were put.  
How many bones in the toes, all told?  
Just twenty-eight, like the fingers hold.  
There's a bone at the root of the tongue to add.  
And sesamoids eight, to what you had.  
Now, adding them all, 'tis plainly seen  
That the total number is 214;  
And in the mouth we clearly view  
Teeth, upper and under, thirty-two.

It was not what the person said, but how he said it that it became in him the strength and power of a new life. Other men may be more brilliant or more learned; but this man has the secret of power—a spiritual force is acting through him. No man can read Whitefield's sermons now, they appear commonplace and visionless—they are the letter without the man. What is there in the man? Nothing!! You might as well interrogate an electric wire. What comes through the man?—that is another question the power of God.—*S. Ellis, Australian Friend.*

### Bodies Bearing the Name of Friends.

Walter L. Moore is for three weeks in the present month, in association with Friends and their meeting at Pocono Manor, Pa.

Pocono Manor Meeting on last First-day, the 8th had the company of Walter L. Moore and Edwin P. Sewell, the attendance being about one hundred.

John B. Garrett and Joel Cadbury attended the meeting for worship at Woodbury, New Jersey, last First-day morning, the 8th inst. They also appointed a public meeting for worship to be held in the Woodbury Meeting-House the same afternoon at four o'clock.

The return of William Evans and John G. Haines from their visit to the Doukhobors on the 30th ult. could not be recorded by us in an earlier number. General sympathy with William Evans will now be felt in the loss of his sister, ELIZABETH R. EVANS, long a valued minister in our religious Society, whose death occurred on the 3rd instant.

An American edition of Henry W. Fry's pamphlet No. 1, on *The Inward Light*, has lately appeared, printed by The Leeds & Biddle Co., 1026 Filbert street, Philadelphia, at ten cents for single copies. Henry W. Fry has lately been with those under the name of Friends in Chicago and in Richmond, traveling with a concern to awaken interest in and promote an examination of early Friends' principles.

An edition of the revised translation into German of Dymond's Essay on war has been received at the Friends' Book Store, 304 Arch Street, Philadelphia, within a few days. It is based on a German edition formerly published by the Mennonite Publishing House at Elkhart, Ind. Charles F. Brede having revised it, and attended to the proof reading. The Mennonite House has not printed it for a few years past and in order to keep up the stock of it in the Book Store, it

seemed needful to issue an edition of it ourselves. A prefatory note gives credit to the Mennonite issue.

On First-day, the first of this month, being the week following the meetings at Tuckerton, New Jersey, of which an account was given in our last number, the meeting at that place was attended by fifty or more persons, of whom nearly twenty were Friends. It proved a precious season of spiritual worship. John B. Garrett and Joel Cadbury traveling with minutes for religious service in those parts were among the number. The recent removal to Tuckerton of a Friends' family, including two recent graduates of Westtown School, was a cheering indication of the possibilities opening before this community of Friends. The helpfulness of the recent Conference was also apparent.

A meeting for worship called at the request of John B. Garrett, was held at Barnegat, New Jersey on the afternoon of Seventh-day, Sixth Month, 30th, and notwithstanding the temperature ranged well up in the nineties was attended by about thirty persons. His companion Joel Cadbury was present, also J. Henry Bartlett, who came from Tuckerton, twelve miles distant. The number of Friends remaining in this once prosperous community of our membership is reduced very low, and regular meetings are no longer held; but a disposition is shown to respond whenever ministering Friends request attendance, and there are indications that some in early and middle life would be glad to be joined with us in membership, and might help to revive an interest in the doctrines and simple life of Friends.

#### SUMMARY OF EVENTS.

UNITED STATES.—A new naturalization law lately passed goes into effect on Tenth Month 1st and contains provisions intended to prevent the too hasty admission of aliens to citizenship in this country. One of which is the requirement that the intending citizen shall be able to speak the English language before being naturalized. Another is the provision that the prospective citizens shall declare his intention to remain in this country. The purposes of this is to prevent the naturalization of aliens who intend to return to their native country to claim certain immunities, a practice that has led in the past to serious diplomatic controversies.

The passage of the Act of Congress, reserving the tax upon alcohol, when made undrinkable by the addition of certain chemicals, is believed to open a new era in the industrial world. Alcohol thus "denatured" is considered to be a perfect substitute as fuel for coal, wood and petroleum. It may be made from potatoes, beets, corn, corn stalks, and a waste product from the manufacture of cane sugar. It has been estimated that from the last mentioned material, a crude alcohol may be made for 10 cents a gallon. Lamps burning alcohol have been equipped with Welsbach burners which give out light at a much less cost than by electricity.

The total number of lava ejected by the late Congress is given officially as 3369, while the Fifty-eighth Congress, in both its first and second sessions, ejected a total of 2290. There are exclusive of public and private residences, of which there were fifty-four enacted at the sessions just closed and thirty-nine in the two sessions of the preceding Congresses.

A dispatch from Chicago states that John D. Rockefeller has purchased from the University of Chicago probably the most extensive collection of fossils and minerals in existence in the country. This, with the numerous other groups now in the possession of the university, gives the institution what is believed to be the most valuable aggregation of paleozoic fossils in the United States. The collection, was gathered by the late Professor Hall, who for more than fifty years was State Geologist of New York.

The directors of the Pennsylvania Railroad Company have unanimously adopted the recommendations of a Committee to the effect that Pennsylvania Railroad officers and employees holding coal stock must, prior to their immediate resignation, refrain from making such investments as might prejudice or affect the interests of the company or its service to the public. The report of the Committee says that it will investigate everything that may be brought to its attention concern-

ing the conduct of any officer or employee, or the performance by the company of its duties to the public. No dereliction will be condoned. The Committee pledges, also, that every officer and employee who has failed in the performance of the duty will be properly dealt with.

Twelve members of the Philadelphia Ice Exchange, and the manager here of the American Ice Company have been held under \$1,500 bail each for court by Magistrate Eleebrown. The charge was criminal conspiracy to raise the price of ice in restraint of trade.

It is stated that Pennsylvania now owns 800,000 acres of land set apart for forestry reservation purposes, all of which was acquired at an average cost of \$2.10 per acre. It is stated that the trustees of the State Hospital for the Insane at Norristown, Pa., have decided to employ the test in the treatment of patients afflicted with tuberculosis. Sufficient trials were offered to accommodate the fifty or more sufferers from lung trouble, which will be pitched on one of the farms included in the institution's grounds. Previously this class of patients had been treated in cottages apart from the main building. The trustees hope to prolong life and get better results generally from the outdoor method of treatment.

Six delegates to the Pan-American Conference, which is to open on the 21st inst., at Rio Janeiro, have lately started on their journey. Secretary Root is expected to attend it also. It is stated that his object is to meet the leading public men of South American countries, with the view of bringing about a better understanding on their part towards this country and towards the United States.

He proposes to be absent for about three months, and to visit several capitals of South American countries after attending the Conference.

A dispatch states that according to statistics compiled by the Chicago Tribune 51 lives were lost and 4551 persons were maimed or injured during celebrations on the Fourth of this month. Last year 69 persons were reported killed, but nearly 1000 more persons are reported injured this year.

A dispatch of the 5th from San Francisco says, for the first time since the fire and earthquake San Francisco licensees were permitted to reopen to day. Licensees had been granted to about 600 drinking places. Saloon licensees are now a year, and the first of the year, reported killed, but nearly 1000 more persons are reported injured this year. A dispatch of the 5th from San Francisco says, for the first time since the fire and earthquake San Francisco licensees were permitted to reopen to day. Licensees had been granted to about 600 drinking places. Saloon licensees are now a year, and the first of the year, reported killed, but nearly 1000 more persons are reported injured this year. A dispatch of the 5th from San Francisco says, for the first time since the fire and earthquake San Francisco licensees were permitted to reopen to day. Licensees had been granted to about 600 drinking places. Saloon licensees are now a year, and the first of the year, reported killed, but nearly 1000 more persons are reported injured this year.

FOREIGN.—On the 2nd inst. the Douma passed a bill abolishing capital punishment. The disaffection among the Russian troops in various places and the fact that they were proceeding rapidly. The proposition of the Government to distribute upon "favorable terms" all the arable land in European Russia to the peasants who have not sufficient land, has been accepted by the Commission of the lower House of the Russian Parliament with practical unanimity. It is stated that the Government relief funds are now exhausted and that nearly half a million of the Russian people are suffering from lack of food. The present agrarian disorders are due largely to the seizure by peasants of food and forage to preserve their lives and to save from starvation the remainder of their cattle. These disorders have reached the highest pitch in the province of Voronezh. Many peasants have been killed or wounded in desperate attacks on the military patrols and the rural guard.

A bill has recently been passed by the House of Commons in Ottawa, Canada, intended to promote the observance of the First-day of the week as a day of rest. Under its provisions no newspapers published on that day can be imported from the United States and none can be sold or distributed in Canada. No contracts for gain or reward can be played on that day. There is considerable restriction on transportation companies, the great object of the legislation being that it shall be a day of rest. If any transportation or industrial concerns work their employees on the First-day of the week, they must give them twenty-four hours' rest during the week.

It is stated the Commission which has been investigating the plague in India has definitely proved that rats are the normal vehicles of infection in animals and probably in man. This has been arrived at by showing that animals protected by fine wire gauze remain immune in plague districts, while those without guarded ones contract the disease. This is analogous to the part played by the mosquito in spreading yellow fever.

A despatch of the 2nd from Toronto, states that at the opening of the seventh annual convention of the Federation of Zionist Societies in Canada, President De La Sol

Montreal, announced that the Sultan of Turkey had revoked the laws forbidding Jews to settle in Palestine. He did not wish it understood that they had received a charter, but it was now possible for Jews to inhabit the country and enjoy the protection of its laws. He predicted that the Sultan's action would give a great impetus to emigration from Russia.

An investigation has been made of the circumstances of the late wreck near Salisbury, England, by which twenty-three American passengers just arrived by a steamer from this country were killed. The investigation showed that the train had traveled 146 miles in 147 minutes, and was going not less than seventy miles an hour. It was passing over a maze of tracks, and was on a curve known to be dangerous. An effort was being made to beat the record of a rival line.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 8.

Alice H. Carter, N. J., \$5, for herself, Sarah Ellen Gallowsay, O., and Sarah C. Satterthwaite, Pa.; Harry Alger, R. I., \$4, for himself, Mrs. A. Alger and Mrs. J. C. Pike; J. M. Allen Wiggins, Pa., and for Mary J. White, N. C.; Lewis Forsythe, Pa.; J. Barclay Hilyard, N. J.; John E. Carter, G't'n., \$6 for himself, Rebecca S. Conard, and Shelter to Colored Orphans; D. J. Brown, G't'n.; M. and S. Doudna, O.; Esther K. Alsop, Pa.; Susan S. Kite, G't'n.; Abby L. Walmsley, Pa.; Edward H. Foster, Pa.; James G. McCollin, Phila.; Jno. W. Biddle, Pa.; Mary C. Satterthwaite, N. J.; Mar. E. Cadwalader, Phila.; Ruth Anna Sharpless, Pa. E. K. Hutchinson, Phila., and John Hutchinsonson N. J.; Mary B. Reeve, Phila., Tacy M. Bines Phila.; Henry Hall, Pa.; R. B. F. Haines, Phila.; Eliza W. Reeves, Phila.; Ed. Walter F. Stokes, N. J.; J. S. Scott, Pa.; Mary Scott, Kay, Pa.; Chas. C. Scattergood, Pa.; Wm. Scattergood, Pa.; J. Mar. S. Walton, Pa.; Zenaida M. Hartz, Phila.; Matild Yerkes, N. J.; Louis Stokes, N. J.; Anna Morris Phila.; Benj. C. Reeve, N. J.; E. T. Troth, Phila. Stephen W. Post and Martha A. Post, N. J.; Wm. F. Hazard, Adm. of the fund for herself, Persis F. F. Hazard, Hazard Library, Eliza both Gardner, S. C. Cook, Eliza Cook, Jesse L. Otis, Lydia C. Hoag and Franklin J. Hoag, O. J. Elwood Hancock and for Robert Taylor, N. J.

Remittances received after Third-day noon will appear in the Receipts until the following week.

#### NOTICES.

WANTED.—Middle-aged woman Friend as caretaker for an invalid. Address J.

Office of THE FRIEND.

Friends' Library, 142 N. Sixteenth Street. During the Seventh and Eighth Months the Library will be open only on Fifth-day mornings, from nine A. M. to 9 P. M.

School for Indian Children at Tanonesas New York.—Wanted a woman Friend to take care of the girls out of school in the Tenth Month. Also, woman Friend to take care of the boys out of school. Application may be made to

ZEBEDEE HAINES.

West Grove, Pa.

or to CAROLINE C. SCATTERGOOD,

West Chester, Pa.

DIED.—RACHEL HUGHES, daughter of David and Elizabeth Taylor, was born near Salem, N. J., Canada, Eleventh Month 1st, 1809, and died at her home in Salem, N. J., Fifth Month 13th, 1906, at the age of ninety-six years, six months and twelve days. She had been as well usual up to ten o'clock Fifth-day night when she suffered a stroke of paralysis from which she never rallied, passed away quietly, First-day morning, at five-thirty. She was a member and Elder of West Branch Monthly Meeting (Conservative) at the time of her death. Loved to attend meeting and did so, as long as she was able; and her voice was often heard in prayer and testimony. Most earnestly encouraging her friends to faithfulness following their Divine Master and Leader, her own Lord and Saviour. Being blind and very feeble, she could have been a burden and Elder of West Branch Monthly Meeting (Conservative) at the time of her death. 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## The Universal Word.

If a man's voluntary works are his truest words,—as we say his “actions speak louder than words”—if we place more confidence in “the language of conduct” than in that of the lips; surely, when we pay attention to the *works* of God, what multitudes of true *words* of God are set before us. For these all are expressions of his thought.

It is always a matter of interest to man and to many other animals when not too beastly, to see God in the process of expressing Himself. The developments that are going on in every seed, bud, blossom, fruit, bush, tree,—the millions of phenomena throughout his creation whether grand or minute, whether in still small voices or the thunder of his power, in the structure and faculties of the tiny insect or of the elephant or whale, are all so many expressions of the Divine thought which has formulated them, of the Word of his power by which he upholds them. “My frame was not hidden from thee when I was made in secret. Thine eyes did see mine imperfect substance, and in thy book were all my members written which day by day were fashioned, when as yet there was none of them.” So David could well sing: “How precious are *thy thoughts* unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand; when I awake I am still with Thee.”

This is an old and ever new acknowledgment, as we go forth amidst the refreshments and abounding notes of God in a morning in the country. It must be that in Him I and all nature live and move and have our being. But I will vouch for all nature doing this, better than that part of me, or of man, which is called the Will. Man's will is the great exception in nature. It takes a liberty not to move in

the Divine will. Its movings are not sure to be the movings of God's spirit. Our wills are not God expressing himself. It is a shame that I, most specially among all these sights endowed with intelligence to appreciate the Divine glories spread abroad in a morning walk, am the greatest blot upon it. Amongst all this, I am the one sinner. What shall restore me to the trusting compliance with the Divine will and witness, that a grain of mustard seed follows?

The Word of God, by which all things are upheld, is not confined to one mode of language or one written treatise. It overspreads and permeates every atom and every stretch of the universe where a thought or conception of the Divine mind, wisdom, or love finds expression, including the inward life of man as not the least of his true dominion. Matter was formulated by his Spirit and without his Word was not anything made that was made. The Book of Nature throughout the Universe is the Book of God; full of his expressions of himself, because made up of his acts and kept up by Him in whom all things consist. It is our translations of his Word in nature, it is our imperfect and partial interpretations of the items of creation, that are faulty. But “every word of God is pure.” The natural man receiveth not the things of the spirit of God, even in the natural creation; for these too, being the product and structures of his creative Spirit, cannot be discerned in their right perspective except in the same Spirit. Natural things, to be justly interpreted, must be spiritually discerned, and “he that is spiritual judgeth all things, but is himself judged of no man,” in man's unspiritual judgment.

The Lord imbues with his holy Spirit those who obey Him. More and more as the faithful are able to bear it, do the Divine teachings of his works, which are Words of his, whether inspoken or outstanding, become illumined with wisdom and spiritual understanding in the knowledge of Him. The truly scientific school of Christ is a department of the spiritual life, where that life is abode in and used more faithfully than it generally is, for all its Divine possibilities. In whatever hearts the heavens are kept above the earth, then the learning of nature in fellowship with our Saviour “in whom are hid all the treasures of wisdom and knowledge” makes all discoveries of natural

truth safe to the soul and beneficent to the world, and makes no interpretations of them that are destructive. “They shall not hurt nor destroy in all my holy mountain.”

## The Key to Our Moral Situation.

The exposure of gigantic unscrupulousness in trade and business which of late have developed themselves beyond suppression and certainly beyond expression, are simply exposures of the supreme folly of rejecting the Inward Light.

All this dividing, under the name of salaries, the spoils captured and heaped up from the savings of widows and laborers in their hopes of life insurance; all this throwing upon the country poison food as pure, to reap the gains of a degraded covetousness; all this regime of “graft” and corruption in the body politic; or in whatever form human disgrace may now be exposed,—all these would not have begun to occur, had not some doer of them, when man or child, first resisted the light of God's Spirit in his heart. From that beginning of disobedience to the inward witness the next rebellion against the Light became easier, till at length the heart was given over to unscrupulousness of means of gain, within the bounds of legal form.

These secret inroads on pure integrity in a young man were introduced so plausibly and gradually, that the hardening of the moral sense was scarcely evident to his heart that was under the slow and sure training of dire covetousness or ambition. Blindness of the moral sense is surely followed by the beclouding of one's wisdom and the diminishing of intellectual perception, until his sin outgrowing all its hiding places becomes a public nuisance. Shame and indignation must now henceforward cover him, and he is further useful on earth or in history only as an illustration that “he who, being often reproved hardeneth his neck, shall suddenly be cut off, and that without remedy.”

A young man, and the same is the rule for his nation, shall “cleanse his way” only “by taking heed to it” according to the in-speaking Word, which is Christ in him, the hope of glory. The beginning of all these abominations, named or nameless,—which our military achievements cannot wipe out under the name of glory, but rather our military lust and processes were no small factor of our

covetousness for dominion,—the beginning of sorrows in each case was found in a disregard of the inward reproofs of instruction which are given to every man to safeguard him through, to lead him in the law of the spirit of life unto Christ.

Let a tender and sensitive conscience be cherished in each one as he would save his life. To-day, if ye will hear the still, small voice, harden not your heart. The character, the safety of the nation from growing shame and everlasting contempt consists in a scrupulous observance of the Witness for Right and Truth in every man's heart,—most especially in every young heart.

### One Thing that is Worth While.

"Let us lay hold of sorrow. Let us not be afraid of it, for when grasped firmly like the nettle, it never stings. The life that has not known and accepted sorrow is strangely crude and untaught. It can neither help nor teach, for it has never learned. The life that has spurned the lesson of sorrow, or failed to read it aright, is cold and hard, but the life that has been disciplined by sorrow is courageous and full of holy and gentle love. Without sorrow life glares. It has no half-tones or merciful shadows. Disappointment in life is inevitable. Pain is the common lot of humanity. Sharp sorrow, at one time or another will come to each of us, if indeed it has not already come. But this same sorrow is a gentle teacher, and reveals many things that would otherwise be hard to understand.

Sorrow passes. "See," says a keen observer, "how little trace a single sorrow, even a great one, leaves in any life." He did not mean that the influence of sorrow is slight—he only meant that life is greater than sorrow and need not be overborne by it. Says Emerson, "All loss, all gain, is particular . . . it is only the finite that has wrought and suffered; the infinite lies stretched in smiling repose." There is no new sorrow. We shall be called upon to bear nothing that has not been borne before. Does not this thought still in part the wild clamor of life. Shall we murmur at our lot when unnumbured mourning hearts, as sensitive, as true, as loving as our own, have been breaking under the weight of the same sorrow that oppressed us to-day, have met this grief of ours, whatever it may be? Shall we not rather now in turn try to bear the cross more bravely than any that have gone before, that we may give strength and courage to the weary ones who must bear it after us? Every day of meeting sorrow superbly makes the life more grand.

Every tear that falls from one's own eyes gives a deeper tenderness of look, of touch, of word, that shall soothe another's woe. Sorrow is not given to us alone that we may mourn. It is given us, that, having felt, suffered, wept, we may be able to understand, love, bless."—ANNA ROBERTSON BROWN.

### THE LIFE YE BEAR.

A sacred burden this life ye bear;  
Look on it, lift it, hear it solemnly,  
Stand up and walk beneath it steadfastly.  
Fail not for sorrow, falter not for sin,  
But onward, upward, till the goal ye win.

### O SOLA MAGNARUM URBUM.

Written by Prudentius, who was the "Glory of the early Christian poets," and translated from the Latin by D. J. Donahoe.

A sacred town is Bethlehem,  
Its walls are wondrous fair,  
For Jesus, our salvation, came  
And made his birthplace there.

The star that leads the sages three  
Is bright as early day,  
And in its light their God they see  
Enrobed in mortal clay.

They bow to earth as they behold,  
An Orient offering bring,  
The myrrh, the frankincense, the gold,  
As God, as man, as king.

Unto the King the golden hoard,  
As tribute they prefer;  
The incense to the deathless Lord,  
To mortal man the myrrh.

To thee, O Christ, he glory meet;  
Thy name all lands adore;  
Unto the Sire and Paraclete  
Like glory evermore.

### A Little Boy's Dream.

I will here write a dream that I was told of when in the family in which it occurred, in Old Chester, in Pennsylvania. A little boy under eight years old who was in Philadelphia going to school, looked very sad one Second-day morning and being asked by the family if he was sick, he said no, he was not sick but had a very singular dream last night which afflicted his mind; he then told his dream thus: "I thought I was standing on the bank of the river Delaware and saw my father in a small boat, and there arose a great storm, and I saw the boat sink and my father sunk too; yet I saw his hat floating on the water; I thought I cried out 'father is drowned!' and then I saw two angels come down, one on one side of my father's hat and the other on the other side, with each of them two wings fast to his side, and each had likewise another in his hand; and as they stood on the water I saw my father rise out of it and the angels gave to him the wings which they had in their hands and they all three went up out of my sight towards heaven."

These were about the words of the little boy, as told to me by his mother; and that very night his father was drowned in the Delaware river, out of a small boat where he was all alone. His body was found some days afterwards, and entered in its mother earth; while his soul, I have no doubt was in the society of angels and of the spirits of just men made perfect.—*Journal of William Williams*, 1815.

There have been several remarkable incidents published in THE FRIEND from the Journal of William Williams, but I do not remember this being among them. M. C. W.

THE essence, the core, the heart of Christianity is not its philosophy of doctrines, not its history, not even the biography of its great Master, but that which makes disciples, worshippers, and children of the Father, lovers of God and lovers of Man. To that extent we may spiritualize by putting the spirit above the letter, the life above the form.—*Independent*.

### Letter from Joseph Elkinton.

LEEDS, Fourth Month 27, 1906.

Before leaving Edinburgh we called upon dear John Miller, now well on toward 90.

It was always a satisfaction to me that Margaret Fell was permitted to survive all her troubles until about this age, and when we observed the greenness and sympathy of youth combined with the ripe experience and wisdom of advancing years as well as great mental strength in our friend it prompted an expression of thankfulness to the Father of Mercies. Her husband was one of the finest engravers in the United Kingdom.

We were treading in the footsteps of the late beloved Eliza Wigham, who was a succor of many for half a century. The room in which she held a reception daily for the distressed, although a woman of very moderate means, was pointed out as we passed it.

The last hour we spent in the ancient stronghold was in the house of John Knox, and where he died, Eleventh Month 24th, 1572. The house was standing in 1490 and is in a state of almost perfect preservation. The rooms on the first, second and third stories have ceilings so low that a man could not strike his friend (?) with a sword by lifting it above his head. When we were told by the custodian of the premises, who is a very well informed man, that this was the object of building them so low, I thought it would be well for those who think the world is getting worse to step back in its history about four hundred years or so and take notice of a few facts such as this and to remember somewhat before that time also it was safe for a man to mingle freely with his fellow-men only one day in seven, as the Pope or some other prince could promise "the truce of God," or exemption from personal injury only for that small portion of the week. What a happy faculty the human mind has for overlooking the evil that is past, for otherwise it is a question whether we would have survived to tell the story! And if we might have as much grace of disposition to regard the good of the present, how many of life's troubles would vanish into thin air.

It was exceedingly interesting to examine the tiny study in which John Knox prepared his famous sermons, and touch the very table and chairs which he used, as well as to notice that the ample fire place was surrounded by the same beautiful carvings in black oak that we saw in the bed-room George Fox occupied at Swarthmore Hall. In fact in both cases the entire room was wainscoted and ceiled with panels of black oak. There was a richness and simplicity, as well as solidity, about this old house which begot profound respect, both for those who built and those who occupied it.

I may confess the severity of Knox and Calvin, so far as their theology indicates their character, has never been very attractive to me, but when one considers the circumstances and conditions of their age and environment one feels more charitable toward them.

John Knox was captured by the French who had invested the Castle of St. Andrew by a fleet in 1547, and was kept a prisoner in a gallery for two years. The hardships he suffered, almost despairing of life a good part of the time, were enough to account for his

courage and zeal in combating the errors of Catholicism.

It is recorded that while they lay off Nantes, whither their captors had taken them, "Solicitations, threatenings and violence were all employed to induce the prisoners to change their religion, or at least to countenance the Popish worship. But so great was their abhorrence of that system that not a single individual of the whole company, on land or water, could be induced to symbolize in the smallest degree with idolaters. One day a fine painted image of the Virgin was brought into the galleys and a Scottish prisoner probably John Knox was desired to give it a kiss of adoration. He refused, saying that such idols were accursed, and he would not touch it. But you shall," replied the officer roughly, at the same time forcing it toward his mouth. Upon this the prisoner seized the image, and throwing it into the river, said 'Lat our ladie now sair herself; she is lycht enoughe; at her lirme to syme.'" The protesting captive were not troubled with such importunities afterwards.

The country between the two chief cities of Scotland is picturesque and fertile, and the tour's run which brought us to Glasgow, was thoroughly enjoyed, for one feels as if every foot of the way had been trodden or fought over by one or more of the kings whose portraits in the Holywood Palace show a continuous line from the fourth century B. C. To tell the truth, we had some misgivings about his royal genealogy, but we are hardly in a position to dispute it convincingly. There was one historical picture, however, the setting of which was before our eyes as we then stood in the very chamber where John Knox severely reproved Mary, Queen of Scots, at Holyrood Abbey for her prospective marriage with Lord Darnley.

After the offended Queen had ordered him out of her presence, he thus addressed her ladies-in-waiting, "O fair ladies, how pleasing was this life of yours, if it should ever abide, and then in the end that we might pass to Heaven with all this gay gear? But fie upon that knave death, that will come whether ye will or not! And when he has laid on his arrest, the foul worms will be busy with this flesh, be it never so fair and so tender; and the silly soul, I fear, shall be so fertile that it can neither carry with it gold, garnishing, targetting (bower tasselling), pearls nor precious stones." Glasgow, now ranking next to London in commercial importance, has some eight hundred thousand population, and in several respects reminds us more of Philadelphia than any city we have visited in the United Kingdom.

It was a pleasant surprise to find so many gathered at the meeting for worship on First-day morning, and a season of true solemnity it proved to be. The adult school and Bible class held before the meeting, were profitably conducted, and the remarks of the men and women showed much serious thoughtfulness—a very suitable passage of Scripture being selected for their consideration. This was the first introduction I have had to the adult school since coming to England. A movement toward brotherhood and free Christian fellowship with a membership upwards of eighty two thousand. The simple, democratic

foundation upon which it is built makes it a valuable social and spiritual factor for the uplifting of many who have no other religious home. It is entirely undenominational and evidently meets a felt need in the several communities where it has been introduced. A similar effort would probably not be as successful in America as we do not have the same class to work with. Friends in England started this movement, but others are taking part in it, and such is the freedom allowed, it might be well left with them. The condition of our Society, and the strengthening of its meetings with the distinctive mission George Fox brought to light, could then receive more attention, as the late John Wilhelm Rountree clearly pointed out.

[The next page of this letter may be found printed in advance in our number 44 for Fifth Month 12th page 351 of last volume.]

### Death of the Principal of Christiansburg Industrial Institute.

As a matter of interest to many of the subscribers to THE FRIEND, we mention the sudden death of Chas. L. Marshall, Principal of "The Christiansburg Industrial Institute," Virginia, supported by Friends' Freedmen's Association of Philadelphia. The accompanying letter to its President and notice from *The Roanoke Daily Times* will, we doubt not, be read with much interest.

CAMBERIA, VA., 7-11-1906.

"ELLISTON P. MORRIS,  
PHILADELPHIA, PA.

On behalf of the widow and friends of the late Chas. L. Marshall I want to thank you for your kind expression of sympathy in this our sore bereavement. In the death of Chas. L. Marshall, the Christiansburg Industrial Institute has lost a faithful, devoted worker—the people, a man—and all of us with whom he was most intimately connected, a friend. His monument is his work: his eulogy is written in the lives of those he labored so earnestly to help. I was with him to the last, and just a few hours before the end while fully conscious of his approaching death—he said to me: 'All is well.'

As to the work here I shall do all within my power to keep things in running order until the Board shall have had time to make disposition of the affairs here as best pleases them.

Very truly yours,

E. H. LONG."

CHRISTIANSBURG, VA., JULY 7.

Special.—Prof. Chas. L. Marshall, principal of the Christiansburg Industrial Institute, died at nine o'clock last night at his home here.

Prof. Marshall was taken ill with appendicitis on last Sunday; an operation was performed by Dr. Canaday, of Roanoke, assisted by Dr. Janney, of this place; he was severely ill during the whole week, however, and the end soon came. Prof. Marshall was born January 1st, 1867, in Henderson, Ky., and was educated at the famous Tuskegee Institute, where he graduated in 1895.

He took charge of the institute here in 1896; then the property of the school consisted of 1-2 acre of land and one building, now it has a farm of 185 acres, eight buildings, the total valuation of which with the equipment in all departments is placed at \$35,000.

He was highly respected by both the white and

the colored people. He was a man of unusual ability, giving untiring and determined energy to the school work. He dwelt especially on the importance of work of the institute farm, and work in the industrial shops of the school; and the literary work was also well conducted, under his administration. The commencement this year, over which he presided, a few weeks ago, was exceedingly interesting and highly creditable to him as principal of the school. The good which he has done among the colored people here will be shown more, perhaps, in the future years than even now for, as is well known, it takes a number of years for educational work to fully ripen and give evidence of its efficiency and power. The hand which sowed the seed is never to be forgotten by those in whom it has taken root. Many of Prof. Marshall's students will grieve over his death and be grateful all their lives to his memory. He tried to impress upon his students the importance of truth, of honesty and of self-respect. He strove to engender in them high ideals of manhood and womanhood, and by his own excellent life to be an example for them.

During his term as principal there have been 27 students to complete the course. Over 500 others have received instructions to a greater or less extent. During the ten years 16 students have gone from Christiansburg to other institutions. Twelve others, ten of whom are graduates, are either now or have been engaged in teaching. These are not included in the 16 who have gone to other schools.

He will be a great loss to the school and his position will be hard to fill.

He leaves a wife and two young children, for whom much sympathy is felt.—*Roanoke Daily Times*.

*Dear Friends:*—Prize your time, and the love of the Lord to your souls, above all things; and mind that Light in you, that shows you sin and evil; which checks you, when ye speak an evil word, and tells you that ye should not be proud, nor wanton, nor fashion yourselves like unto the world; for the fashion of this world passeth away. And if ye hearken to that, it will keep you in a humbleness of mind, and lowliness of heart, and turn your minds within, to wait upon the Lord, to be guided by it; and bring you to lay aside all sin and evil, and keep you faithful to the Lord; and bring you to wait on Him for teaching, till an entrance thereof be made to your souls, and refreshment come to them from the presence of the Lord.

If ye hearken to the Light in sin, it will not suffer you to conform to the evil ways, customs, fashions, delights and vanities of the world; it will lead you to purity, to holiness, to uprightness, even to the Lord. Dear hearts, hearken to it, to be guided by it: for if ye love the light, ye love Christ; if ye hate that, ye hate Christ. Therefore in the name of the Lord Jesus Christ consider of it; and the Lord open your understandings to know Him.

1652

G. F.

### THE RIVER

She stood on the brink of the river,  
Whose waters flow swiftly and dark  
'Twixt earth and the Heavenly City,  
And threaten to o'erwhelm each bark.  
One quick glance she gave at the River,  
And then with eyes hidden above,  
Saw only, unstretched for her succor,  
The strong arms of Infinite Love.  
And, reflecting the glow of that City,  
Whose Light is the glory of God,  
Trusting wholly herself to her Saviour,  
She passed o'er the River dry shod.



## IF I CAN LIVE.

If I can live  
To make some pale face brighter, and to give  
A second luster to some tear-stained eye,  
Or e'en impart  
One throb of comfort to an aching heart,  
Or cheer some wayworn soul in passing by.

If I can lend  
A strong hand to the fallen, or defend  
The right against a single envious strain,  
My life, though bare,  
Perhaps, of much that seemeth dear and fair  
To us of earth, will not have been in vain.

The purest joy  
Most near to heaven, far from earth's alloy,  
Is hiding cloud give way to sun and shine;  
And 'twill be well  
If on that day of days, the angels tell  
Of me, she did her best for one of Thine.

HELEN HUNT JACKSON.

## A Character Sketch of Stephen Grellet.\*

As an example of special preparation for the work to which he was afterward called, often in ways which would seem to us most unlikely to accomplish that end, perhaps none has a higher place than Stephen Grellet.

Born in 1773 in France, of parents wealthy and high among the nobility, his early influences were such as to foster the polished manners and cultured speech which fitted him to convey his Master's message to the great ones of the earth, but his religious advantages were few. Notwithstanding this he was favored with many precious visitations while young, and was shown the errors of the Catholic faith in which he was educated. He was but sixteen at the beginning of the French Revolution when he joined the army. Here, though preserved in a strictly moral life in the midst of gross immorality, and restrained from the shedding blood, he lost all religious impressions, and tells us in referring to one of his narrow escapes:

"I shudder when I remember the state of insensibility I was in. I was not the least moved when surrounded by people and soldiers who lavished their abuse upon us, and threatened to hang me to the lamp-post. I coolly stood by, my hands were in my pockets—being provided with three pairs of pistols, two of which were double barreled. I concluded to wait to see what they would do, and resolved after destroying as many of them as I could, to take my own life with the last. No thought of eternity was before me, no sense or remembrance that there is a God."

Stephen and his brother, Joseph finally concluded to go to South America, and landed at Demarara after a voyage of about forty days. Here they were successful in business, but surrounded by so much wickedness, that it was felt in after years to have been a special dispensation of Providence that a false rumor of the approach of the French fleet, caused their hasty departure from the colony after a residence of two years.

In New York, where they landed, and afterward on Long Island, the brothers met with kind friends, and it was here, at the age of twenty-two that Stephen was awakened to such a sense of his spiritual condition that his whole life was thereby changed. He says:

"A paper read at a reading circle at West Chester, Pa.

"One evening as I was walking in the fields alone, my mind being under no kind of religious concern, nor in the least excited by anything I had heard or thought of, I was suddenly arrested by what seemed to be an awful voice proclaiming the words, 'Eternity! Eternity! Eternity!' It reached my very soul, my whole man shook, it brought me like Saul to the ground. The great depravity and sinfulness of my heart were set open before me, and the gulf of everlasting destruction to which I was verging. I was made bitterly to cry out, 'If there is no God—doubtless it is a hell.' I found myself as in the midst of it. For a long time it seemed as if the thundering proclamation was yet heard. After that I remained whole days and nights exercised in prayer that the Lord would have mercy upon me."

He now read Penn's No Cross, No Crown, twice in English though with much difficulty as he had to look in the dictionary for the meaning of nearly every word. While he was thus engaged, Deborah Darby and Rebecca Young, ministering Friends from England, held a meeting, in the neighborhood, which the brothers attended. Of this meeting S. Grellet says: "I was favored there to find in me what I had so long sought without me, and a secret joy filled me that I had found Him after whom my soul had longed."

From this time he regularly attended the small Friends' meeting held in the neighborhood, mostly in silence. This he considered a benefit to him in the state he then was, for it led him to depend on the Lord alone for future openings. Henceforth his greatest concern was to wait for the revealed will of God and to do it when made known to him, whatever sacrifice it might involve.

In obedience to this inward voice he removed to Philadelphia and engaged in teaching the French language, though the work was distasteful to him and he had many offers to engage in commercial concerns which promised large money returns. He was at first concerned lest this business should not be sufficient to procure him a living, but the language was strongly impressed, "Seek first the kingdom of God and his righteousness and all things needful shall be added." By this he was so relieved from temporal anxiety that he had no more thought of it than if he had not lived in the world.

Throughout his long life this promise was strikingly fulfilled; for, though he was called to travel extensively both in this country and in Europe, being from home at frequent intervals sometimes for several years, the commercial business, in which he was afterward engaged not only kept his family in comfort but supplied all his traveling expenses.

Before he had applied for membership among Friends, he felt called upon publicly to declare what the Lord had done for him, and soon after he was acknowledged as a minister, his travels in this line began, though at first as companion to older Friends.

Almost daily he experienced the safety and blessing of continually looking for Divine leading and implicit obedience when the way was made known. He remarks, "Surely my hand may sooner forget its cunning and my tongue cleave to the roof of my mouth, than for me to forget the safety, the blessedness

of the loadings of the Lord's spirit, or ever cease to testify thereof as a part of the glorious dispensation of the gospel."

A few examples only can be given. When in New Jersey on a religious visit, soon after hearing of the outbreak of yellow fever in Philadelphia, he was seized with severe pain, and while in this condition it was made known to him that so those afflicted with that disease were attacked. He felt he must go to Philadelphia to wait on the sick there, and that that disease should take hold of him in this way. He was not disobedient unto the heavenly vision and after much service among the sick he was attacked in the way which had been shown him and was brought so low, that he had turned himself on one side more easily, as he thought to breathe his last, his spirit feeling already encircled by the angelic host in the Heavenly Presence when he says: "A secret but powerful language was proclaimed on this wise 'Thou shalt not die, but live, thy work is not yet done!'" The corners of the earth over land and seas were opened to him where he should have to labor in the Gospel of Christ.

Twice afterward the same thing was shown to him, once when he was so ill in an Ohio cabin (through whose chinks he could see the moon and stars) that his life was despaired of; and again when prostrated in Hayti with a disease more dreaded than the yellow fever, the same prospect was brought before him, and each time his response was, "Not my will, but Thine be done."

In 1804 he was married to Rebecca Collins of New York, who united with him in all his religious exercises and encouraged him in faithfulness thereto, even when it involved long absences from her. Not long after his marriage he was traveling in western Pennsylvania and seemed to have much prospect of service, when he suddenly felt while attending a meeting that he must return home immediately for his wife was very sick and there had been a death in the family. Making all possible speed to reach his home in time to attend the funeral of his wife's mother and to aid by his presence in the recovery of his wife from an attack of yellow fever. She had told her attendants of his approach some time before his arrival, but they thought her mind was wandering.

(To be concluded.)

THE INNER LIGHT.—"That which the people called Quakers lay down, as a main fundamental in religion, is this, that God, through Christ, hath placed a principle in every man to inform him of his duty, and to enable him to do it; and that those that live up to this principle, are the people of God; and those that live in disobedience to it, are not God's people, whatever name they bear, or profession they may make of religion."

By this principle they understand something that is Divine, and though in man not of man but of God; it came from Him and leads to Him all those that will be led by it.—William Penn.

FRIENDS rest salvation upon a living and reigning Christ, and because of this living and reigning Christ need no symbol, and no shadow to represent Him.—Edgar M. Zavitz



## AN INWARD STILLNESS.

et us then labor for an inward stillness.

An inward stillness and an inward healing, that perfect silence where the lips and heart are still, and we no longer entertain our own imperfect thoughts and vain opinions. But God alone speaks in us, that we may know His will, and in the silence of our spirits, That we may do His will, and do that only.

H. W. LONGFELLOW.

FOR "THE FRIEND."

## An Independent Witness.

A remarkable instance of the happy result of implicit attention to the grace which bringeth salvation, occurs in the life of Loveday Henwood, an abstract of which may be found in the twenty-third volume of THE FRIEND.

At this period, when so many among Friends appear to be losing sight of the experience of George Fox, that it was only Jesus Christ who could speak to his condition, this testimony of a secluded woman comes to us with peculiar force. It comes to us with additional force, from the circumstance that while her habits were being formed she had no association with Friends, and it does not appear that here were any examples around her of treading the narrow way into which she was being led. And when one step after another was pointed out as her duty, the cross, the fear attendant on appearing singular, barred her way with its accustomed force. She belonged to the poorer class, at Cornwall, and appears to have been left with only a mother to make up a little family. She speaks of being shocked at every form of vice at quite an early age; not conscious of her own weakness she interposed for Divine help to withstand temptation. It appears she had never been taught in childhood to repeat words of prayer. Her mother was so far from thus training her that, even he child could see that her mother was not a professedly religious woman.

In the youthful concern for her mother's eternal welfare, she breathed the earnest prayer that she might realize the danger in thus living without the manifest knowledge of God in the world. Such prayers were of the class enjoined by the Apostle that flows from the heart without ceasing. She says she knew no beginning nor end of them. She appears to have lived in the habit of adoration.

Here she mentions what the more experienced Christian would at once perceive to be one of Satan's snares but, child as she was, she was enabled to discover that it was the insinuation of an enemy. As she was accustomed to attend at places of worship where the exercise of prayer was attended with kneeling, she was led to think that what others did, so generally, must be the right way. Further, his practice appeared necessarily associated with a book of prayer. Hence in her sincerity she procured a book, and she says: "Having retired alone, I knelt down to pray. I read him over and over and over and felt dissatisfied, my mind was not comforted, nor refreshed. I still continued however to use my book because I would do as others did. The practice brought leanness into my soul. And at holy fervor towards God which had prevailed there, abated and declined as I continued thus to act." Thus she recovered from his snare, and, it appears, ever after, avoided

it. But those secret aspirations so indispensable to the life and growth of the Christian, remained throughout her life, if we must except a short period when vanity, so common to young women, obtained a little ascendancy.

She learned the trade of dressmaker, and going into business, had several girls in her employ as apprentices or assistants. Feeling a concern for the religious welfare of these girls, it was one of her earlier calls of duty to institute a practice of bible reading among them. But as this would be an unusual, rather unheard-of thing, it was much in the cross, and for a time she hesitated. But as she was now intent on following what, for her, was the path of duty, she did not allow her dread of singularity to turn aside. She says: "She had the girls to read one after another, and that she had on these occasions, seasons of Divine refreshment." She had now become a member with the Methodists, and was for a time engaged with them in teaching a class of children on First-days."

She speaks of no scruples about this employment until it was proposed to make singing one of their exercises. Here she saw that the rivalry among the children, in finely attuning the words designed to animate religious feeling was promoting an evil effect on their minds, and as others insisted on continuing the singing, she withdrew from the care of the class.

An acquaintance had sprung up with a young man, one of the Methodist preachers, and proceeded to a marriage engagement. It seems probable to have gone through with this engagement would have interfered with some of the Divine purposes respecting her, and the means by which it was broken off were unusual. We often find God's means for our good unusual. As she was awaiting the time for the marriage to come round, she one day thought of a passage in the Methodist ceremony where a ring and the matter of "worship" is spoken of. She saw that she could not, as one required to worship God only, be bound by such a promise.

As the young man did not assent to modify the ceremony, the engagement was broken, to the relief of Loveday Henwood. Another step in this plain pathway of duty was to put in practice all that Friends mean by the term, "plain language." She was not a member with Friends and had very little association with them.

With regard to the singular pronoun, she had observed from her intercourse with the upper classes who frequented her shop, that the use of complimentary language ministered to their pride, and hence the question whether it was right for her to have any part in cultivating a feeling so hostile to religion.

With regard to heathen names of days and months she does not state that she was led to look to the circumstances of their origin. Conformity on these matters was her duty simply because Divinely required. But that she found such plainer language used in the Bible was a strong confirmation that it was right for her.

Many of the patrons of her shop took offence at her language. Had she the pretext of a Quaker basis to build on, it would probably have been less offensive. Her business was considerably curtailed from that quarter. She was admonished by some of her friends that this

singular conduct would bring her to want. She replied "God could feed the ravens and she would trust Him for support." Patrons came in from other quarters, and for a time she had work enough. But her trials were to reach a yet greater depth. She might not only refrain from winsome manners to please the fastidious, but could no longer be instrumental in making gay clothing for those who still would employ her. Her mother was dependent upon her for support, and thus to sacrifice not only what was needed for herself, but the means of discharging this filial duty, was very trying. In the time of her business prosperity she had made some changes in the direction of refinement in her manner of living. But now she says, "Having given up at length, I have been made sensibly to feel and measurably to be thankful for the present favor of heavenly care over me, I have lessened my business, and am freeing myself from cumber, and truly feeling that a little with the Divine blessing is enough. I have been graciously favored to see and to feel that those who are born after the spirit and are taking up the cross of self-denial, in meats and drinks, and are temperate in all things, want but very little. A little plain fare suits the Christian best."

Here, her biographer says, "Thus we see that while many of the members of our religious society are thoughtlessly slighting or wilfully trampling under foot, our precious testimonies in regard to dress and language, counting them little things, and scarcely worthy of notice, the blessed spirit of Truth leads those who faithfully follow it, into a necessity to take up the cross in these respects, though it costs them great sacrifices, both of interest and feeling. There is no new or easier way to the kingdom than in former days, and all who wear the crown hereafter, must bear the cross here."

In allusion to uniting herself with the Society of Friends, she says, "The command of God to Abraham was, 'walk before me and be thou perfect.' It is said: 'Enoch walked with God.' Jesus said to his disciples: 'Be ye perfect, even as your Father which is in Heaven is perfect.' I saw this desirable state was held out to me, if I was faithful and diligent to press after it; that I should love the Lord my God with every power of my body and mind. 'That in every thought, word and action, I should have a single eye to the glory of God, and that all should be brought into the obedience of Christ. My soul often desired this experience more earnestly than the watchman desires the dawning of the morning. I believed it was about the Fourth Month, 1826, one evening, being much broken in spirit, the subject of the Scripture language (thou and thee to one person) bowing me down, it was in the Divine light given me to see that I was to join myself to the Quakers, and I felt myself sweetly united with them. This was the first time I felt a desire to join them. As often as the thought of becoming a member returned to my mind I put it down from me, saying: 'When it is thy will, Holy Father, bring it to pass.' I desire to do nothing of myself in this matter. While thus waiting it was made plain to me that the time was arrived when it was pleasing to my Heavenly Father that I should offer

myself to be united to the people called Quakers."

She applied and was admitted. There have been few names entered upon our books as members, of those more ripe for admission than she. Yet there were a few points in which she was given to see more clearly, after becoming a member, and she was faithful to observe them. According to her modest account, she passed the period of her connection with Friends as a deeply concerned, though not conspicuous member. Perhaps some other witness, had we access to one, might tell us more of her usefulness in the Church. She had home duties that she speaks of. Prominent among these was the care of her aged mother. She had told us that in the years of her own struggles for victory over the power of evil, her mother was not in a state of mind to lend her encouragement, and now that she had reason to believe that herself was standing on firm ground, she turned to her mother with a prayerful heart that she also might experience the blessedness of being a new creature in Christ Jesus. She says that during the last year of her mother's life, she became more concerned about her future well-being, and it was often a subject of conversation between them. Still in view of all the past there was room for misgiving on the daughter's part, and in the intensity of her feeling she says: "On the eighth of Eleventh Month, my dear mother was taken very ill, and was in a high fever. Medical aid was called in, and they gave not the least hope. My precious mother was dear to me as my own life. Oh! the earnestness of spirit I was brought into on her account. I could not be satisfied until my heavenly Father gave evidence that He had fully saved her. About the middle of the day when she was dying, though I was not then aware of it, I fell on my knees and began to pray fervently for her in my heart with strong breathings to Him who looketh thereat. Soon my prayer was turned in praise, for what the Lord had done for her, that He had redeemed her from iniquity and saved her.

"Thus was the evidence given me in mercy in answer to my simple request, and in a few hours she departed this life. I sat and watched the gentle departure. As the close came the face settled into a sweet smile. It was lovely in death. I felt as if on the verge of heaven and the gates of the New Jerusalem seemed open to my view with the glorified host. My soul was in solemn adoration."

After her mother's death her memorandums show that she continued to press forward to the attainment of the holiness which must clothe the spirit in its glorified state. In one of these memoranda she says: "It may be instructive to some to consider that, however unimportant things may appear to the human understanding, there is nothing in which the Lord requires us to deny ourselves, but that if we retain it, it will mar our peace and stop our progress in the way of life."

When at length the illness came on that was to close this scene of probation, she delighted to trace the loving kindness of the Lord, while the sense of her unfaithfulness to so gracious a Father caused her tears to flow. Yet under all she was enabled to trust in the Everlasting arms. She answered those around her,

that all was peace. All was quietness within—not a shade; not a cloud over the bright prospect before her. All was joyous. The evening before her death she repeated the passage: "The preaching of the cross is to them that perish, foolishness, but to those who are saved it is the power of God," saying, "She never before had so clear a sense of it." Soon after she quietly passed away, aged fifty-six years.

L. BALDERSTON.

#### UNTIL TO-MORROW.

"O heart! be patient yet awhile—  
Until to-morrow  
Push back the curtains of the night,  
That hide from thy desponding sight  
The stars which look with friendly light  
From out the blackness of thy grief—  
Until to-morrow.

O soul! be patient yet awhile  
Until to-morrow,  
Lift silent lips and trusting eyes,  
And hands of faith to darkened skies;  
Somewhere, sometime the sun will rise,  
Be patient till the morning breaks—  
Until to-morrow."

VIRGINIA L. BONSELL.

#### To the Members and Attenders of our Meetings and to Friends everywhere.

Dear Friends.—

We feel that the end and object of the Gospel is union and communion with the Father of spirits and with one another in Him, answerably to the memorable prayer of the Saviour, on behalf of his disciples and for all who should believe on Him through their word, "that they may be one: as thou Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

This union and communion with the Father and with one another, we bear witness to most frequently and strongly feel when we are gathered together in meetings for worship to wait upon the Name or power and Spirit of God and that this is the fulfilment of the Saviour's promise to be with those who are gathered in his Name.

And we wish at this time in a particular manner to encourage all in the performance of this religious duty of meeting together for the purpose of waiting upon, and if we may be so favored, of worshipping Him who is Spirit (John iv: 24—Rev. vi.) who must be spiritually worshipped and known, if known at all and without this knowledge life is vain and all that we do of no profit. "This is life eternal to know Thee, the only true God, and Jesus Christ whom thou hast sent." This knowledge must be an actual knowledge and not merely one of hearsay, or through books, however sacred and important in their place. It was one of the lamentations of the Saviour in the days of his flesh that the people who had been most privileged of all the nations of the earth with the manifestations of Divine truth, were too prone to rest in the letter, instead of coming to Himself—the substance: "Ye search the Scriptures because ye think that in them ye have eternal life and these are they which bear witness of me: and ye will not come to me that ye may have life." (John v: 39: Rev. Ver.)

We deeply regret that any should neglect or undervalue these precious opportunities of meeting with the Saviour, and of knowing one another in Him in the most sensible and feeling manner in which such things can usually be known.

We regard the due upholding of such meetings to be our chief duty as a body of professing Christians, and can truly testify that if we know anything at all of religion, they constitute our greatest privilege.

By meeting together for purposes of Divine worship as we endeavor to do, without any human prearrangement, and in entire dependence upon the Spirit of Christ for ability to perform any act of worship in secret or more openly we believe an invaluable testimony is held forth to all, of our belief in the existence of a Divine Being as the supreme object and aim of life, and to his nature as a spiritual and objective reality, not of us though in us, who no longer is to be known or sought through the intermediary of an outward priesthood, or any rites and ceremonies, the end and purpose of all which were fulfilled in the coming of the Son of man, and their object forever annulled: "When that which is perfect is come, then that which is in part is done away."

Neither do we primarily wait in our meetings for worship to hear any instrumental ministrations, though such are often much blessed and of great service to us, but mainly the eyes of our minds are (or should be) to the arising of Life and Truth in our own hearts and to what we may feel there—to what may there be revealed to us by the enlightening influences of the Holy Spirit, to what we may feel inwardly of the reviving, encouraging strengthening influences of the presence of the Saviour, and of the warming, tendering gathering effects of his love, believing that it is thus, by his light, his life and his love, spiritually revealed and communicated, that the Saviour chiefly and most intimately speaks to man, more directly and fully than through the medium of any human language or utterance.

Robert Barclay in his "Apology for the true Christian Divinity," published in 1675 writing on the subject of Friends' meeting for worship, gives the following account of his own experience of them:—

"When I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart, and as I gave way unto it, I found the evil weakening in me and the good raised up, and so I became thus knit and united unto them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed. And indeed," he continues "this is the surest way to become a Christian to whom afterwards the knowledge and understanding of principles will not be wanting but will grow up so much as is needful as the natural fruit of this good root and such knowledge will not be barren or unfruitful."

We feel it incumbent upon us to direct the attention of those young in years or experience to these great truths—the paramount importance of the true knowledge of God the blessedness of being more and more closely united to Him and the comfort and satisfaction of being drawn to one another in the holy relationship of his Spirit and that without some degree of



his knowledge life is indeed a failure. We could further earnestly encourage them to persevere in the attendance of such religious meetings as have been described, as much as lies in their power, in the assured hope and relief that as they are sincerely desirous to reap some lasting benefit from existence here, they will find increasing reason to value such opportunities, above indeed almost everything else.

It was not without cause that among the virtues which we periodically answer, that relating to the upholding and due attendance of our meetings for worship and discipline is placed first. It was from the union and fellowship especially felt at these times that arose the arduous regulations for mutual comfort and elp and for that order without which we cannot so well walk as members one of another, which in their collective form are sometimes known as the Friends' book of discipline and devices.

And so now, we desire above all, that the gathering, uniting, cementing influence of the Spirit of the Redeemer may everywhere increase and abound, as preparatory to the fulfilment in still greater degree than hitherto, of the desire and prayer of the Saviour, "that they may be one, even as we are one: I in thee and thou in me that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

In conclusion, we reiterate our firm belief that it is in rightly gathered meetings for worship, where those present are willing to depend implicitly upon the Spirit of Christ as manifested at the time, that the most evident and sensible appearance of the Saviour as a living reality are ordinarily to be known, and the bond of true union most powerfully felt; and that in this felt unity with the Father, the Son and with one another, lies the basis of all true order and fellowship, and of all regulations respecting the same. We also believe that in the exhibition of this unity in some form or other, lies the greatest public testimony to the divinity of the Saviour and his continued presence amongst his people; to his headship of the church, the bride, the Lamb's wife. O how exceedingly precious is the existence and the relationship to which all are called in Jesus Christ! Would that all to whom these lines may come might earnestly press after an experimental knowledge of these things.

Signed in and on behalf of the General Meeting of Friends held at Fritchley, Derbyshire, the 10th of Fifth Month, 1906.

JOHN E. SOUTHALL, Clerk.

SOME people, says Philip Henry, do not wish to hear much of repentance, but I think it so necessary, that if I should die in the pulpit, I wish to die preaching repentance, and if out of the pulpit, practicing it.

"The old and correct name is simply "Extracts from the Minutes and Advice of the Yearly Meeting of Friends."

CONSCIENCE AWAKENED BY THE BIBLE.—A little girl who lived on the slope of a great smoky mountain was trudging home with a Bible which her teacher had given her. She was afraid to take it home for fear that her grandfather would not let her keep it, for he was a rough, wicked man. She knelt down by the side of the road and prayed: "Dear God, please make grandpa to love the Bible and be a good man, and let me keep it. And bless the little girl up North for Jesus' sake. Amen." The Bible had been sent to her by a little girl from the North.

She showed it to her mother, who said: "My child, I am glad you have something to make you happy." When she showed it to her grandfather, he said: You can keep it, but you need not read it out loud."

A picture card dropped from the Bible as the little girl was putting it away. Her grandfather picked it up, and read, "The Lord is my Shepherd." He had heard that verse years before the war, and it made a deep impression upon his mind.

He was what is called a "moonshiner," because he made and sold liquor contrary to the law. That night he quietly took the Bible and opened it, and read these words, "Woe unto him that giveth his neighbor drink." He hastily closed the book and went to his troubled sleep. He kept continually thinking, "Woe unto him that giveth his neighbor drink."

It had such an effect upon his mind that the old man went and searched more in the Scriptures. One day a few weeks later, the same old man was kneeling in prayer, penitent and happy. The Divine message had such a power over his mind that it brought him to repentance and to Christ.—S. S. Illustrations.

### Bodies Bearing the Name of Friends.

JOHN B. GARRETT was a visitor at Pocono Inn, near the close of last week, remaining over First-day the 15th, and attending the meeting, which showed a near approach to the height of its attendance for the season. He was on his way to Muncy, proposing to attend the Monthly Meeting at Elklands on Fourth-day, the 18th instant.

The following are suggestive subjects, good for members to be thinking about, and which many do think about, copied from the program of a General Conference to be held at Mountain Lake Park, Md.:

- Quakerism a Normal Religion.
- Ignorance of the Bible a Loss to Society.
- Education a Religious Concern.
- The Religion of Whittier.
- A Young Man's Religion.
- The Advancement of Friends' Principles.
- The Principles of Discipline.
- Applied Religion.
- International Morality.
- The Friend as Teacher.
- Citizenship.

### Gathered Notes.

Recently the Bill to legalize marriage with a deceased wife's sister, in the United Kingdom or in any part of the British possessions, passed the second reading in the house of Lords; so that it is now likely to become law.

The Bible has been translated into every language of the Mohammedan world. The Koran can be read by those only who can read Arabic. The Bible, therefore, can reach the greatest number.

A NEW ERA IN SIAM.—The railroad which was opened last 11th Mo, from Paknampto to Bangkok, was utilized by the missionaries who last went to Bangkok. They thus made, in ten hours, the journey which usually occupies the better part of three days and report the accommodations very good. This line is but the beginning of the railway which will some day unite the north and south of Siam.

The circulation of the Bible has forced the Roman Catholic Church to give to the people the Scriptures. The Archbishop of Rio de Janeiro has lately approved a new Portuguese version of the New Testament. The Pope has sanctioned the Italian translation of the Gospels issued by the Society of Jerome in Italy. In Syria, the Roman Catholics have their own Arabic version. These facts indicate that Romanism is being influenced by Protestantism.

An appropriation by Congress of \$5,000 for the University of Nevada was made just before Congress closed. President Stubbs received a telegram announcing the appropriation and that the money must be expended before 7th Mo. 1st. He got the word at 8 A. M. on 6th Mo. 30th. Had any part of the \$5,000 not been spent it would have lapsed. The president worked all day long, buying the seeds and other things, and there was nothing left of the \$5,000 by midnight on Seventh-day.

A late issue of the "New York Medical Times" says that "American nurses were greatly and justly praised by Professor Lorenz, who declared that never until he had crossed the Atlantic had he known what a woman could be in the way of a nurse. "In Austria nurses are women of little education. Here in America they are ladies. Never have I been so amazed. They are in aprons and caps, but they are educated, they are refined, they are charming. Never have I seen such a thing—never!"

The "Woman's Home Companion" has entered the fight against child labor. The Sixth Month number has a startling article on the subject. In 1900, there were nearly two million children employed in "gainful occupations" in the United States. The cotton mills, factories and sweat-shops are producing a dwarfed manhood and womanhood. The Church and State owe a duty to these children to help them secure a robust body and an educated mind, rather than that they should suffer the slavery of toil.

TO PRESERVE REVERENCE.—A splendid royal procession took place recently in Yokohama. A person traveling in England, when royalty goes by, will see in the upper stories of the houses seas of heads; but in this royal procession in Yokohama but blank windows were to be seen. The North China Herald explains the difference: "In Japan nobody is allowed to look down upon the emperor." There is no one above him, and no one shall even be physically above him. One would think that in that country under the circumstances they would forbid the use of balloons.—Christian Advocate.

Mayor McClellan of New York City, in an address last week declared that there is nothing else about the profession of politics. "It means," said he, "hardship, self-denial, patience, hard work, poverty. No man who seeks a great material fortune should choose politics for his life work. Except for the bare necessities of existence money cannot honestly be made in politics. Don't expect to succeed in politics, don't even try for such success, unless you are determined to preserve your self-respect. Give it as you please, call it legitimate business, counsel fee, or contract for public or private work, graft is graft none the less, grisly, hideous and dishonest."

AMERICA CONTINUED.—Henry Van Dyke's versatile pen has added these two stanzas to "America," to adapt it to the lands of the Pacific slope:

I love thy inland seas,  
Thy capes and giant trees,  
Thy rolling plains;  
Thy canyons wild and deep,  
Thy prairies' boundless sweep,  
Thy rocky mountains steep,  
Thy fertile mains;  
"Thy domes, thy silvery strands,  
Thy golden gate, that stands  
Affront the west;  
Thy sweet and crystal air,  
Thy sunlight everywhere,  
O, land beyond compare,  
I love thee best."

#### SUMMARY OF EVENTS.

UNITED STATES.—In commenting upon the proceedings of the late Congress, President Roosevelt is reported to have said: "In the past, this has just closed the Congress has done more substantial work for good than any Congress has done at any session since I became familiar with public affairs. The legislation has been along the lines of real constructive statesmanship in the most practical and efficient type, and bill after bill has been enacted into law. It is of importance so great that it is fair to say that the enactment of any one of them alone would have made the session memorable; such, for instance, as the railroad rate bill, the meat-inspection measure, the pure-food bill, the bill for free alcohol in the arts, the consular reform bill, Panama canal legislation, the joint state-hood bill, and the naturalization bill. It is in fact, however, not a single measure which the closest scrutiny could warrant us in calling of doubtful propriety has been enacted; and, on the other hand, no influence of any kind has availed to prevent the enactment of the laws most vitally necessary to the nation at this time."

It is stated that the fire loss in the United States during the past five years has been \$2.50 per capita, as compared with 33 cents per capita in the larger European countries. The total fire losses in the United States during the past ten years amounted to 14 billion dollars.

A bulletin has been issued based on the results of careful investigations to see that birds destroy the boll-evil. Many such birds were reported and the bulletin earnestly recommends the protection of them by law. The orioles are the greatest destroyers of weevils in summer and the blackbirds and meadow larks in winter. Thousands of orioles, it is said, are slaughtered yearly for their plumage. Among the other boll-evil destroyers are the killdeer, quail, red-winged blackbird and mockingbird.

A recent dispatch says: According to a report issued by the Census Bureau, there were in the United States in 1904, 163,716 persons in almshouses and of these 111,817 were males. Although the number of almshouse paupers is increasing, the increase has not kept pace with the growth of population, and consequently the ratio of almshouse paupers to the population is decreasing. Negro paupers do not constitute so large a proportion of the almshouse population as negroes form of the general population. The foreign-born whites, whose economic position is not so high, show a greater tendency toward pauperism than the native whites of native parentage and native whites of foreign parentage.

Secretary of Agriculture Wilson has declared that he was satisfied that the packers of Chicago are making every effort to put their plants in sanitary condition, and that the Department will put the revised regulations into effect on Eighth Month lat. He said: "Practically all of the slaughtering and packing plants in Chicago are on the way to sanitary conditions, which will justify inspection under the new law. In some cases improvements of a permanent character will take place, but where want of the projected changes does not involve the healthfulness of the product the new inspection will be inaugurated without waiting for their completion. I am satisfied that the packers of Chicago are using every effort to put their plants in sanitary shape."

Under a city ordinance recently passed, it is stated that the 6000 restaurants of Chicago are required to take out licenses, which are revocable for cause shown. The inspection authorized covers the quality of the food furnished, the nature of the premises, the state and habits of employees, the ventilation of kitchens and other details of management as it may be necessary to investigate to secure the proper sanitary conditions. The inspection is to be searching, and the revocation of licenses, it is believed, will be a sufficient penalty for the

violation of the regulations. The cost of inspection will be met by the restaurant license fees, which will yield \$80,000 to the city.

The Chicago and Alton Railroad, recently convicted of granting illegal rebates at Kauska City, was fined \$40,000 in the United States District Court, in Chicago. Two former officers of the road were also sentenced to pay a fine of \$10,000 each. The Atchison, Topeka and Santa Fe Railroad Company, and the Colorado Fuel and Iron Company have lately been sentenced by Chief Justice Mills of the United States Court at Las Vegas, N. M. A total fine of \$15,000 and costs was imposed on each of the defendant companies.

It is stated that there have issued in this country more than 21,000,000 notices on the lives of 10,000,000 persons, calling for payments aggregating nearly \$13,000,000,000, a greater sum than the actual value of the steam railroads of the country, and involving an annual payment in premiums of nearly half a billion of dollars.

In a late session of the American Institute of Instruction, S. P. Luther, president of Trinity College, Hartford, Conn., advocated the establishment of schools to teach boys trades, where they would be forced from the restrictions of a labor union. He said: "To day there are few apprentices, and such as many still be found are learning very little. The labor unions restrict the number of apprentices to limits grossly below obvious needs. The boys suffer from the jealousy, and the students of those who are supposed to teach them and from the greed of employers, who try to get a man's work out of them for a boy's wages. The situation of a boy whose teachers wish him to remain ignorant and whose employer wishes him to do the impossible is certainly lamentable. Partly as a result of these things the standard of education in this country is surely deteriorating."

The number of workmen who can do a good job is growing smaller and smaller. Trade schools, manned by competent instructors, whose sole business is to instruct, exacting a standard so high that American workmanship shall again become a matter of national pride; trade schools maintained by public funds and free to all; public schools where the boys learn the great and pleasing problem. A bright boy can probably learn more in two years in a trade school than in four years of apprenticeship, simply because those over him are interested in nothing but this progress."

The United States Grand Jury of the Federal District in Cleveland, Ohio, has begun a new investigation of violations of the Sherman anti-trust and antitrust laws, alleged to have been committed by various prominent railroads and the Standard Oil Company.

FOREIGN.—Dispatches from Russia state that Agrarian outrages and politico-industrial strikes occur daily, and are alarmingly spreading in the southern provinces. The revolting peasantry are being organized and led by professional propagandists, who are clandestinely importing arms. The whole of the provinces of Voronezh is affected by excesses arising from the agrarian movement. The peasants are rising and burning estates. In Bobrovsk district more than twenty estates have been burned and 300 head of cattle killed or carried off. Large numbers of peasants are being arrested and are being organized and led by professional propagandists, who are clandestinely importing arms. The whole of the provinces of Voronezh is affected by excesses arising from the agrarian movement. The peasants are rising and burning estates. In Bobrovsk district more than twenty estates have been burned and 300 head of cattle killed or carried off. Large numbers of peasants are being arrested and are being organized and led by professional propagandists, who are clandestinely importing arms.

The Emperor and court, in face of the rising spirit of revolution in the country and constantly extending evidence of disaffection in the army, have organized and led by professional propagandists, who are clandestinely importing arms. The whole of the provinces of Voronezh is affected by excesses arising from the agrarian movement. The peasants are rising and burning estates. In Bobrovsk district more than twenty estates have been burned and 300 head of cattle killed or carried off. Large numbers of peasants are being arrested and are being organized and led by professional propagandists, who are clandestinely importing arms. The whole of the provinces of Voronezh is affected by excesses arising from the agrarian movement. The peasants are rising and burning estates. In Bobrovsk district more than twenty estates have been burned and 300 head of cattle killed or carried off. Large numbers of peasants are being arrested and are being organized and led by professional propagandists, who are clandestinely importing arms.

The French Chamber of Deputies has passed the bill providing for a compulsory day of rest weekly. The measure, which is designed to terminate the present

system of labor on the First-day of the week had already passed the Senate.

A despatch of the 10th from London mentions that the annual report of the inspector of factories and work shops, shows that the conditions there are quite favorable as anything alleged in the packing houses in Chicago. Dirty factories and disgusting methods have been exposed.

A late report shows that last year 711 merchant vessels, with a tonnage of 1,205,000 tons were launched in British ship yards, against only 227 vessels, with a tonnage of 239,000 tons in the United States.

In the town of Dessau, in Germany, a school for the purpose of training girls in chemistry connected with the sugar-refining industry has answered so well that similar training schools connected with soap factories, paper works and other industries requiring thorough laboratory training are now being organized.

It is stated that the new French steamship "La Havre," on her first trip from Havre to New York, was in communication with both shores on the same time.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for volume 8.

Anna T. Griffith, Pa.; Mary W. Allen, Me.; Hannah M. Vernon, Wash.; Hannah Mickle, Pa.; J. B. Bettles for Susanna G. Bettles, Ill.; James W. Oliver, Mass, and for Horace B. Foster, Jr., I. Richard T. Cadbury, Pa.; George Standing, Ia. John W. Tatum, Pa.; Martha M. Bowerman, Mich. Wm. Biddle, Jr., Pa.; James C. Biddle, Pa. Elizabeth Allen, G'town, Md. Brinton, Pa. Jonathan Chace, R. I.; Elhanan Zook and for F. M. Zook, Pa.; R. C. Shoemaker, Pa., \$5 for himself, Comly B. Shoemaker, Jr., and Elizabeth I. Irendall; Rebecca E. Haines and for Susan J. Haines, Pa.; Mary A. Osborne and for Mary S. Frazier, Ind.; John Cole, Ky.; J. C. Jacobs, Pa. F. D. Matilda Warner, Pa.; Anna W. Baile Pa.; Emeline P. Newbold, Pa.; Anne E. Peirce G'tn.; Mary N. Glover, N. J., \$5 for herself, Eliza C. N. Browning and Virginia Nicholson; Georg Wood, Phila.; E. Hayes, O.; John W. Hilyar N. J.; Mary S. Bettie, N. J.; J. C. Biddle, Pa. Edgar T. Haines, Agt., for Elizabeth C. Coopé Pa.; Joseph E. Fell, Va., to No. 40; Joshua Jeffer Pa.; Samuel W. Jones, Pa.; Joseph Pennell, Pa. A. F. Huston and for Elizabeth C. Calley, Pa.

Remittances received after Third-day noon will appear in the Receipts until the following week.

#### NOTICES.

WANTED.—Middle-aged woman Friend as caretaker of an invalid. Address J. Friend.

Office of THE FRIEND.

Friends' Library, 142 N. Sixteenth Street. During the Seventh and Eighth Months the Library is open only on Fifth-day mornings, from nine A. M. to one P. M.

School for Indian Children at Tusneas New York.—Wanted a woman Friend to take care of the girls out of school in the Tenth Month. Also woman Friend to take charge of the boys out of school. Application may be made to

ZEBEDEE HAINES.

West Grove, Pa.

or to CAROLINE C. SCATTERGOOD,

West Chester, Pa.

DIED after a few days illness at her home near Barrville, Ohio, on the third of Second Month, 1906, M. P. TABER, widow of Joseph John Taber, in the sixty-first year of her age. A member of the Monthly Meeting of Philadelphia. She had from early years been strongly attached thereto. During her active and useful life she was specially interested in educational work. Those that knew her best felt that to her might appropriately be applied the language, "Blessed are they that do his commands, that they may have right to the tree of life, may enter through the gates into the city."

She resided in Philadelphia on the 29th of Sixth Month, 1906, Elizabeth Woolman, in her 74th year of her age. A member of the Monthly Meeting of Philadelphia for the Northern District.

At Moorestown, New Jersey, on the Third-day of Seventh Month, 1906, ELIZABETH R. EVANS, a member and minister of Chester Monthly Meeting, aged nearly seventy-six years.



# THE FRIEND.

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## Stone Kickers.

One of our party on a country walk seemed disposed to kick out of the road every stone which, when a wheel should pass over it, might jar a carriage or jolt a load of goods marked "glass, with care," or pound an extra wing into a toothache of a stage-passenger, or torture a delicate nervous system coming up to the mountains for better treatment. He thought himself responsible for every infliction of pain which he might kick out of the way, and regarded the scratches on his emmeled shoes as simply wounds of service in the church militant. That unremoved stumbling blocks were sins standing against him, he said in his little book which says: "Now to him that knoweth to do good and doeth it not, to him it is sin."

Such impeding of the pedestrian's progress reminded one of us of her grandfather, who would often stop his carriage and get out and cast aside from the road a stone too large to elong there. Another could tell of one who thought his duty discharged by simply moving the stone aside from his own wheel and still saving it in the road. Another stone-kicker in the road, who had left us the day before, was quoted as calling the practice "paying for road taxes." Thus one's walk, as well as conversation, is a character-marker, and also a character-maker.

There remain multitudes of stones of stumbling or of jarring yet untaken away, and some men's and some women's lives seem devoted to their Lord and employer in the service of removing them: saloons, fashions, disease breeding employments, slaveries, pernicious books, corrupting words, treatments of animals, pictures on walls in-doors and out, effluence of truth in popular expressions, uncrupulous accumulations and unscrupulous, quanderings of money, the thousands of cor-

ruptions which are in the world through lust. While the gospel is the power ultimately to cleanse these away, yet the human agencies designed for laboring together with God to effect this result, are not chosen to stand with their hands in their pockets just to see the gospel do it. Are they whose visage is so marred and whose forms are so bent and scarred with cleaning up the world's rubbish to be called drudges, and they who "do the heavy looking on" to be regarded as the saints? There are last in human rank which shall be found first, because their drudgery was faithful; and there are first which shall be last because in a mistaken sainthood they were drones.

To the gospel we attribute all the saving that is effected, "for it is the power of God unto salvation" in its believer. But how is the power going to work unless men conform to the motions of its working? These are the gospel workers, whom the gospel works; it may be in some by inward exercises, and in others with outward and physical processes. Let not him who works internally despise him that works externally, for each mode of faithfulness may have the same gospel spring and be the same obedience.

We have latterly in these columns referred the cleansing of the world's ways, the brushing aside of its offences and abuses, to the reformatory power of regeneration as the one eradicator; yet there is to be recognized a gospel service in the removal of outcroppings, even while we have to say there are plenty more underlying where these come from. I am not excused from preventing that suffering woman from an extra shock of neuralgia, just because, if I cast away this stone from the front of her carriage, another is going to work up out of the ground in its place within two weeks. A fortnight's relief of the traveling public from a single irritation is well worth while. More than a fortnight's growth in grace on the part of the merciful abundantly repays his momentary exercise of mercy. Let it be the spirit of the gospel that is to eradicate and out-leaven the occasions of stumbling out of the motives that work in men's lives. Yet it is by attention to little things, reforms that last but a little space, the removal of momentary obstacles to progress, that the gospel is gaining power in the faithful to compass the work of its kingdom.

Smooth thy neighbor's pathway; kick away the annoyances, even in thyself, that might make him a worse neighbor; take thyself out of the way of being a stumbling-block to the least of these that believe in their Saviour: yield to every concern, though under momentary sacrifice of convenience, to improve the King's highway in thy neighborhood, and men that might have fallen where thou had left a rolling stone for their slipping, shall rise up, when all is known, to call thee blessed.

## On the Obedience of Children.

"Spare the rod and spoil the child." It is a maxim of the wisest of kings, therefore not to be disputed; correct thy son and he shall love thee; teach him obedience and he shall honor thee; humor him and he shall disquiet thee; leave him will undisciplined, and he shall destroy thy peace—age shall strengthen his temper into stubbornness, and with his years his disobedience shall keep pace;—a truth all ages have experienced. Yet the foolish mother believes her darling an exception: he will know better as he grows older, the sweet dear must have his own way now, or he will cry. Each day his perverseness increases; deny him the least trifle and the house is in an uproar. Hardly anything can please him; he is the plague of the family. Such is Fradilla's son, of 4 years old; bid him do anything, his answer is, "I won't!" He asks not for what he wants, but demands it with, "I will have it." If he sits at table, to humor him is the highest concern; in a room filled with company all satisfaction shall be destroyed rather than offend Young Master by taking him away; thus, ten times the pains are taken to ruin him that would be sufficient to render him a lovely child.

How different is the behavior of Lucrea's son of the same age! His mother's will is a law; she but points her finger, and he runs; in the height of his play, shakes her head, and he is hushed. The habit is so fixed, he appears not to know that he can disobey; at table he asks not, but takes what is given him. Strangers are delighted with his behavior; he gives no interruption; he answers only when he is spoken to; his mother's face glows with pleasure on hearing the praise bestowed upon him. Lo! he shall rise into manhood like a tall cedar, the delight of every beholder; his mother's prudence shall be repaid in old age by the soothing hand of a son's filial love. Not so the child whose little humors, instead of being reformed by early discipline, are nurtured by indulgence into habits too strong and deep-rooted ever to be removed; which often proves a curse to the individuals and daggers in the hearts of parents.

### A Character Sketch of Stephen Grellet.

(Concluded from page 12.)

While traveling in Europe at the time when Napoleon was ruler of France, Stephen Grellet's life was often in danger. On one occasion he was warned by the Secret Monitor not to go into Italy the usual way but over a difficult and dangerous pass. He afterward found all the regular routes of travel had been watched by Napoleon's emissaries who had orders to arrest him. While in Italy he was directed not to carry out at that time his prospect of visiting Rome, but to go with all haste to Geneva. On his arrival he learned that Napoleon's retreating armies had blocked all roads of escape from Italy and found that a special service awaited him at Geneva.

He knew nothing of the German language and when he reached Pymont, Germany, he found the man he had expected to interpret for him was sick, and was exercised to find someone to supply his place. Unexpectedly a boy of sixteen, who understood English, offered to do it, and so Benjamin Seebohm, Stephen Grellet's future biographer, was first brought into intimate relations with him, to the quickening of the boy's spiritual life.

Soon after this Stephen Grellet was in Onabruck, and, knowing no one, was exercised to find an opening for the service he felt required of him. While walking along one of the streets he was accosted by a man who had known and loved John Pemberton and recognized Stephen Grellet as belonging to the same religious denomination. Thus in a most unexpected manner a way was made for him.

What wonder after having had such repeated evidences of the ability of his Lord to open a way where there appeared to be none, he did not hesitate when called upon to travel in countries seldom visited in those days. Norway and Sweden, Russia, Turkey, Greece and Spain, as well as through others better known but made more dangerous at this time by the wars in which all were engaged, and also to stand before the Pope and most of the crowned heads of Europe and plead with them, not only for the salvation of their own souls, but for their oppressed subjects. Again and again he was enabled to exert an influence which brought about a wonderful reformation in the state of prisons. It was he who first called the attention of Elizabeth Fry to her work in the English prisons. He had the veracity of a Frenchman joined to the solidity of an Englishman. He was very dignified and graceful in presence, remarkably urbane, tender and courteous in manner and endowed with a rare capacity for learning. His sympathetic nature made him acceptable to the lowly as well as to those in high stations.

He was a warm personal friend of the Emperor Alexander of Russia, and they took sweet counsel together, both spiritual and in regard to the affairs of the Empire. Finding that the children of Russia had infidel selections in their reading books, Stephen Grellet and William Allen (a remarkably endowed man who was his companion on most of his European journeys) prepared a Scripture Manual, which was printed and distributed by the Emperor, translated into most of the European languages and used in the schools of these countries.

What Stephen Grellet had seen on his travels of the horrors of war, made him long to

be an ambassador of peace to the rulers of the nations. The presence of the allied sovereigns in London while he was there, and the visit of the Emperor Alexander and suite to Westminster meeting, where most of them sat in the gallery, gave him the opportunity he sought. The Emperor told him, though not at this time, that during one of his wakeful nights the idea came to him of a general congress to which all cases of dispute between nations should be referred for arbitration.

It has been said the way to discover the true character of any one is to travel with him.

At the time when Stephen Grellet made his extensive journeys, there was much more to be endured than would be the case now.

They had to provide their own horses and conveyance (for he seldom traveled without a companion) carry their food with them, often cook it themselves, and were liable to all sorts of delays and accidents. All of Stephen Grellet's traveling companions testify to his unflinching courtesy and good nature and to his resources in times of difficulty. William Allen writes, "Nothing can exceed dear S. G.'s kindness and care of me, but unless I see him better off than myself this attention rather distresses me," and also, "In his own kind, tender and suitable way, Stephen spoke to persons high and low." Again, "Dear Stephen, as usual, seized every opportunity of informing their minds on subjects of highest importance and often did as much good in this way as by his preaching."

As an example of the hardships he endured while traveling in this country, S. G. tells us, that while in Tennessee he and his companion were obliged to live on a couple of small cakes and water for a day, and their horses ate young twigs and leaves because there was no grass. Crossing the swollen streams was attended with many difficulties and dangers, and a fire had to be kept up all night to protect them from panthers, bears and wolves, which were numerous. In the neighborhood of New Orleans they traveled for miles over or rather in swamps, where the water was so deep that the carriage repeatedly floated and the horses swam. Had they wished to turn back, the way between the trees was too narrow to allow it. They were also in danger from alligators.

A further insight into Stephen Grellet's character is given by what he tells us of his struggles for a right feeling toward the persecutors of his parents during the French Revolution. These were the peasants of the neighborhood, who had received many kindnesses from the family and had been helped in times of difficulty. This made it harder for him, but by the grace of God, he was enabled to desire nothing but good for them.

His devotion to what he believed to be right is shown by the fact, that, though greatly interested in many things near to which his travels took him, such as Vesuvius and Pompeii, he did not feel at liberty to leave the work in which he was engaged to visit them.

In the spring of 1847, in his seventy-fourth year, he went to Philadelphia to attend the Yearly Meeting, but was compelled by illness to return, and for the remaining seven years of his life was unable to leave his home in Burlington even for a single night. Frequent paroxysms of acute pain were most patiently borne and his mind and spirit were as fresh

as ever. An extensive correspondence with his friends was maintained. When the state of his health at all allowed, neither inclement weather nor severe pain deterred him from joining in public worship, and there was something peculiarly bright and searching in his ministry at this time. The sorrows of others almost made him forget his own. Whilst as the close of life drew near, his peace flowed as a river, yet, clothed with humility, the nearer he approached the source of infinity, the more deeply he seemed to be prostrated in self-abasement, but, under the solemn feelings vouchsafed to him, his heart was filled with a wonderful song of praise. On the last two days of his earthly life, the pain ceased, and the peace which shone on his countenance, indicated his communion with his God. He died the sixteenth of Eleventh Month, 1855, in his eighty-second year.

One who knew Stephen Grellet in the sanctuary of his home, writes of his indescribable tenderness of love to a wife and daughter fully worthy of it, and who returned it in unstinted measure.

A writer in the "Burlington American," said after his death: "His Gospel preaching was of a character rarely equalled and probably nowhere surpassed. Its chief characteristic was its wonderful vitality. Perfectly free from every trace of egotism, he preached Jesus Christ and him crucified. The sufferings of his Lord for the sake of sinful man, deeply and abidingly affected his soul. His sermons manifested an extraordinary originality, scope of thought, and spiritual wealth. With demonstration of the spirit and with power he illustrated his subject with passages brought from various parts of the sacred volume and which the hearer found presented in a light in which he never saw them before. Holding all mankind as his brothers, his public ministry and prayers evinced his large minded sympathy with the whole human race, and his deep interest in the movements among the nations. The great Apostle's appeal might safely be quoted: 'Ye are witnesses, how holily and justly, and unblameably he behaved himself among you.'"

I have not touched upon his labors for and among the slaves, who occupied such a large part of his thoughts after he witnessed cruelties practiced upon them at Demarara. Their owners in the South said they felt they need not attend the meetings he had with them, since they knew he would not say anything in their absence which he would have withheld in their presence.

The narrative of Stephen Grellet's labor affords abundant evidence of their having yielded much precious fruit, but we feel how much there must have been which he himself never knew, to how many souls he must have been unconsciously the instrument of imparting light and comfort and strength. The full sun will not be known till the day arrives which shall declare all things, and then without doubt many who were wholly unknown to him on earth, will be found to be his everlasting joy and crown of rejoicing.

Though called to no such public labor as he each of us by waiting as carefully to know the will of our Lord and being as earnest to do it when it is revealed to us, may partake of his reward. Weighed in the balance of th



anctuary, the great appears small and the small great. The verdict of "Well done!" shall be ours provided it is done for Him and at his bidding.

### Destructive Noise.

Noise is deceptive. Simple loudness often gets the attention when there is nothing more. Noise misleads the ear. It is no strange thing to find popular opinion on the side that makes the most noise. It is said that at a political convention some one turned to another who seemed to be very enthusiastic in his shouting and asked him what he thought of the situation. He replied, "You don't seem to know what I am here for. I am not here to think, I am here to holler." Because noise often turns the current of opinion and changes decisions, this man had been appointed to the work of making noise. Every one is too easily impressed by noise.

There are many who judge the music they hear by the quantity of sound rather than by its quality. The large company will often be found standing before the second-rate canvas with its loud and heavy colors while the few stand before the one with its quiet and dignified and refined colors. There are people who think they have not attained to the real object of dress if some part of it, either in color or cut, is not loud enough to attract attention. Such disposition enters thoughtless minds just because so many are impressed by noise.

Here is one reason why some cling to wrong. Sin is always noisy. The foes of truth make the noise. Truth does its work without noise. Sin can always be heard tearing down. Righteousness in its work of building up is so quiet that multitudes do not notice it at work. Because sin is so noisy, it seems to have the right of way and to carry on the greater business. All this noise is deception. The moment's crash of the falling tree makes more noise than all the years of growth ever made. The rush of the destructive flood makes more noise than all the drops of rain ever made in falling from the clouds. Everywhere about us most, if not all, of the destructive forces are noisy in their work. The constructive forces at work building up life are the silent forces.

In life and character the same is true. The quiet spirit, the gentle word, the constant laborer, are the strongest and the best forces. No life reaches so far and holds so many hearts as Jesus Christ. But his was the quiet life and the gentle spirit. None of his movements were attended by the noise and confusion of the conqueror. Many a character in history has made more noise than He, but they died. He lives. Jesus has builded a kingdom, while human kingdoms have fallen to pieces.

The quiet forces enter the deepest into what one becomes. Noise and loudness bring their experiences of disappointment and shame. Thoughtful, prayerful submission to the quiet and undemonstrative way of living is submission to the divine thought and method. With these it takes longer to reach results, but the results, when they come, have come to stay. Be not deceived by noise.—*Young People.*

If a man's purposes and ideals are such that he is seeking to attain them for himself at the expense of his fellow men, they are pagan ideals.—*President Hadley.*

### Letter from Joseph Elkinton.

PARIS, Seventh Month 3, 1906.

Before leaving England the celebration of the two hundred and fiftieth anniversary of the death of James Parnell, drew us to Colchester, where some three hundred Friends assembled after attending the Quarterly Meeting of Essex and Suffolk.

This occasion will be remembered by all in attendance, as Thomas Hodgkin read a very interesting paper on the events which brought us together. The castle was built soon after the Norman Conquest, of material which the Romans had used for a temple on that site.

The walls of this prison, in which James Parnell was confined, are ten feet thick, and it is now in ruins. When the cells were occupied they were very dark and cold, and as we stood on the spot where this youthful martyr fell from the rope, leading to his cell in the wall, a measure of that spirit which sustained him in his testimony for the Truth came upon us. For a young man in his teens to have such a message as to influence generations and inspire faith in the Witness for God in every man's heart, speaks more than words, and a strong appeal was made to those present to dedicate their lives more unreservedly to the same Divine principle, which has brought so much blessing to all who have lived up to it.

Charlotte Fell Smith had prepared an admirable historical sketch of James Parnell, which is published by Headley Bros. for one shilling, containing valuable information about other martyrs for conscience' sake at Colchester. He is the twenty-eighth in a list of twenty-nine recorded on a tablet in the town hall who sealed their testimony with their blood between 1428 and 1664, in this city of Essex. Parnell was the first to enter this fruitful field of nonconformity, as George Fox did not arrive for two or three months later, in 1655, when he records having a "glorious meeting" of two thousand persons in a neighboring town—doubtless owing to the seed taking root which had been sown by James Parnell, who was now a close prisoner in the castle at Colchester, and to whom Fox says they were "very cruel." The gaoler's wife even "threatened to have his blood," although he was a frail youth of small stature.

The interview between this lad of eighteen and George Fox, some twelve years his senior, was very short on this occasion, through the severity of the gaoler. They had met once before in Carlisle Castle, when their situation was reversed, for James had travelled on foot one hundred and fifty miles to have an interview with his elder brother in the faith, and then in prison. Now he wrote "It is a land of liberty, but truth and equity being strangers in it, are persecuted," and "I had a time to preach the Truth amongst you, now I have a time to seal the same." "I charge you, profess no more than in life you seal; preach the light in your lives and let it shine forth in your conversation." His last words addressed to a sympathizing friend, were, "Thomas (Shortland), I have seen great things. Do not hold me, let me go."

It is estimated there were one thousand Friends gathered out of a population of eight thousand in this city, within a few years after his death.

Stephen Crisp was the most noted champion of and convert to the glad tidings of Quakerism residing here, and James Parnell was directly instrumental in his joining this band of pioneers in proclaiming a gospel of universal love and toleration with spirituality and heavenly power.

It was no less interesting to stand on the spot where George Fox was imprisoned, or rather cast, into a filthy dungeon at Derby, and to consider what advance had been made since that day. After the judges had taken him from the House of Correction and put him through a cross-examination for hours concerning his doctrine, at last they asked him if he was Christ, and he replied with much emphasis, "No! we are nothing, Christ is all."

To visit the site of these historic scenes brings far more vividly before the mind the conditions by which the first generation of Friends were surrounded, but we all must get our inspiration from the same eternal Source if ever we know the gathering and healing power of it to enrich our lives or bless our service.

There was something more congenial to Quakerism in the social, moral and spiritual life of England than in any of the neighboring countries of Scotland, Wales, Ireland and France, or even Germany and Holland.

The serious and honest character of the Puritans and other dissenters of the seventeenth century, favored this type of religious development—to say nothing of the effect which persecution generally has upon the human mind.

As we walked leisurely along these beautifully shaded and delightfully retired lanes of this favored land, we could but understand better how the early Friends would have precious seasons of meditation as they journeyed from one end of the country to the other; and now, as we review the past three months, our hearts are filled with thanksgiving, not only because of our many privileges among kind friends, but also, having safely and comfortably crossed the English Channel, we have had the added mercy of meeting once more our dear children, just arrived in good health from America.

### James Parnell in Colchester Castle.

[Our friend's references to his attendance of the Parnell anniversary may properly be supplemented by the account which since appears in the *London Friend*, as follows:—Ed.]

It was a large and representative gathering of Friends of Essex and Suffolk Quarterly Meeting that assembled in England on the twenty-first of Sixth Month, in order to recall the story of the brief life of James Parnell who, at the age of nineteen, laid down his life in that prison two hundred and fifty years ago.

Thomas Hodgkin, in the course of a very interesting address, outlined the short yet eventful life and cruel death of this Quaker pioneer. He was under nineteen years of age when his short career was ended, after preaching hundreds of sermons, holding long religious debates, writing pamphlets filling a volume of five hundred pages, and enduring ten months' cruel imprisonment. Parnell was born in Retford in 1636. His parents belonging to the lower or middle classes, he seems to have received a fair education, probably at Retford

Grammar School. His childhood was passed in a stormy period. But world-important events left no impression on Parnell's own autobiography; this was entirely taken up with the history of his inner life. Unlike George Fox and like John Bunyan, Parnell drew a dark picture of his "unregenerate youth," writing, among other things, "I was as perfect in wickedness and iniquity as many, and exceeded most." He describes how the Spirit of God was working in him and leading him, and how he was brought to renounce his "sinful manner of life."

This change in the lad's life took place at the age of fourteen or fifteen, and at this time Parnell does not seem to have met with any Quaker preachers. It was only two years before that date, however, that Gervase Bennett called George Fox and his followers Quakers "because he made his hearers tremble at the word of the Lord," and when Parnell went to Carlisle he met Fox in the dungeon. Next year they were found together in Fox's native country on the borders of Leicestershire, and when between seventeen and eighteen years of age, Parnell went to Cambridge, where, at the end of a fortnight, Edward Pickering, Mayor of Cambridge, committed him to prison for publishing two papers, one on the corruption of the magistracy, the other on the corruption of the priests, and he was thrown into a dungeon. When at last brought to trial, the jury refused to find that the two documents were scandalous seditious, and Parnell was liberated in an ungracious manner. He was beaten along the road with staves and clubs, but not long afterwards he returned to Cambridge, and continued his teaching throughout the country, showing in these early collisions with the magistrates great earnestness in the work of protest against the conventional and somewhat hollow religious conduct of the age.

Dr. Hodgkin proceeded to discuss the character of Parnell's preaching, and said one of the most criticized of his tenets was his assertion that the Christian could attain perfection in this life. Passing from the question of doctrine to that of external behaviour, the lecturer said he found Parnell urging simplicity of life, sincerity of speech, and yearning after true nobility and true gentility.

It was in 5th Mo., 1655, that Parnell entered Essex, which had contributed largely to the success of the Parliamentary cause in the first civil war, and he found the field white unto harvest. There was much religious discussion at the time, and an Independent minister at Coggeshall named Willis delivered a diatribe against Quakerism. Parnell heard it, and asking permission to speak, he addressed the congregation in vindication of the Quakers. But either he went on too long, or used some words which exasperated his opponents, for we read that "the priests ran out into many words and caused great confusion." The debate degenerated into a war of words, and Willis declaring his intention for prayer, Parnell refused to take off his hat, and departed from the church. This altercation with the preacher was the offense for which the boy preacher of eighteen was committed to prison. A magistrate named Wakering followed him out of the church, and arrested him in the name of the Protector, the indict-

ment being that of riotous conduct in church. Two months' imprisonment in Colchester Castle followed, and in September Parnell was marched twenty-two miles to Chelmsford, handcuffed with a murderer, and brought up for trial. He was fined two sums of £20 each—one for contempt of the magistracy and another for contempt of the ministry—and was committed to gaol in Colchester Castle, and the gaoler was to see "that no giddy-headed people come to him."

The castle, said Dr. Hodgkin, needed no description: they could see just above them the elevated gallery in one of whose chambers Parnell was imprisoned; and Sewell was quoted to show the treatment meted out to Parnell during his brief incarceration. The gaoler's wife set her men to beat him, herself laid violent hands upon him, and set other prisoners to fetch away his vitals. He was forced to lie on the cold, damp stones, he was confined in a hole in the wall, about twelve feet from the ground, and the ladder being short by six feet, he had to climb up and down for his vitals, over the broken wall, by a rope. One day, his limbs weakened by cold and privations, he fell down from the rope, and was badly wounded in the head and bruised about the body. He was next put in what was known as "the oven," which had no window, and gradually growing weaker, he died at the end of ten or eleven months' imprisonment—done to death under Cromwell, but not with Cromwell's cognizance. The condition of the prisons at that time was a dark blot on the record of Christian England, and it was not till John Howard and Elizabeth Fry visited them that this great stigma on English Christianity was removed, it was to be hoped, for ever.

Joseph Elkinton, in allusion to the lesson of Parnell's life, said that with all our modern privileges we lack the great powers of the preachers of old, who had to face every disadvantage. This he attributed to the lack of simplicity in thought, feeling, and heart. He felt there was a strong call for the simple life in all the world.

### Discipline.

If Christ had to be made perfect by suffering, much more do we. If He needed to learn obedience by sorrow, much more must we. If, in the days of His flesh, He needed to make supplication to God, His Father, with strong crying and tears, so do we. And if He was heard in that He feared, so, I trust, we shall be heard likewise. If He needed to taste even the most horrible misery of all, to feel for a moment that God has forsaken Him, surely we must expect, if we are to be made like Him, to have to drink at least one drop out of His cup.

It is very wonderful, but yet it is full of hope and comfort. Full of hope and comfort to be able in our darkest and bitterest sorrow to look up to heaven and say, at least, there is One who has been through all this. As Christ was, so are we in this world, and the disciple cannot be above his Master. Yes, we are in the world as He was, and He was once in the world as we are. He has been through all this, and more. He knows all this, and more. "We have a High Priest above us, who can be touched with the feeling of our infirmities, because He has been tempted in

all things like as we are, yet without sin."

Are you tormented as Job was, over and above all your sorrows, by mistaken kindness and comforts in whom is no comfort, who break the bruised reed and quench the smoking flax, who tell you that you must be wicked and God must be angry with you, or all this would not have come upon you?

Job's comforters did so, and spoke very righteous-sounding words, and took great pains to justify God and to break poor Job's heart, and made him say many wild and foolish things in answer, for which he was sorry afterward, but, after all, the Lord's answer was, "My wrath is kindled against you three, for you have not spoken of me the things which are right, as my servant Job hath. Therefore My servant Job shall pray for you, for him will I accept;" as He will accept every humble and contrite soul who clings, amid all its doubts and fears and sorrows, to the faith that God is just and not unjust, merciful and not cruel, condescending and not proud; that His will is a good will and not a bad will; that He hateth nothing that He hath made, and willetth the death of no man; and in that faith casts itself down like Job, in dust and ashes before God, content not to understand His ways and its own sorrows, but simply submitting itself and resigning itself to the good will of that God who so loved the world that He spared not His Own Son, but freely gave Him for us.—Charles Kingsley.

### THE QUAKERESS BRIDE.

O not in the halls of the noble and proud,  
Where fashion assembles her glittering crowd,  
Where all in its beauty and splendor arrayed,  
Were the suptials performed of the meek Quaker maid.

Nor yet in the temple those rites which she took,  
By the altar, the mitre-crowned Bishop, and book;  
Where oft in bright jewels doth stand the fair bride;

To whisper those vows which through life shall abide.

The building was humble, yet sacred to Him  
Before whom the pomp of religion is dim;  
Whose presence is not to the temple confined,  
But dwells with the contrite and lowly of mind.

Twas there, all unveiled, save by modesty, stood  
The Quakeress Bride, in her pure satin hood;  
Her charms unadorned by the garland or gem,  
Yet fair as the lily just plucked from the stem.

A tear glistened bright in her dark shaded eye,  
And her bosom half-uttered a tremulous sigh,  
As the hand she had pledged was confidingly given,  
And the low-murmured accents recorded in Heaven.

I've been at the bridal where wealth spread the board,

Where sparkling red wine in rich goblets was poured;

Where the priest in his surplice from ritual read,  
And the solemn response was impressively said.

I've seen the fond sire in his thin locks of gray,  
Give the pride of his heart to the bridegroom away;  
While he brushed the big tear from his deep-furrowed cheek,

And bowed the assent which his lips might not speak.

But in all the array of the costlier scene,  
Nought seemed to my eye so sincere in its mien;  
No language so fully the heart to resign,  
As the Quakeress Bride's, "Until death I am thine!"

—Elizabeth Clementine Kinney, 1840.



## How God Cured an Infidel.

J. E. Rakin, President of Howard University

One morning, as Austin L. Park, of Gardiner, Maine, was getting ready for church, a stalwart-looking man, who had before been pointed out to him as the most determined and influential infidel of the town, was waiting at the door of the parsonage. He abruptly said: "Mr. Park, my wife wants you to come over to our house and pray for our little girl. She is very sick, perhaps dying. Of course, you understand that it is my wife's concern, not mine. I do not believe in such things. But to pacify her I came over."

Austin Park replied, "I will go over." And, abridging his Sunday morning preparations as much as possible, he did so. The little girl appeared to be far gone, from fever. The two physicians called in had given her up. Austin Park offered prayer that she might recover, yet hardly dared to expect that anything more would come of it than comfort to the poor mother, hoping that she would thus be enabled to cast her care upon the Lord. After public services, Austin Park went again to the bedside of the sick one. She was apparently unconscious and near death's door. The same state of affairs continued for two or three days, when finally the father came to his house with the startling announcement, "Mr. Park, I've got all over my infidelity." "Got over your infidelity!" exclaimed the minister. "What do you mean? How did it happen?"

"After you went away, on that Sunday morning, I went into the sick room, saying to myself, 'there is not any God, and there is not any such thing as prayer. But, I can not let her go. I can not live without her,' and so I said, 'Wife, I'll go and try to pray,' and so I went, saying over and over again, 'O God, save my child!' For three days I did the same thing. The first and the second time, she was no better. Each time I came back, saying to myself, 'There is no God; this is all nonsense.' The third day I knew in my heart that there was a God and that He was going to raise up my darling. I told my wife so. And the little one recovered."

"Now, Mr. Park," he added, "I have been a long time an infidel. I may relapse into my old state. I want you to give me some books to read on the evidences of Christianity."

Austin Park loaned him a short discussion of the subject. He read and re-read it, and, as he said, it seemed to him the most conclusive and remarkable book he ever examined. A few days later, he said to Austin Park, "How much do these books cost? I want you to send for a dozen of them. I want to distribute them among my infidel friends. They knock all infidel arguments upside for." This was done. The books were sent for; and Austin Park says the last time he ever saw him was at a meeting down in Maine, with a Bible under his arm, laboring with sinners to bring them to make the great decision.

As to the conversion of this man, Austin Park felt that it was through the man's prayers for his child that he was brought to believe in a God; that it was his necessity which was God's opportunity. When he found the little girl slipping away from his arms he called upon God, and God revealed Himself.

The day of trouble is often the day when God says, "Behold I stand at the door and knock!"

—American Messenger.

## Waiting for His Master.

A Virginia farmer, Mr. Dorlan, owned a fine collie named Shep, but when changing his residence from Augusta County, Va., to Colorado, he decided to leave his dog with a neighbor. The man departed for the West and the dog was taken from his home and chained up on a neighboring farm.

What the dog suffered, deprived at one blow of his master, his home and his liberty, may be partly imagined by the sequel. The dog broke the chain and went back to his old home, but found it in the hands of strangers. And now the question that puzzled his head was where to find his master. This is one of the pathetic features of the lives of the four-footed animals—they can not put their questions into our language, neither can we explain to them the things they are longing to know.

So Shep acted up to the capacity of his powers of reasoning and scenting his master to the little railway station from which he had departed, he took up his lonely watch there, waiting and hoping for the return of his master with that wonderful patience and fidelity that seems to belong so especially to a dog's nature.

The station agent knew the dog, and, fortunately for poor, bereaved Shep, he had a kind heart. When he found that the dog would not leave his post at the station and that his grief for the loss of his master was so great he could hardly be forced to eat, he wrote a letter to Mr. Dorlan, telling him that his dog was dying of grief. Mr. Dorlan had been away two weeks. On receiving the letter he at once started back to Virginia, and arriving at the station he found his faithful friend, thin and weak with hunger and grief.

Shep's joy, when, after his three weeks of patient watching, he was rewarded with the sight of his master getting out of the train was beyond words. He leaped and jumped about him, taking him by the leg of his trousers tried to drag him back to their old home.

He could not understand why his master would not go home, but he was contented to follow him away, and his master reported that he seems contented and they are never separated. —Our Four-footed Friends.

THERE is something very beautiful in the truth that suffering, rightly used, is not a cramping, binding, restricting of the human soul, but a setting of it free. It is not a violation of the natural order, it is only a more or less violent breaking open of some abnormal state, that the natural order may be resumed. It is the opening of cage door. It is the breaking in of a prison wall. This is the thought of those fine old lines of an early English poet:

"The soul's dark cottage, battered and decayed,  
Lies in new light through chinks that time has  
made;

Stronger by weakness, wiser men become

As they draw near to their eternal home."

—Selected.

No man will live in sin except he love it.

FOR "THE FRIEND."

## TEMPERANCE.

[A department edited by EDITH BARDLEY BELLOW, 789 Franklin Ave., Brooklyn, N. Y., on behalf of the "Friends' Temperance Association of Phila."]

DOES IT PAY—A COMMON ERROR.—The liquor industry is thought to enrich the government through the revenue derived from special taxes and the license fees imposed upon the manufacture, importation, and sale of intoxicating liquors. The belief is common that these receipts are so great that the government would be seriously impoverished if the sale of liquor was prohibited.

HOW THE REVENUE IS DIVIDED.—The United States receives a little more than three-fifths of the money. More than one-fifth is paid to the cities and towns as license fees, and the remaining fraction of a fifth is divided between the states and counties. For the year 1904 the whole amount of the income from licensing the sale of intoxicating liquors was for the United States, the states, counties and municipalities, \$230,810,124, which amount is used to help pay the running expenses of the government. But we shall see whether this is clear gain to the nation which the people commonly suppose it to be.

DIRECT AND INDIRECT COST.—The liquor bill of the country is usually presented under two heads, the direct and the indirect cost, the latter including items of added expense caused by intemperance, such as courts, jails, and charity.

COST OF CRIME.—All admit that one of the greatest causes of crime is drink. Eighty million dollars is spent each year for the convicting and care of criminals, maintenance of penitentiaries and jails, and the support of constables and police. The most conservative estimate charges one-half of this expense to drink, while authorities equally reliable say that four-fifths of the expense of crime is due to drink. This means that the government spends from one-sixth to one-fourth of all the money it receives from drink in the effort to punish crime committed by those who drink!

COST OF PUBLIC INSTITUTIONS.—The government also expends millions to build asylums for the insane and feeble-minded, hospitals, almshouses, homes and orphanages, supporting and caring for the inmates at an annual expense of fifty-five million dollars. The use of intoxicating liquors produces fifty-nine per cent of the insanity of the country and is one of the chief causes of poverty. The drunkards' children are often idiots and must be cared for in asylums built and maintained for this purpose. One-tenth of what the government receives from drink must be expended on those rendered unfortunate by drink.

PUBLIC CHARITY.—Vast sums are spent for the out-door relief, or support of the poor each year, especially during the winter months. According to the very lowest estimate, twelve million dollars are annually spent in this way to alleviate poverty caused directly by drink.

Dealing only with the government's share of the expenses of the crime, insanity, idiocy, and poverty caused by intoxicating liquors, we find that it costs the country from one-third to one-half of all the revenue received

from drink to meet the expenses caused by drink.

**COST OF PRIVATE CHARITY.**—New York City alone uses annually ten million dollars in private charity. There is pressing need, hunger and want in every village, town and city. It is estimated that \$200,000,000 is annually given away in charity by private individuals, and according to the lowest estimate at least one-third of this goes to diminish the suffering caused by drink.

**COST IN BAD DEBTS.**—Neglect of business by men of drinking habits is often a cause of bankruptcy, while it is well known that drinking men spend cash in the saloons and go in debt to the merchant. Many of these debts are never paid, and all prices would be lower if the merchant were not obliged to add to the selling cost of his produce an amount sufficient to cover this loss. The sober man who saves his money, is thus made the drunkard's proxy and must pay not only his own bills but also the drunkard's. The cost of these losses to the community is estimated at ninety million dollars every year.

**COST IN ACCIDENTS.**—Employers of labor state that the drinker is more liable to accident than the sober workman. The danger to machinery, horses and vehicles, agricultural implements, &c., through carelessness of drinking employes, is great, and the cost of temperance through accident every year amounts to fifty million dollars.

**LOSS OF PRODUCTION.**—An investigation made by a large manufacturing concern in Germany showed an increase of ten per cent in the amount of work done by their workmen when the firm had abolished their morning and afternoon recesses for beer. It is now regarded as a strictly scientific fact that even the moderate use of alcohol lessens visual and muscular power, so that the workman who drinks always accomplishes less than does the abstainer, all other things being equal. Adding to this the loss of work by those workmen who go on occasional sprees, of the great army of tramps and drunkards unfitted for work by drink, we have a loss that amounts to one hundred and twenty million dollars.

**SUPPORT OF DRUNKARDS' FAMILIES.**—The support of five hundred thousand drunkards' families must be counted.

**INDIRECT WASTE.**—The waste through tobacco, gambling and other evils traced to drink, brings the indirect cost of drink in the United States up to over six hundred and eighty-four million dollars, or, in other words, the use of intoxicating liquors costs the government and the people who comprise the government three times as much as all the revenue and license fees received from the sale of intoxicating liquors. It must also be borne in mind that the indirect cost of liquors is always largely borne by those who are sober, so that for every dollar of revenue derived from the people who drink, the people who do not drink must pay three dollars. Add to this the direct cost or retail price of one and one-half billion of dollars spent for drink, which is virtually wasted, since neither the man who drinks it, nor society receives any value in return—and we find that strong drink costs the nation TEN TIMES THE AMOUNT RECEIVED AS REVENUE.

**DOES IT PAY?**—From a mere money standpoint we may well ask, "Does it pay?" If heartache and suffering could be computed in dollars and cents, if dishonor and moral ruin had a money equivalent, if insanity, idiocy, disease and death could be estimated on a financial basis, we would have a still more just estimate of the real cost of the nation's drink bill. —From "Alcohol and the Social Problem," by Margaret Wintringer.

**DOLERAIN** is the name of the new city being constructed in northern Minnesota by the steel trust, eight miles west of Grand Rapids. The city will start business with a population of about four thousand people. The land will not be sold, lots for building being leased for long terms of years and no saloons allowed. No one who knows anything of the steel trust suspects that ethics have anything to do with the attitude of the trust—it is BUSINESS. The corporation has sense enough to know that saloons will pull down the value of the men in their employ. Saloons will pull down everything that is of value.—*Staff Correspondence Ass. Prohib. Press.*

The following words of J. D. Smith, of Kentucky, at the Prohibition State Conference, deserve the attention of all temperance workers, under whatsoever name they may be gathered.

"We have every reason and great encouragement to work and to work all the time, to give and to give all we can, and to plead with others to do likewise.

"Above all things let us exhibit wisdom in our work at least equal to that exhibited by the friends of the traffic in their work. As every effort of theirs is a united effort to extend and perpetuate the traffic let every effort of ours be a united effort to limit and destroy the traffic. For over thirty years we have been on the firing line and in the thickest of the fight against this universally recognized spoiler of the home, and if during that time we have uttered a word or performed an act calculated to discourage or offend anyone in their efforts or methods of effort to cripple or destroy the business, it has been unintentional, and we are unconscious of it. The work of the Prohibition Party and of the Anti-Saloon League, or of any other temperance or prohibition organization, is antagonistic only on a few well meaning but overzealous members in the different organizations who make it so by their untempered zeal for exclusive methods. The consistent party prohibitionist is as much at home planning for and leading in a local option fight as is the captain of the hosts of the Anti-Saloon League, W. C. T. U. worker or the leaders in any restrictive movement. To this extent at least all organizations that have for their object the curtailment or the destruction of the liquor business stand side by side on equal footing, and no one of them should be responsible for the indifference, indiscretions or aggressive mistakes of a few members, no difference what position such members occupy. But rather let those of us who realize the true philosophy of the situation constitute ourselves a mutual admiration brotherhood and sisterhood, and in a spirit of lofty emulation strive to see who can most and best promote harmony, good

will and concentration of effort among our workers. If we do this Kentucky is ours—the nation is ours. Differences will be lost sight of in successes; former methods will be swallowed up in victories; and before we know it we shall be marching side by side under some banner upon which is inscribed, "Righteousness exalteth a nation," and known by some name befitting the occasion of the complete redemption of these United States from the mightiest curse of the age."

A careful study of the new statehood Prohibition clause in the law admitting Oklahoma and Indian Territory, shows that more than one half the new State will be under constitutional Prohibition. The Statehood Prohibition clause prohibits the manufacture, sale, barter giving way, or otherwise furnishing intoxicating liquors except under certain conditions in Indian Territory, Osage Indian Reservation and other portions of the State in which were located Indian Reservations First Month 1, 1906. This last clause gives Prohibition to the Kiowa, Comanche and Apache lands now open to sale and settlement in southwestern Oklahoma, and also to all allotted lands to which Indian citizens hold title. Oklahoma is everywhere dotted with these allotments. Prohibition will apply to those lands until they have been sold.

There is little doubt that if given opportunity the citizens of Oklahoma would vote to suppress the liquor traffic.

The Tirrell Bill in Congress forbids the selling of liquors in all government buildings, ships and parks. This measure has been favorably reported, and if the public only make proper representations to their Senators and Representatives, it will doubtless become law during the short session next winter.

## FOR THE BOYS.

SAVED BY PRAYER.

"Good-by Harry; remember that mamma will always pray for your safety."

These were the last words Harry heard as he went out of the gate toward the railroad station to take the train for New York. The words kept ringing in his ears as the train passed rapidly out of the village and new scenes came to his view. At the station in New York City, his uncle was waiting for him.

In a few days Harry was at work in the new grand store of his uncle. There he became acquainted with young men of his own age who seemed friendly, invited him to join in their excursion parties in the evening and visit them at their homes. Before the week had ended he had visited three of the boys of the city and taken a trip over to Jersey City where several other boys took a trip on their bicycles. Harry had brought his wheel with him and enjoyed the trip very much.

After they had gone a distance they stopped for refreshments, and he soon found himself standing at a bar in a saloon.

"What will you have, Harry?" he heard one of his new friends inquiring.

"I'll take a glass of lemonade, if you please," answered Harry.

"Pretty good joke, Harry; but you don't get such stuff here; we are all going to have beer; I'll order one for you, too." And he



re he could think of an answer, the bartender had placed it before him.

Harry felt a lump in his throat, but with a red determination, answered.

"No, I do not drink."

"Pshaw!" exclaimed one of the young men, "you are not temperance are you?"

"A glass of beer cannot hurt you; it is healthful," said another.

"I promised mother," replied Harry, "that would not drink anything that might make drunkard of me, and if I never begin, I shall ever have to stop; no one has ever become a drunkard who refused the first glass; but many drunkards meant to stop after they tasted beer or liquor just once; no I shall not drink." It was a long speech for Harry to make but he thought of his mother's prayer and resolved that she should not pray in vain. He expected the boys to ridicule him for his remarks. When Tom Ankers, the young man who had worked next to him at the store, therefore took him by the hand, and with emotion said, "Thank you, Harry; my mother used to tell me the same thing; she thinks her boy has never brought the intoxicating cup to his lips; I promise you that from to-night on I shall try to keep it," it surprised Harry greatly.

But his surprise increased when one of the other young men came forward and said, "I promised my present employer that I would never again enter a saloon to drink, when he saw me in one the last time, and he told me we could not keep young men in his employ who were addicted to the drink habit. I wanted to keep my promise, but was always afraid to refuse when in the company of others." "Boys," said Adam Wagner, "this is the first time I ever took a drink. My father died a drunkard and I have often heard him say that the first glass was the opening of a life of misery. He often asked me to leave all intoxicating drinks alone; I mean to do so after to-day, and you fellows must help me to keep my promise."

"We shall, we shall," replied his friends, immediately.

"But tell us, Harry," said the young man who had spoken after Tom; "How was it possible for you to refuse? Didn't you expect us all to laugh at your remarks? What gave you such courage in this hour of danger?"

Harry told them the story in his simple, truthful manner, concluding with the words:

"Boys, my mother's prayers saved me."

"Harry," said Adam, "when you write home again, tell your mother about the occurrence this evening and be sure to say that we were all saved by her prayer."—*New York Observer*

### Bodies Bearing the Name of Friends.

THE sojourners at Pocono Lake hold meeting every First-day afternoon. Between 150 and 200 assemble at Pocono Inn on First-day morning. Rufus M. Jones and George Abbott having arrived in the past week, were present at the meeting last First-day. R. M. J. expects to remain here till Eighth Month 15th.

ELLA NEWLIN with her husband Abner L. Newlin, as companion reached home, Earlham, Iowa, Seventh Month 10th, 1906, in safety, from their recent visit to New England and Canada Yearly Meetings and the meetings composing them and gratefully acknowledge the many favors received.

Of a meeting which for most of the year has been treated as past holding—that of Tuckerton, N. J. —a correspondent writes:

"There were about forty at a silent meeting on First-day last. The conference touched the quick in some places. I wish Friends only had the courage to take these perishing places up, (at least) for annual raids!"

WE are all beginning to wake up to the fact that we are very ignorant of our own history and of the principles of our own faith. We are discovering that one reason for our lack of power is our feeble grasp of the truth which we are supposed to hold. How shall we equip ourselves? How shall we learn what it means to be a Friend? It is unfortunately no longer the fashion to make this a primary part of home training, and our Quaker institutions do not appreciate that it is a part of their mission to initiate those who are thrifteenth Friends, into the meaning of their proper inheritance. There is just now a revival of interest, and the time is ripe for a rediscovery of our message.—*American Friend*.

THE NEW "THOMAS ELLWOOD."—The autobiography of Thomas Ellwood is one of the most delightful gems of Quaker literature. While the Journal of George Fox naturally has unique interest from the fact that he was the founder of the Society of Friends, the literary merits of Thomas Ellwood's narrative have an unflinching charm for us to-day.

From Thomas Ellwood's association with John Milton, William Penn, George Fox, Isaac and Mary Penington, and Edward Burroughs, his autobiography will ever stand in the forefront of Friends' books for the breadth of historic interest. We therefore rejoice in the courtly volume just published by Headley Brothers, and efficiently edited by our good friend, Samuel Graveson, of Ashford. The publishers have done their part excellently, and the volume is embellished by a number of good engravings that add much to its charm. The valuable historical introduction by the late W. H. Summers, of Hungerford, is a great acquisition. Locally, he was intimately acquainted with the geography of Thomas Ellwood's life.

Joseph Wyeth's supplement has often been quoted for its sympathetic commentary on Ellwood's character, and is a useful adjunct to the autobiography in whatever form it appears. For a word photograph of a man, what can be more graphic than his description of Ellwood as "a man of comely aspect, of a free and generous disposition, of a courteous and affable temper and pleasant conversation, a gentleman born and bred, a scholar, a true Christian, an eminent author, a good neighbor and kind friend?" The more we know of such a man, the more we catch his spirit of manly courage and patience in the face of bitter persecution, and the more we follow him as he follows Christ, the better will it be for the Quakerism of the Twentieth Century.—*London Friend*.

### Gathered Notes.

AT Springfield, Ill., Sixth Month 7th, the German Baptist Brethren, otherwise known as Dunkards, passed a resolution at their Annual Meeting, prohibiting their members from engaging in the sale of diamonds, gold rings, gold watches, dominoes, dice, playing cards and other articles for playing of chance and display of person. This is consistent with their doctrine of plainness.

It is an auspicious omen says a visitor to Germany to hear a distinguished professor of theology

\* History of the Life of Thomas Ellwood. Written by his Own Hand. Edited by S. Graveson. Historical Introduction by the late W. H. Summers. (Headley Brothers. 10s. net.)

in the University of Berlin, in a public lecture, exclaim with passionate earnestness: "O that some prophet might arise in our midst who will cry into the hearts of our people the old truth that religion, after all, must be personally experienced!" That is the supreme need of German Christianity—the earnest preaching of the old gospel of sin and salvation.

THE church of Jesus Christ should not be in alliance either with the individuals or corporations whose principles and methods are known to be illegal and corrupt. The church can never gain by getting wealth which paralyzes her proper functions. . . . The robber barons of the past lived in their castle fortresses and openly ravaged their neighbors' goods with fire and sword; the 'barons' of the present day live in their peaceful villas and quietly ravage whole communities by methods known to the trade which the law finds it difficult to prevent. . . . Money, itself, I suppose, cannot be tainted; but it may at times represent a tainted partnership, and it is not well for the church to have its tongue tied by any such coalition.—*Bishop Olmstead, Central N. Y.*

THE addresses given at the Twelfth Annual Mook Conference on International Arbitration may now be found printed in *The Advocate of Peace* for Seventh Month, published at 31 Beacon Street, Boston, price ten cents. The subjects are: "Armaments and the Next War," by John Foster; "A Common International Conscience and a Common International Life," by Lyman Abbott; "The Triumphs of Peace," by Cardinal Gibbons; "The United States should take the Lead in the Limitation of Armaments," by Justice David J. Brewer; "Work Among College Men and Women," by Dr. W. H. P. Faunce; "Constitutional Safeguards against War," by Dr. Ernst Richard; "What the Last Year has won for us," by A. B. Farquhar; "The Selection of Arbitrators," by Stephen H. Allen. Besides Editorial and other articles.

THE "Christian Observer" notes the attention that many earnest scholars of to-day are giving to the study of both ancient and modern pagan religions, and while recognizing the benefit that may accrue from a knowledge of the various systems of belief, especially in countries where our missionaries are at work, it sounds a warning against the dangers that may follow unless the study of comparative religion but "deepens our confidence in the Gospel and our hope in Christ." It says: "In all non-biblical religions two radical defects are found. One is the defective idea of God. In most cases the gods of the pagan systems are the creation of the minds of their devotees, and in no case does the idea of 'Father' clearly appear. The other radical defect in all of them is that there is no real redemptive provision for sinful men. There is no remedy for sin, no relief from suffering. Even Buddhism sorely fails here in spite of learned boasts on its behalf. Christianity has a competent Redeemer, an adequate redemption, a Gospel message, a renewing power, and an everlasting hope."

### SUMMARY OF EVENTS.

UNITED STATES.—The milk supply in this city has been under consideration by the officials of the Board of Health, who have lately stated that refrigerator cars on milk trains are absolutely essential if milk placed on sale is to be pure—Dr. Abbott is reported to have said:—

"The secret of keeping milk which has been produced under the best sanitary conditions clean and healthy, is to keep it at low temperature—below 50 degree. Under such conditions the few disease germs which get into it—and some will reach it under the best conditions man is able to devise—will not have an opportunity to thrive. Heat is necessary to their life. Unquestionably the time which the cans spend in a hot car in transit here is injurious to health, even though it is placed in a lower

temperature immediately upon its receipt in the city. The government in milk have had opportunity to grow, and though their growth may be arrested by the re-application of the cooling process. Refrigerator cars would keep the milk under the influence of cold continuously, save for the time of its transit from the dairy to the railroad, and from the railroad to the city dealer's storehouse.

It has been estimated that within three weeks of the fire of Fourth Month 18th, fully 335,000 persons left San Francisco. According to computations made three months after the fire started, there are now in San Francisco, 365,000 persons, with 50,000 more waiting in nearby cities for opportunity to return as suitable accommodations can be found. According to this showing, 200,000 have returned since the fire.

Recent reports from Socorro a small town in New Mexico south of Santa Fe mention that since the 2nd of this month 52 distinct earthquake shocks have been felt, causing great alarm, a refugee from the town has stated that "the noise and the quakes were frightful. I have experienced earthquakes at Los Angeles and San Francisco, but never anything so sickening as these prolonged rockings and joltings of the earth at Socorro. Water placed in a bowl will show continuous vibrations between the greater shocks, showing that the earth is never still. Not a house in town is safe to enter and chimneys and walls totter with the slightest breeze."

A dispatch of the 17th from Washington says the Bureau of Statistics of the Department of Agriculture has extended the scope of its work that its report will hereafter cover a far larger line of agricultural products than in the past. The added list will include alfalfa, hemp, broom corn, kafir corn, sorgum, bluegrass, millet, sugar beets, Cucumbers, peas, new peas, beans, chick peas, radishes, apples, lemons, blackberries, raspberries, strawberries, cantaloupes, watermelons and peanuts. The last issue of the crop reports includes a statement of the condition of the new articles, showing that in none of them is there a full crop throughout the country. Montana is the only alfalfa-growing State that comes up to the standard that has been set.

It is stated that Samuel G. Dixon, State Health Commissioner of Pennsylvania, is distributing free of charge throughout Pennsylvania the antitoxin of diphtheria in all cases where the patients are too poor to pay for the serum. The report of the antitoxin division for the week ending June 10th shows that the antitoxin has been distributed at a rate of 3 per cent. for all cases treated with State antitoxin. There were no deaths at all where the instructions of the Commissioner as to the liberal use of the serum were followed. Statistics show that the death rate in diphtheria is 42 per cent. where antitoxin is not used.

**FORGIVEN.**—A dispatch of the 19th states that Russia has formed a committee for the organization of the mutual protection of their properties, both against expropriation by law and despoliation by the peasants. They also organized a union of the house-owning gentry, each member agreed to contribute one-tenth per cent. of his invested capital for the protection of property belonging to members of the union. The Emperor has also signed and sent the bill of the lower house of Parliament which was adopted by the upper house, appropriating \$7,500,000 for famine relief. This law is the first enactment of the Russian Parliament after a session of more than two months. It has been approved by the Czar against the wishes of his special advisers who form the ministry. On the 19th it was stated from St. Petersburg that advices from many parts of the empire show that the peasant uprising in the provinces has spread with alarming rapidity; that hundreds of estates of rich landowners have been overrun by revolutionary bands and that the manor houses have been sacked and burned. Bloody fights have taken place between the militia and troops, in which many have perished, but in most cases the soldiers have been compelled to fall back, leaving the houses of the wealthy to the mercy of the peasant hordes. On the 20th it was reported that the city of Syzran in south-east Russia was in ruins; and 30,000 persons were rendered homeless. The Russian Emperor has been informed by the Czar who in a manifesto issued on the 22nd says: "The representatives of the nation, instead of applying themselves to the work of productive legislation, strayed into a sphere beyond their competence and have been making comments on the imperfections of the fundamental laws, which can only be modified by our imperial will. In short, the representatives of the nation have been indulging in illegal acts, such as an appeal to the nation by Parliament. The peasants, disturbed by such anomalies, seeing no hope for the amelioration of their lot, resorted in a number of districts to open pillage, destruction of other people's property and disobedience of law. But our subjects ought to remember that improvement in the lot of the people is only possible under conditions of perfect order and tranquility."

They shall not allow arbitrary, illegal acts, and shall impose upon imperial will on the disobedient by all the force of the power of the State. We call on well-disposed Russians to unite for the maintenance of legal power and the restoration of peace to our dear fatherland. The Premier, Goremykin has also been removed by the Czar. These two acts have greatly added to the excitement and the anger of the empire.

A dispatch from Palermo of the 17th says: There was a violent eruption of Stromboli today, incandescent material being thrown to enormous heights and causing serious fires on the island. No deaths resulted from the eruption, which was attended by loud detonations. The phenomenon was such that it which immediately preceded the disastrous earthquake in Calabria last autumn, and therefore occasions great anxiety lest it be followed by a repetition of the calamity. On the 18th it was stated that the eruption of Stromboli continues with undiminished force, Mount Etna, after a long period of quiescence, is emitting smoke.

A committee of the British House of Lords has been considering the injury done to manhood in Great Britain by tobacco. A law embodying their recommendations has not yet been passed, but it is stated that it is recommended that nobody under 16 years of age shall be allowed to smoke. The committee wants those who sell tobacco to boys punished, and also wants all boys punished who buy tobacco from the dealer without the consent of their parents. The committee would have policemen, parkkeepers, schoolmasters and certain other public functionaries charged with duly enforcing this proposed law.

A dispatch from Manila of the 16th says: The cholera situation has greatly improved. The Health Bureau offers vaccination free of charge to prevent the spread of the disease. A test made of the vaccine since the outbreak of the disease shows that it acts as an absolute preventive. Of the many natives in the infected districts who had been treated with the virus, none developed the disease. All of the health officials were vaccinated and none has developed the disease. The vaccine has been prepared at the Government laboratory in this city.

Through the good office of the United States Government an armistice has been effected between Salvador and Honduras on the one side, and Guatemala on the other, followed by a treaty of peace. As a country signatory to the Hague conference the United States is held by the terms of the treaty to make every effort to bring about peace, and it is maintained that the United States cannot be charged with interfering in any way with Central American affairs, because it has made no attempt whatever to direct the negotiations, but has merely offered its good offices and exerted all its influence in getting the fighting nations to settle their differences by peaceful rather than by warlike methods. The Mexican minister, Gambal, has also been active in bringing about an agreement. The peace commissioners have adopted resolutions thanking the Presidents of the United States and Mexico for their intervention.

It is stated that gas pipes of paper are being made in France. Manila paper is cut into strips equal to the length of the pipes to be made. The strips are then placed in a receiver filled with melted asphalt and wrapped around a core of iron until the desired thickness is reached. After being submitted to strong pressure the paper is coated with sand, cooled, the core withdrawn, and the outer pipe surface covered with a water-proof preparation. It is claimed that these pipes are as good as and more economical than metal ones. Another experiment with paper is the making of telegraph poles of it. Borax and tallow are mixed in the pulp and the whole is cast in the shape of a pole. They are lighter than those of wood and are said to be more durable, it being claimed that they are unaffected by changes of weather and other conditions that destroy the wooden poles.

# RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, unless otherwise stated.

Susan Kite, Phila.; Hugh Foulke, Phila., \$10, or himself, Susan V. Foulke, Jane S. Forman, Amos Satterthwaite and Morton C. Coggeshall; Thos. F. Scattergood, Pa., \$10, for himself, Mary E. Forsythe, Debbie C. Spackman, T. Walter Scattergood and Herbert A. Scattergood; Richard Scattergood, Phila.; Maudie M. Mason, Phila.; Fern, Val.; Ellis Haines, N. J.; R. A. and H. Williams, N. J.; Alva J. Smith, Agt., Kans., for John E. Hinshaw, \$2.50 to No. 14 V. 87; James Lee, Jr., G'n.; Anna Wharton Wood, Mass.; Howard A. Mickle, N. J.; Robert T. Mickle, G'n.; Edward S. Lowry, Phila.; Lydia S. Ballinger, N. J.; Amy S. L. Exton, per Joseph C. Exton, N. J.; Mary

Roberts per Rachel H. Roberts, N. J.; Joshua W. Smith, Colo.; J. R. Haines, G'n.; Hannah H. Ivins and for Dr. Howard Ivins, N. J.; Conly B. Shoemaker, Phila. and for Edward L. Richie; Jacob L. Evans, N. J.; Howard Evans, N. J.; Wm. Evans Ballinger, N. J.; John B. Evans, N. J.; D. R. Lutz, for himself, Elizabeth P. Foster, Lucy W. Foster, Mary A. Gardner, Lydia F. Nichols, Phebe W. P. Buffum and Warren S. Archibald; Wm. D. Smith, Ia., \$14, for Thos. Blackburn, Albert Emmons, Alice H. Mendenhall, Evan Smith, Thos. E. Smith, Benj. L. Bates and for Sally B. White, Ruth S. Abbott, Phila.; Anna M. Ormsby, Phila.; Jane M. Cope and for David Cope, Pa.; Wm. J. Evans, N. J., \$6, for himself, John Evans and Wm. Evans; Hannah E. Sheppard, Phila.; Joseph Trimble, Pa., \$6 for himself, Annie Hawley and Townsend T. Sharpless; A. E. Willis for Samuel A. Willis and S. Abbott Willis, N. J.; Hettie B. Garrett for Francis Garrett, G'n.; John Leitchworth, G'n.; Wm. C. Mason, G'n.; Frances E. Jones, G'n., for Margaret H. Jones; S. E. Wright, N. J., for Charles Wright and Sarah B. De Cou; Thomas K. Wilbur, Agt., Mass., \$16, for himself, Isabel L. Gifford, Sarah E. Mitchell, Job S. Gidley, James H. Tucker, Jesse R. Tucker, Susan G. W. Jones and John S. Wright; Sarah B. Leitchworth, G'n.; Wm. C. Mason, G'n.; B. N. N. J.; Annie Mickle, Pa., \$6, for Martha Mickle, Wm Mickle and Thos. Evans; Ella T. Gause, Pa., \$1.50; Reuben Satterthwaite, Del.; Hannah A. Webster, O.; Edward Lippincott, Pa.

*Remittances received after Third-day noon will not appear in the Receipts until the following week.*

## NOTICES.

**Wanted.**—A teacher for the Sugar Grove School, which is under the care of Plainfield Monthly Meeting of Friends. Application may be made to  
 RICHARD ASHTON,  
 Plainfield Indiana.

**Wanted.**—A Friend as assistant housekeeper in family of two adults.  
 Address.—B. E.,  
 Office of The Friend.

**Friends' Library, 142 N. Sixteenth Street.**—During the Seventh and Eighth Months the Library will be open only on Fifth-day mornings, from nine A. M. to one P. M.

**School for Indian Children at Tunnesassa, New York.**—Wanted a woman Friend to take charge of the girls out of school in the Tenth Month. Also, a woman Friend to take charge of the boys out of school. Application may be made to  
 ZEBEDEE HAINES,  
 West Grove, Pa.

or to CAROLINE C. SCATTERGOOD,  
 West Chester, Pa.

**MARRIED** at Friends' Meeting-house at Ridge, near Barnesville, Ohio, Fifth Month 3rd, 1906, DILLWYN W. DODDSON, son of Joseph W. and Rosetta H. Doddson to EDITH R. CARTER, daughter of Philip and Hannah Carter.

**DIED** in Princeton, New Jersey, Third Month 20, 1906, MERRILL W. THORP, widow of Amos Thorp, aged eighty three years, a member of Woodbury Monthly Meeting of Friends.

**DIED** at his home in Earlham, Ia., Seventh Mo. 4th, 1906, DAVID MILLS in the eighty-second year of his age. A member of N. Branch Monthly Meeting of Friends (Conscientious). This dear friend bore a lingering illness with much patience. Feeling his day's work done, he often expressed his desire to depart and be at rest, but wanted to be so long in the will of his Heavenly Father. On one occasion, when his nephew was waiting on him, he said, "Be sure and keep on the right side of the fence. And another time, his grand-daughter asked him if he felt he was ready to go. "Yes" he said "I am just waiting." His friends felt the comforting assurance that their loss is his eternal gain.

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# THE FRIEND.

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## Aggressive Quakerism.

There is a spirit of aggressiveness, and there is an aggressiveness of the Spirit; and these may be contrary the one to the other.

We note, with pleasure in the right meaning of the term, the advertisement of a beneficent institution whose work is called "Aggressive Quakerism," and we note sometimes an uncompromising pushing of matters of principle, which is named "Quaker aggressiveness."

We believe in aggressive Quakerism when Quakerism it is. And we believe in Quaker aggressiveness where that adjective is found *re*. But we cannot join the cry that aggressiveness and Quakerism are but two names for the same thing.

Their true relation to each other was thus happily set forth and rightly balanced by Christ: "Ye are my FRIENDS, if ye do whatsoever I command you." We are Friends of Truth, if we work under the authority of Truth.

To be valiant for the Truth as his instruments on earth serving Truth's direct voice and spirit, is Quaker aggressiveness. To be valorous for true things assumed to be duties because on general probabilities useful, is non-quaker aggressiveness. And often of late is mere aggressiveness in its own name, so that the end in view seems a good one, all that is looked at as denoting Quakerism.

The Spirit of the Lord is all that makes anything Quakerism. The same things done in another spirit must forfeit the name. Both forms of quietude and forms of activity may have that name if they have that power. Aggressive Friends are simply executives of the spirit of Christ, under the witness of the Spirit. And when stopping where the Witness stops, they are no less aggressive because of quietude while submissive to the same Witness. For the only effective part of Christian ag-

gressiveness is the power of the Divine Spirit. When that comes to a halt at any station, its engine that does not halt with it pushes ahead in an aggressiveness that is not now Christian, but is only its own momentum or down-hill gravitation. It misses its intended passengers, unless it heeds the power that may call it back to its place of waiting. Outrunning the Witness is not even progressiveness. It is lost time.

At a place where the writer was a student, a "Lazy Man's Society" was formed, whose members were subject to a fine if detected in doing any unnecessary thing. One of them who had been seen running across the grounds was brought up for trial, and pleaded that while he was leaning against the doorway some one coming up behind gave him a push out of doors, which started him going across the yard, and he was simply "too lazy to stop." His excuse was accepted. So even in preaching, we find that after the true authority has reached its end, a heated-zeal sometimes keeps one going on in his own momentum, which is really a self-indulgence in him who is spiritually too lazy to stop, or mind the secret checks of the Spirit. Such is the aggressiveness of self or of habit outstripping that of the Life, wherein one did run well for a season.

If the aggressiveness of George Fox was epoch-making because he worked with a will, it was because that will was the Lord's, and his work proceeded from that will that it might proceed with it. He waited on the Lord as watchfully and as executively as bell-boys wait upon their indicator. This is Quaker aggressiveness and aggressive Quakerism: "Whatsoever He saith unto you, do it." And don't be afraid to watch to see what He will say unto you. True, it may lead to something to do. There is no danger in that. The danger consists in not harkening and so getting deaf, and in getting nothing to do except mistakes, now and then a brilliant one, but all of them hollow.

Let us have the true aggressiveness—have grace by practicing it—grace by which we may serve Him acceptably—abundant grace by continual surrender to the Holy Witness, and there will be hidden giants of the Holy Spirit who will shake the land round about as much as the eminent.

## The Leading of the Spirit.

BY EDGAR K. SELLEW.

Observation has taught the writer that there is little definite rest and quietness of spirit in regard to being led by the Spirit of God. The reason for it may be that we have not learned to wait patiently before God in silence of self. When we begin to hearken to the voice of Him who dwells within, we are beset by the enemy who at once sets in motion creaturely activities, and self voices become clamorous. Unconsciously to ourselves we take the voice of self choice, to be the intimation of God as to the course we are to follow. The only safe way for us, is to sit in silence of will before Him, until He moves on before us.

This is ever God's order in the walk in the Spirit. As the pillar of cloud and fire moved before Israel, (Ex. xiii: 21) and chose out the path, so our Lord gave the same plan of walk in John x; saying: "When He putteth forth his own sheep He goeth before and the sheep follow Him." We are to be in quietness until the Holy Spirit manifests his choice for us. This is a vital point in Divine Leading. This is so true and searching that it covers speech. It is not well to speak, until we have looked to Him for the right word to use at that time.

This may seem strange and unwise, but when the eyes of the understanding are opened, Eph. i: 18, we will recognize the wisdom of this position. After having decided that God truly points out and leads on in a given way, we must never doubt, although the end may seem disastrous. We cannot see as God sees, but we may be sure that I Cor. ii: 14 is true, and God will finish the work that He has begun, for it may be his own exposition of I Cor. i: 27-28. When we begin to question our leadings, we need to get silent before God, that He may be able again to set us in the right way, or to verify his voice as first given. The direct leading of the spirit is often seen most clearly in the co-ordinate providences, but these are never contrary to what He has written in Scripture, for God cannot deny Himself, therefore what He has spoken stands forever sure and unchangeable.

Fanaticism is the result of departure from the written declaration of the Spirit of God.

The more closely we follow in obedience to that which is written in the Bible, the more clearly we shall understand, and the more distinctly hear the Spirit's voice. He speaks emphatically and often, even while we are in disobedience. He is faithful to his own word as unfolded in John xvi: 8-11. When we yield fully to Him He is equally faithful to perform the work for which He was sent as spoken by our Lord in John xvi: 12-15.

This can be only in a fully surrendered one. One unyielded spot in the heart so dulls the spiritual ear, that his gentle voice is not

heard, and each grieving of the Holy Spirit renders the spiritual ear more dull, and the heart more hard. It is the thought of the writer, that the voice of the Holy Spirit is most often heard in checking us from doing an unthinking act, or from following the promptings of self. His voice is so low and gentle that we may think "No! I know of no reason why I should stop," and we go on and do not heed his voice. This grieves Him. Because He does not use force or speak in a loud tone, we refuse to listen. Afterwards, He comes and whispers of grief because we did not listen, and heed his warning so gently given, and we feel uncomfortable or condemned for it.

Still He does not leave us. Let us be careful to heed the checking voice of the Spirit, for herein lies the great secret of the open and sure leading of God for us. When we are not sure of our leading being of God, it is unsafe to take any step. One has said, "No light is a safe light in which to sit still." God is well pleased while we wait before Him in silence of self, with yielded will until He gives the word to go forward. He desires us to be sure of his leadings. This is necessary. To do, is not necessary. Our only responsibility is to remain silent and yielded before Him. Others may blame and criticize because we choose God's way for us and wait before Him. They do not understand. Why should they understand? "The world knoweth us not because it knew Him not." God's way is our only safe way. Isa. lxiv: 4, R. V. "For from of old men have not heard, nor perceived by the ear, neither hath the eye seen a God beside Thee who worketh for him that waiteth for Him."

Ps. lxxii: R. V. "My soul waiteth in silence for Thee only."

Here let us take our stand. We may be sure if we obey the voice of God, in the checks He gives us, we shall never lack sure leading amid the perplexities that beset our pathway.—*East Longmeadow, Mass.—Christian and Missionary Alliance.*

#### STAYED ON GOD.

The simple heart that can confide  
All troubles to the Lord,  
And ask for nothing else, beside  
The warrant of his word;

That no desire beyond it knows,  
No sign "or wonder" craves,  
This is the trust that peace bestows,  
And this the faith that saves.

Thus ever on through life we find  
To trust, oh, Lord, is best;  
Who "serve Thee with a quiet mind,"  
Find in thy service rest.

Our outward troubles may not cease,  
But this our joy shall be,  
Thou wilt keep him in perfect peace  
Whose mind is stayed on Thee.

—Selected.

THERE is only one way by which power can be obtained, and that is by waiting on the Lord in confidence, in obedience, and in patience. In this attitude of heart we shall change our strength, daily getting more—perhaps consciously or perhaps unconsciously—until the day of testing comes, and find that in the time of stillness we have been endowed with "more power."—*W. Y. Fullerton.*

#### Letter from Joseph Elkinton.

DORKING, ENG., Sixth Month 25, 1906.

[We have held back this letter in order to let a later one—that relating to the James Parnell anniversary, appear fresher after the event occurred.—ED.]

In order to understand the national character of a country one must study its past, and of none is this more true or happily possible, than of England, with its standing memorials of many centuries.

It was with particular pleasure we joined a party from Fritchley one beautiful summer afternoon in order to visit Wingfield Manor House, now in ruins.

This Castle Manor House is one of the first and finest of the fifteenth century—built by Ralph Cromwell, in 1441. He was keeper of the king's purse, and placed his coat of arms as Chancellor of the Exchequer, bearing the royal purple, over the main entrance.

Derbyshire was then a dense forest, inhabited principally by wild animals, and this venture at building so fine a mansion one hundred and fifty miles from London, out in the wilderness, showed a degree of courage, as well as sagacity, as he selected one of the choicest elevations for a manorial residence. However, the second Earl of Shrewsbury came into possession of it almost before it was completed, for Ralph Cromwell had no children, and he had built another castle nearer the metropolis.

We listened to a most interesting account of its history while we sat just where Mary Queen of Scots was wont to dine in the banquet hall. She resided here for some five months in 1569. The customs and one or more actual scenes during her imprisonment, were vividly described, and it seemed as if we were living three hundred and fifty years ago surrounded by people hard to recognize as our forbears. The sixth Earl of Shrewsbury married Bess of Hardwick as her fourth husband. She was most notable for her building propensities, and there was a common tradition that she would not die until she stopped adding to her possessions in this way; and when there came an unusually severe winter, so that the frost prevented the masons from mixing their mortar with water, she ordered them to use hot ale, but this failing to withstand the cold the workman had to stop. Sure enough, soon after this she died.

She and her husband were entrusted with the safe keeping of Mary Queen of Scots, as they were loyal Protestants. It was highly entertaining to hear how both the earl and his wife appealed to Queen Elizabeth to settle their private grievance, in language more definite than considerate. On one occasion the earl wrote his Bess was "very crabbed and possessed some of the attributes of Satan."

These ruins represent very well the transition from the castle to the palace, and they cover several acres of ground with the outer court and stables, including barracks for two hundred and fifty soldiers. The view from the conning tower, some eighty feet above the ground, is one of the finest in central England.

On the eighth inst. we went to York as the guests of Arnold and Mary Rowntree, and through their kindness had the opportunity of witnessing the gathering of eggs laid by the

guillemots upon the ledges of the cliffs standing some three hundred to four hundred feet perpendicular out of the sea, within sight of Scarborough.

As the day was perfect, and the cliff climber, suspended by a rope which strong men held in their hands, performed his feat so skilfully and fearlessly, we very much enjoyed the excursion.

The Mount and Bootham schools came in for a visit, and we were pleased with the spirit prevalent in both as well as the up-to-date equipment. There are some seventy children taught in each of these boarding schools, and it was a refreshing sight to see them attending York Meeting on First-day. The history of these schools, as well as that of Ackworth, is particularly interesting in connection with the educational movement in the Society of Friends.

Our Westtown was modelled after Ackworth largely through the report Thomas Scattergood brought home after his extended visit in England in the latter part of the eighteenth century. We found about three hundred boys and girls at this pioneer boarding school for Friends' children, and were very kindly entertained there.

On the whole, York is the most historically interesting city we have visited in England. What with its many Roman remains, grand old minster and complete wall, one has a feeling that it will stay there forever.

The Mickle Bar is about the finest old gateway we have seen, and since they have stopped hanging the heads of those who were taken in battle to adorn its battlements, it is a very charming monument of by-gone but not better days.

The Retreat for the Insane is admirably located, and its garden will remain in mind as well as the courtesy of Dr. Pierce and his capable wife.

William Henry and Samuel Tuke were the founders of this truly humane Institution, and their portraits revealed much character.

When standing by John Woolman's grave and passing the house in which he died, very earnest desires were felt that his spirit might clothe us all, and inspire many to dedicate their lives as unselfishly as he did, to the welfare of our fellow-men.

The opportunity to visit the extensive works of Rowntree & Co., was embraced with much interest, and no less that of seeing the village of Earswick, where houses are built as at Bourneville near Birmingham, for workmen and others, at a very reasonable rent.

These model villages have attracted much attention and they are worthy of it.

We have spent the last few days of our pleasant sojourn in this land of flowers, bird and gentle breezes at a delightful old English manor-house in Surrey attending a week's summer school, where much that is inspiring to a higher life has been presented to responsive minds and hearts.

I should also mention the Third Nations Peace Congress, held within the past fortnight at Birmingham, as it represented the progress made in this rising cause throughout Great Britain. Two very timely resolutions were offered by Friends and unanimously adopted. The first protesting against Lord Roberts' scheme of compulsory military training in



schools; and the second, "That in the opinion of this Congress the technical study of the art of war being no part of a liberal education, and being neither a science nor a branch of the humanities, is an unfit subject for university study." All teachers of primary and secondary schools were appealed to to form Boys' Life Brigades, whose ideal is that of saving life.

### An Answer to Prayer.

I was night clerk in one of the best drug stores in the town of N., says a writer in the "Christian Observer." One evening at eleven o'clock I began to make preparations to retire to my cot behind the rear partition of the store, locked the front door and lowered the lights. I was just falling into a pleasant sleep when the night bell rang. I arose, waited on the customer, refixed the door and light, and returned to my room.

Before half an hour had passed, the bell rang again. I answered it, waited on the messenger, and again lay down.

Perhaps it was an hour later, when, once more, I was aroused by the bell. I was enjoying sound sleep, and by no means in a good humor, admitted the boy, who thrust a prescription at me, saying, "Mother is very sick, please put up this medicine quick."

With sleepy eyes and ill humor I prepared the medicine, dismissed the boy, locked the door, and—was about to lower the gas light, when I picked up the prescription to file it and, to my horror, discovered that I had made a serious mistake. A deadly poison was in that medicine.

What should I do? Overcome with shame and self-accusation, I paced the floor. Had I known the boy or where the family lived, I should have followed to prevent the use of the medicine; but I knew not whence he came. I threw myself on my knees, with tears I confessed my sin of petulance, ill humor and neglect of watching or praying, pleaded with the Saviour not only to forgive my sin, but, somehow, to overrule my very mistake. I knew not how this could possibly be, but continued on my knees, scarcely knowing what I said; my prayer was more groaning in the spirit than anything else.

My prayer was interrupted by the violent ringing of the bell. I opened the door, and there was the boy. "Oh," he said, "I fell and broke the bottle, please put up the medicine again."

I almost fainted for joy. Before I put up the medicine again, I slipped into my little chamber, threw myself on my knees and just simply said, with tears of gratitude streaming down my face, "Lord Jesus, I thank thee." My prayer was heard and granted.

Selected.

The Lord our God is full of might,  
The winds obey His will,  
He speaks, and in His heavenly height,  
The glorious sun stands still.

Rebel, ye waves, that o'er the land  
With threatening aspect roar,  
The Lord uplifts His awful Hand,  
And chains you to the shore.

Ye winds of night, your force combine,  
Without his high behest,  
Ye may not in the mountain pine  
Disturb the sparrow's nest.

### The Foundation of True Prosperity, Individual and National.

In the remarkable development of the material resources of our beloved country which has been going on with such rapidity of latter time, there has been also growing up in an increasing degree, a disposition to regard worldly success as the standard by which to judge of the right and wrong of those measures which affect our individual or the public welfare.

Believing that the principles of the Christian religion are applicable to nations as well as to individuals, we have looked with apprehension upon the eager desire for the accumulation of wealth and the exercise of the power which accompanies it, so prevalent among us, and also upon the tendency to self gratification, luxury and extravagance of various kinds, which estrange the affections from those higher enjoyments and blessings which belong to Christ's kingdom.

The teachings of our Lord Jesus Christ and his apostles strongly condemn the inordinate pursuit of wealth. The former declared: "How hardly shall they that have riches enter into the kingdom of God," and the Apostle Paul warns us that "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition."

Have we not seen this exemplified in an unusual degree in the many instances occurring among us lately of the betrayal of trusts, of malfeasance in office, and the using for the private ends and aggrandizement of individuals the powers of large corporations and even of City and State governments?

In view of these and other public evils we desire to appeal to our fellow citizens on behalf of those principles of righteousness which lie at the foundation of true prosperity both of individuals and of a nation.

We are not left without a witness in our own hearts for truth and right. Our Maker himself shining into our hearts gives the honest hearted, and also to the sinner, discoveries of what is right and what is wrong. Secret reproofs checking every purpose that is unholly or questionable will mark what should be avoided, and the inward light of approval will rest on a conscience obedient to Divine direction. A measure and manifestation of the Spirit of God is given to every man for his profiting and his true prosperity. But by disregarding the reproofs of instruction the moral sense becomes callous, and fails to discern between good and evil.

Thus every man and every nation are without excuse if the foundations of right prosperity are not laid in their character. And especially nations or communities called Christian, who profess that "other foundation can no man lay than that is laid, which is Jesus Christ," are, in proportion to their profession, the greater sinners against light and knowledge if they ignore in practice that one foundation. The reality of the Christianity of king and peasant, ecclesiastic and layman alike, is decided by this law, namely:—"If any man have not the Spirit of Christ, he is none of his."

Captivated by military achievements of latter time, and by the wealth which nature

has yielded to our country with a bountiful hand, and also by their unrighteous gains, many have become bewildered as to a sense of the rights of others. In such the "god of this world" may be said "to have blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

The lack of moral probity in stirring and influential men who have become leaders of the people, spreads with amazing force among the masses; and soon the moral standard of the community is depressed, and lowered still more, in proportion as the success attending the questionable methods pursued for personal ends becomes an attractive object-lesson to those of a younger generation. Innocent youth in our day, made familiar with the sight of wrong-doing in high places, and the indifference to the restraints of conscience, are becoming imbued with the thought that the shortest way to prosperity is *unscrupulousness*.

Thus it is we come to have two standards of civilization, one with Christ and one without Christ. The latter gives social prestige to its votaries, and men are for the moment satisfied. The voice of God becomes less and less audible. The conscience becomes seared, and in one form or another self-seeking dominates the life. The remedy for a man, the remedy for a nation is, to return unto our God, to enter into conformity everywhere with his perceived will. Covetousness which is idolatry, will have to be sacrificed. Having sought and found the kingdom or rule of God, we shall have all needed things added.

This is the prosperity which "makes truly rich, and adds no sorrow with it." But what sorrows have we lately seen multiplied to men and households whose coveted prosperity and happiness were placed in things that are seen and temporal. How many have suffered from indulgence in carnal gratifications, the hasty severance of marital ties, and the miseries occasioned by a disregard of the marriage covenant. And there are others remaining with hearts ill at ease under a fearful looking-for of judgment and indignation.

Do not these beginnings of sorrow sufficiently demonstrate that the seeming prosperity of a man in a wrong thing is short lived as is his body, while the prosperity of peace with God is as long-lived as his soul! Peaceful poverty is abundant riches compared with the curse of millions and of empires gained by heedlessness of others' prosperity and of the secret monitions of the will of God. The law of the spirit of life in Christ Jesus written in men's "hearts and in their minds" is, we reiterate, the one foundation for their happiness, and no other foundation can any man lay for prosperity. And wherever of late the spirit of righteousness in civil government has seemed aroused to reassert itself, improvement in the public welfare becomes at once apparent.

That can never be public prosperity which bears down as many as it raises. That is not prosperity even of the one, which is adversity to hundreds on whose distress he is enthroned. That only is true prosperity which elevates and betters every party to its working, and depresses none. The unseen foundation of society is sympathy, and the foundation of sympathy is love. "Love works no ill to his

neighbor." It "is the fulfilling of the law" of human prosperity in every land.

And so in the *individual* being. The advancement of one department of his abilities pushed to the dwarfing and stifling of others, must leave the man inwardly too much of a deformity to enjoy his prize if attained. He may make his single pursuit a success, but himself becomes a failure. The lust of a coveted power having grasped its end, then brings to bear a distorted nature to enjoy it, — then look around for a sound body to relish it, for a cultivated mind to appreciate it, for a clear conscience to comfort him in it, and finds all these resources, instead of being harmoniously developed for happiness, withered and past use.

It is in vain to dwarf by disregard the spiritual and moral life, in any hope of making intellectual and carnal success delight the soul. And so the pursuits of national glory by practices which impair its subjects' morals, surely make a nation infirm and inglorious. Only righteousness can exalt a nation, and to any man or people sin can work only reproach and infamy, and "when it is finished brings forth death." How often do we see prosperity in lower things turned to failure in higher privileges, making also those lower attainments a burden and a disappointment!

We desire to recall ourselves and all to whom these words go forth, to the foundation of our hopes which standeth sure, to God and the word of his grace in Jesus Christ, which is able to build us up; who assures us "man shall not live by bread alone," but by every word that proceeds from Him, who exhorts us to "Seek first the kingdom of God and his righteousness."

In conclusion we would revive the words of William Penn in his earnest yearning over the city of Philadelphia which he founded and which he dearly loved

"Oh that thou mayst be kept from the evil which would overwhelm thee, that faithful to the God of thy mercies, in the life of righteousness thou mayst be preserved to the end. My soul prays to God for thee, that thou mayst stand in the day of trial, that thy children may be blessed of the Lord, and thy people saved by His power."

Issued by the Representatives of the Society of Friends in Philadelphia, Fifth Month 19th, 1906.

### What is Your Name?

Have you ever thought of the meaning of your name? Do you know its origin—Celtic, Teutonic, Latin?

Some names speak for themselves as to origin and meaning, some are merely suggestive, while others are wholly misleading. A cursory glance at any list of English surnames is sufficient proof of this. Considering the surprising changes that many names have undergone, the almost universal lack of knowledge concerning their origin is not to be wondered at. What is there in "Peter Snooks" to suggest to the uninitiated that originally it was "Peter at the Seven Oaks"? Though "Thomas Whitehorse" suggests the American Indian custom in names, originally it was "Thomas at the White Horse," or "Thomas at the sign of the White Horse" (a tavern). This was the source of many of the

"animal" surnames. In mediaeval times our genial Bill Nye would have been "Bill atten eye"—that is, "at the island." Niles, Nash and Noakes had similar origin. How can Sucksmith, Shuxsmith and Sixsmith be expected to know that a remote ancestor of theirs made sickles, hence was called Sikelysmith? Sidney is a corruption of St. Denys, Sinclair of St. Clair, Seymour of St. Maure, Janeway of Genoa, Curtis of "courteous," Armitage of "hermitage," Spark of Sparrowhawk, Turle of Thorskettle (the sacrificial kettle of the gods also gave rise to the name Cattle), and Bunyan of Bonjohn—John Bunyan meaning "John Good John." Emerson and America had the same origin—Almeric, an old Norman name, Amerigo being the Italianized form.

Names, like things, are not always what they seem. Beers and Berry are not "beers" and "berry," but a corruption of "borough," often written "bury" and "bery." Badman was not originally "bad," but the opposite, "bead" or "bedeman," he who counted his beads, or rosary, as he professionally invoked heaven in behalf of his patrons. Death and Graves are not so sepulchral as they sound; the former is a corruption of the old Flemish name D'Eath. The latter has the same origin as the word "engrave"—"to carve"—originally applied to a clearing in the forest. Grove now means just the opposite. Chapman was "chepeman," or market man. Waters and Agate are not of "mineral" origin.

Waters is a contraction of Walters, and Agate of "atte-gate."

Nor is Lambkin of "animal" origin, it does not mean "little lamb," but "little Lambert," from St. Lambert. The original Talbotts was not a giant in his youth his name is a double place-name, from "taillies" (underwood) and "bois" (wood). "Boys" and Boyce are other forms of "bois." Gotobed was not a sleepyhead; his descendants allowed his fine old Teutonic name, Godbert or Godebert, to become corrupted. Quarterman does not signify a weakling, but *quatre-main*, "four-handed," and Potiphar, instead of Bible origin, is a corruption of Pedifer—"iron-footed."

Some fine-sounding names were of very humble origin. The original Calvert (family name of the famous Lords Baltimore, of Maryland) herded calves, hence "calve-herd." Campbell signifies "crooked mouth and Cameron "crooked-nose," just as the river Cam was so named because of its winding course. Labouchere is French for "the butcher." Its equivalent, Carnifex, is known in England, Metzger in German, while plain Butcher prevails in America. Durward was "door-ward" and Stewart was "stew-ward." "Stew-ward" was originally "sty-ward"—"sty" signifying "stall" for horses, cows, etc. Stanley was "stone-lea." Gladstone, "glade-stone"—"crag of the kites, or glades"; Stoddard, "stot-herd" (stot, A. S. for bullock); and some of our Goddards were "goat-herds." Oliphant is merely a euphonized "elephant." —*The Independent.*

Fear God, if you would rise above the fear of man.

"Fair is the soul, rare is the soul  
Who has kept, after youth has past,  
All the art of the child, all the heart of the child,  
Holding his faith at last!"

### A Spiritual Aspect of France.

I would fain summarize the impressions and convictions which three months of observation of France have made upon our minds.

The nation as a whole seems to lack reverence for a true recognition of the Divine and Eternal Being. For instance, the word "God" is now eliminated from their textbooks, and no official, from the president of the Republic to the most obscure school teacher, is expected, or in any way permitted to attend a place of worship at least without danger of losing his or her position.

Whether this results alone from the teachings and abuses of the Roman Catholic Church is difficult to determine, but it is certainly accompanied by a spirit of bitterness and intolerance toward those who do not favor that attitude, whether Catholic or Protestant, which is happily unknown in countries where the state and church have been separate.

The fact that for many generations the most spiritually minded people in the land have been persecuted and exiled, has had a blasting and discouraging effect upon the popular conscience. So one is not surprised to find a lack of moral integrity only too widely prevalent.

The false attitude of contempt generally maintained toward manual labor, is also a vital defect. If the more respectable work, they in this way lose caste. Surely a nation that will not work, or encourage all who can to labor, even with their hands, will not long survive in competition with those who do.

The curse of universal conscription, compelling every young man to enter the barracks for two years, and worse than waste that much of his life at its most valuable period, need not be enlarged upon now, but its demoralizing effect is widely and deeply felt. In the midst of such vital defects we have found many devout souls who sincerely regret these national characteristics, and themselves have admirable qualities.

JOSEPH ELKINTON,

(on leaving France last spring.)

FOR "THE FRIEND."

### An Uplifting Work for Japan.

Perhaps it is not understood abroad why English—above all, the way in which English is taught, is of such great importance to Japan. This much every one of understanding must admit—that Japan has committed herself to the race for the same goal of civilization and learning that western nations entered long ago. Now, while it seems true that she is becoming more and more like Germany in methods of Government, it is Anglo-Saxon influence which moves her in literature, in commerce and in morals. Again, while Germany is looked to by the Universities, she turned to America for the framework of her primary, middle and high school education. She knows that in great measure it is but framework that she borrowed; that the larger grasp and ideals are too often lacking and recognizing this, Japan would not be true to herself if she did not set about to comprehend *motif* as well as formula. She believes that it is through the English language itself, as a medium, that she must win at this point.

The assertion that English is the language of commerce needs no demonstration; but the



power wielded by English literature as a spiritual factor is not usually recognized, apart from those writings classed as religious. To borrow an illustration used before, a teacher of English said to me, "You don't realize the far reaching suggestions of a page in a common reader. There is a description of a village and the 'village spire' is mentioned, a thing unheard of by most Japanese boys and girls. The explanation of the page leads to a description of the church and the part it plays in the life of the community and that to inquiries about Christianity." Now religious teaching as such, whether Shinto, Buddhist or Christian in character, is forbidden in all Government Schools; but this is a secularizing of schools adopted to solve a problem met in other lands. Outside of the schoolroom a teacher is untrammelled as regards his religious convictions. "Sensei" (honorable teacher) said some students to the above professor. "You always stop at the most interesting point and say: 'Here I enter the domain of religion,' and so they followed him to his home to ask questions where he could answer freely.

This is a diversion from the main thought I have in mind. When the government introduced a school-system based on Anglo-Saxon methods of education, it engaged English and American instructors, and the comparatively few young men of the last generation who studied English had at least this advantage—that they usually got it at first hand from an English-speaking teacher; but as time went on and the study of English was made compulsory in the middle school and grades above, it was an absolute impossibility from an economic stand-point alone, for the government to employ a sufficient number of English-speaking teachers. The consequence is that, while there is a small percentage of good teaching done, there is a large proportion of it that is a travesty on the English language, obtained through instructors who themselves have it at second and third-hand and that through the poorest of methods. I have been speaking of boys only. Until recently the girls did not learn English outside of Mission schools. Now it is required in the girl's high schools, which correspond in grade to the boy's middle school, and in some departments of the women's higher normal school, corresponding with the lower grades of the boys' Gymnasiums. Women have for years taught in the primary school, and a fair percentage of the teachers of the girls' schools above the primary have been women—i. e., in the Japanese branches. Now there is a sudden demand for more women teachers and these of higher educational standing, and even teachers of English. There is just one girls' school in all Japan whose graduates in the English course are accepted as teachers of English without the further government examinations hitherto exacted to obtain the certificate necessary for all teachers in government schools. This privilege has been granted to Umé Tsuda's school by the department of education, on the ground of high standards well attained. No one looking from outside would suspect for a moment the toil and anxiety and incessant vigilance which have been required of the founder of the school to accomplish this. Those of us who have seen the beginnings and known the need and the laborious effort unremittingly demanded,

are alarmed lest the one woman who can best meet the exigencies of the higher education of Japanese women, in English, should be overtaxed beyond remedy.

The Girls' High Normal School in Tokyo is now reorganizing its department of English to meet advancing conditions and it is doing this under a man well qualified for the task. Everywhere there is a hue and cry for better language-methods, old ones having proved exasperating and too often ludicrous—rather methodless. It is not the Japanese alone who have been responsible for this. The teachers of mission schools have naturally made their teaching of English a groundwork for proselytizing and have themselves been all too unconscious of method, falling short of a really great opportunity for culture and a larger influence. Here Umé Tsuda's foresight has availed much.

The narrowness which characterized educational circles ten or fifteen years ago (they were then singularly anti-Christian) has given way to a much broader spirit; but in the particular branch we are considering—i. e., of language—there are few indeed capable of coping with the problems of the time upon the highest plane. In the coming generation elementary education will be reformed and the best given to the youngest pupils. Now the best that can be done is to educate teachers who will be satisfied only with high standards and a development of character, which has been threatened with degeneracy in the sudden relaxing of old ideals and a failure to grasp new ones in the daze of all the changes.

No one has felt this fact more strongly than Umé Tsuda, and as she wrestled with the puzzling and hampering conditions which beset her in her work in the Peereses' school, the thought grew clearer and clearer that she could best serve her own generation and generations to come by training young women, under Christian influence and unfettered by the inelastic methods of the government school, to be themselves teachers of advanced methods and noble ideals. Her plans could not have been put into effect had it not been for the sympathetic co-operation of college and other friends in America, whither she had gone as a child under unique circumstances.\* These gave financial support for the small beginnings of Umé Tsuda's work and have continued to aid her efforts. Japanese friends added the gift of a building, and both Japanese and foreign friends who have realized that Umé Tsuda is doing for Japanese women what no other woman can now do, have promoted the interests of the school by devoting themselves to it by teaching for nominal sums or without any salary at all. In the five years which have elapsed since its founding, the school has grown from fifteen to one hundred and thirty pupils; from a tiny rented building to good buildings and a good property held, through

\* Umé Tsuda was one of a group of five girl students sent to the United States in 1872. This was the first attempt of the Japanese government to educate girls abroad, and they travelled under the care of the wife of Minister Delong, the American minister to Japan. Umé Tsuda herself was but seven years of age—the youngest of the party—two other members of which became women of exceptional ability and usefulness, the marchioness Oyama and Madame Uria.

the kindness of friends, until they can be cleared of debt. It has demonstrated the need of its existence and the fact that it meets this need so exceptionally well that it is setting the pace for other schools, and that many more applicants are pressing for admittance than the limited accommodations permit.

Among those who have generously given themselves to the school for a time are such women as Alice Mabel Bacon (author of Japanese Girls and Women) and Anna C. Harts-horne, (author of Japan—Its Land and People), both of them teachers of exceptional ability. The latter wrote recently, on behalf of the school and Japanese teachers whom she felt could ill afford to give their time and strength so lightly rewarded as their interest and sympathy prompted them to do, "The founders while duly grateful for the help thus given, and while abundantly appreciating what has already been done, feel that the school, having passed the experimental stage, should be put on a firmer foundation. Not only has it reached the limit of growth under its present resources, but these resources are uncertain and may not be relied upon." It is moreover unfair that the workers be not sufficiently remunerated. Higher education is nowhere self-supporting. To become a permanent institution capable of doing the work that lies at its doors, the Joshi Eigaku Juku has need of buildings free of expense; of the land adjoining the present school, without which it has no ground to enlarge on; a new dormitory, a good library and scholarship fund to aid needy students, and, lastly and chiefly, an endowment fund which will place the school on a permanent and safe foundation. The committee earnestly ask the friends of higher education for aid in meeting these needs."

[Help from Friends is solicited, to be placed in care of WILLIAM T. ELKINTON, 121 S. Third Street, Philadelphia.]

MARY P. E. NITBOE.

TOKYO, Fourth Month, 1906.

FOR "THE FRIEND."

Service for Women in the Early Church.

Dean Alford on woman's prophesying (speaking forth), says: "The foretelling of future events was not the usual form which their inspiration took, but that of an exalted and superhuman teaching—the utterance of their own conscious intelligence informed by the Holy Spirit, and 'prophecy' by the highest unprejudiced scholarship means to instruct, comfort, encourage, rebuke, correct and stimulate the hearers." Justin Martyr (A. D., 150) says: "Both men and women were seen among them, who had the extraordinary gift of the spirit of God, according as the prophet Joel had foretold, by which he endeavored to convince the Jews that the latter days had come."

Dodwell, in his Dissertation of Irenaeus, says, that the gifts of the spirit of prophecy were given to others besides the Apostles and that not only in the first and second but in the third century, even the time of Constantine, all sorts and ranks of men had these gifts, yea, and women too. Eusebius speaks of Photania Arumias, a prophetess in Philadelphia, and others who were equally distinguished for their love and zeal in the cause of Christ.

In support of the view that women were

elected and ordained deacons in the Christian ministry, Dr. Daniel Steele observes: "The case of Deacon Phebe is not solitary, though the English translators are disposed to hide her office under the term 'servant,' which is well enough if they had applied the same term to the male deacons. Paul gave explicit directions respecting the ordination of women deacons in 1 Tim. iii: 4. Here the translators have put a bushel over the deaconesses by using the word 'wives.'" In his *Biblico Theological Lexicon*, Cremer, a German, is constrained by his candor to admit that the above text is "a passage, which for preponderating reasons must be taken as referring to deaconesses," and Dean Alford says: "In this view the ancients are, as far as I know, unanimous, from Chrysostom to Philip Schaff, including Grotius, Mosheim, DeWette, Michaelis, Weisinger, Ellicott and Whedon." We do sometimes find a man's head on a woman's shoulders, but it is a great misfortune to her, yet who will not admit that not only was woman made out of better material than man, which they doubtless will cheerfully grant, but that coming last in the order of creation, she stands highest of all. A stream cannot rise higher than its source, and it is rank disloyalty to the race when any man asserts that the possession of unusual reasoning powers is a misfortune to a woman. As late as 1874, in the Sarah Smiley case, the Brooklyn Presbytery reaffirmed a decision of the General Assembly of 1837, viz: That having been informed that a woman had preached in one of their churches, therefore resolved: that the Presbytery feel constrained to enjoin upon the church that meeting of pious women by themselves for conversation and prayer we entirely approve. But to teach and to exhort, or to lead in prayer in public and pious assemblies was clearly forbidden to women in the holy oracles, see Paul to the Corinthians and Timothy.

Christ, not Paul, is the source of all churchly authority and power. He drew from Martha the same testimony as from Peter, "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world." He called no woman to be an apostle or designated them as his followers; they came without a call. When "He went throughout every city and village, preaching and showing the glad tidings of the Kingdom of God," the twelve were with Him and certain women, which ministered unto Him of their substance. And after his resurrection, when Jesus breathed on the eleven and "them that were with them," and said: "Receive ye the Holy Ghost. Whosoever sins ye remit they are remitted," &c., the women present came in for their share, and at his ascension, and on the Day of Pentecost. Men have been preaching well nigh two thousand years, and the large majority of the converts have been women. Suppose now that women shared the preaching power, might it not be reasonably expected that a majority of her converts would be men? In our day the ministers of the M. E. have struck the word "obey" out of their marriage service which trenches on woman's subjection to man. Mosheim, in his *History of Christianity*, makes this statement: "Every church was composed of three constituent parts; first, teachers, who were in-

trusted with the government of the community. Second, ministers of each sex, and third, the multitude of the people." Also, the church had ever belonging to it, even from its first rise, a class of ministers composed of persons of each sex, and who were termed, deacons and deaconesses." On none of the committees appointed up to the present time for the translation and revision of the sacred page, have women been placed. Have we any capable and reliable? In the Old Testament we may read of Miriam the first prophetess, and Deborah the first judge, of Hannah the mother of Samuel, of Esther and Judith, and in the New of the group of Marys, of Elizabeth and Anna; of Martha, of Lois and Eunice who trained Timothy, and of Tryphena and Tryphosa and the beloved Persis.

A. FISHER.

Seventh Month 10th, 1906.

### The Speechless Sermon.

The following incident in the life of Wm. Flint, of England, was a real and truthful occurrence, and forcibly illustrates how God sometimes uses singular methods by which to save unawakened souls. Many years ago, before railway lines had spread their network over the country, when making a long journey in winter which was accompanied with weariness, Wm. Flint dismounted from his tired horse in the courtyard of a hotel at Salisbury, and leaving the animal in the care of the hostler, ascended to the warm, cheerful parlor, to wait until his own room should be ready.

He had been invited to Salisbury by the deacons of a church whose pastor was then absent, and, weary as he was with his day's traveling, he yet felt full of eager pleasure in thinking of the morrow's duties, for preaching "the unsearchable riches of Christ" was the very passion of this man's existence, and he was well known for his fiery eloquence and deep investigations into "hidden wisdom." So he sat, physically resting; but mentally every energy of his soul was pantingly girding itself with new power to speak once more for the Master whom he served. God had highly honored him already by owning his ministry in the conversion of souls precious in his sight, and it might be that the coming day was to be one of fresh victory over Satan, of liberty for another captive hitherto, "sold under sin."

So he mused and hoped, and ere he slept that night, earnest pleadings with God had ascended for the coveted blessing.

The morning rose clearly calm in its rich beauty, and the appointed hour for public worship found the house of worship thronged with an expectant audience. Strangers were there that morning to hear the preacher of whom fame spoke so well. The intellectual anticipated a mental treat from one of acknowledged ability, the curious went because it was something new, while earnest followers of Jesus hoped to have their faith strengthened.

The preliminary parts of the service were gone through, and Wm. Flint arose to announce his text. He turned the leaves of the large pulpit Bible with hesitating hand, fluttered them to and fro as if in doubt where to pause. His hand then passed confusedly over his forehead, and an uneasy sensation began to pervade

the congregation. He had totally as by a sudden blanketing of the mind, forgotten what he had intended to say that morning. Even the text was wholly obliterated from his memory. The cold drops rose on his brow, as he again hastily turned over the leaves of his Bible in search of some familiar verse on which he might say a few extempore words. In vain. A complete and unaccountable panic had seized on all his faculties. The old promises of the Scriptures which had for years been so precious to his soul, and on any of which he could have freely spoken were closed to him now.

The terrible thought rushed into his mind that on account of some unknown sin the Lord had forever rejected him from further ministrations in the Holy Name. He sank on the narrow pulpit seat in blank desolation of heart beyond all power of description, burying his ghastly face in his hands to hide it from the astonished looks directed towards him from all sides.

A deacon, to cover the pastor's strange confusion, rose and gave out a hymn. At the close of the singing, a deep cry of prayerful anguish arose from the bitter tried servant of God. The first words of that thrilling address to infinite mercy fell on the awe-struck congregation as an echo from the darkness of Calvary:

"My God, my God! why hast thou forsaken me?"

He could speak to his Father out of the depths of his distress, but to Him only, and after pouring out his agony in importunate pleadings, never to be forgotten by the hearers, he pronounced the benediction and left the chapel.

Going to his hotel he called for his horse and rode wildly out of the city, resolving never to return to a place where he had been so forsaken and disgraced.

Four years passed away. William Flint had preached all through these years as in former times. No strange confusion had ever subjected him to mortification, and he began to regard the episode at Salisbury as something to be left with the Great Disposer. He could assign no reason for the singular occurrence. That God had not forsaken him he was assured by the blessing which had followed his subsequent labors; and the pang of that one failure was almost forgotten, when a letter from one of the Salisbury deacons revived it in all its acuteness.

The letter contained a request that Wm. Flint would again visit the city for the purpose of occupying the same pulpit from which he had so disastrously hurried four years ago. At first he thought he must decline, then some secret impulse seemed to urge a compliance with the request. He said to himself that surely the former visit must have been forgotten, and so wrote an acceptance of the invitation. He was not allowed to go to hotel on this occasion, but was entertained by one of the influential members of the church. He had scarcely entered the drawing room, when the lady of the house came forward, and after a few words of more than formal welcome asked in tones of deep emotion: "Do you remember your visit to Salisbury four years ago?"

The very thing he had hoped was forgotten



hus thrust itself upon him in the first moments of his arrival, from the lips of his hostess, the very first person to whom he had spoken.

He replied, with humble sorrow: "I have indeed cause to remember that most unhappy day."

"And I," rejoined the lady, "shall have cause to remember it with thankfulness throughout eternity."

The preacher looked at her with a face of eager inquiry, as she continued:

"I went to the chapel that morning wrapped in sorrow on account of heavy trials which had recently bowed my whole being to the earth, and I felt no comfort, nor expected any. I nursed my grief in sullen endurance, and I knew not the sorrow bearer. To the penning services I gave no attention, but when your unexpected and evident confusion drew all eyes toward you, I, too, looked and felt a dull, feeble sort of pity for what I now must be your feelings or mortification. But when you began your subsequent prayer with those words, 'My God, my God! Why hast thou forsaken me?' then my heart was touched to the quick. I knew then that in our affliction you were not alone, you had our God, and you claimed Him as yours even in the midst of your difficulty. I, too, was afflicted, but I could not utter that child-cry to the Father, 'My God!' I felt that He was at mine. But that one cry of yours was the means of arousing me to seek Jesus, and, blessed be his name, I have found Him, so that our coming was not in vain, since through our means I have learned to say, 'My God.'"

William Flint had listened to this account with full eyes and a throbbing heart.

"Henceforth," he said, humbly and solemnly, "Let the Lord do with me as He pleaseth. Let me preach or be silent, let me be all or nothing, so that He but use me in his work, and save souls in his own way; not in mine."—*Selected in "Evangelical Visitor."*

FOR "THE FRIEND."

### At the Grand Canyon, Arizona.

This is one of those brilliant sunny mornings, such as you get nowhere else than in the Rocky Mountain region. It is worth going a four day's journey to be four days in an atmosphere like this.

The hotel is delightfully situated just on the rim-rock of the canyon. You look down thousands of feet into the yawning abyss. The canyon is said to be two hundred and fifteen miles long, thirteen miles wide and one mile deep, with the Colorado River at the bottom.

From the hotel is a typical view. The great walls stand out, tier on tier, with off-shoots down into the canyon, of all sorts of fantastic shapes and colors. Then the colors are magnificent, varying with every change of the sun's course. The great walls, or points of rocks, or pyramids, are tinted with reds, yellow, buff, amethyst, white, green, grey and purple. Last night, when I thought the glory had been exhausted for the day, a few parting rays of the sun sent great bands of pink and red across the deepening purple of approaching night.

Close by the hotel is Hopé House, where Indians live, weaving blankets and baskets. I saw a cute little baby being bound up yester-

day, it cried, as if it did not enjoy its mother's attentions. There are a good many Indians around. They are rather shy, but seem light-hearted and good-natured.

En route we saw a good many Indians and their "pueblos," or adobe houses and villages. When we stopped they came out to the train to sell souvenirs of their own manufacture. It was all very interesting. They were arrayed in gay colors, with large figured blankets and buckskin leggings. Their beads and clothing, copper skins and black hair, with alternately stolid or merry features, made a picturesque sight.

The country through Arizona as viewed from the Santa Fé train, resemble that of Colorado; arid plains, sage brush, clumps of pine trees, fortresses of rocks, and distant mountains. Then, there is that sense of all out-doors at your command, the wealth of sunshine, and buoyant, transparent atmosphere.

This morning I wandered by the rim-rock, observing the changing effects of color, form and shadow, for miles and miles away. It is not distinctly a peaceful scene. There is nothing soft in the hard rocks and precipices. Yet all are toned into a harmony, as only the Creator of the Universe can do it. There are huge forts, battleships and castles of varied tints, massed in wondrous array. Some times a weird effect comes over the fantastic scene; again great walls, miles distant, seem so close they look as though you could reach out the hand and touch them.

The most impressive view is obtained by going down the canyon side on mule back, to the bottom, then looking up. I sat awhile this morning on the canyon edge, watching the trail far below, just under my feet, where horses and riders looked about the size of a pin point. How they seemed to crawl along. Burton Holmes says the Grand Canyon of Arizona is the combined greatest and most wonderful work in nature.

WILLIAM C. ALLEN.

Seventh Month 8th, 1906.

### Science and Industry.

#### INTERESTING FACTS.

Celery originated in Germany. The chestnut came from Italy. The onion originated in Egypt. Tobacco is a native of Virginia. The nettle is a native of Europe. The citron is a native of Greece. The pine is a native of America. The poppy originated in the East. Rye came originally from Siberia. Oats originated in Northern Africa. Parsley was first known in Sardinia. The pear and the apple are from Europe. Spinach was first cultivated in Arabia.

THE CHEAPEST MEDICINE. — About the cheapest medicine that mortals can use is sleep. It is a sovereign remedy for weakness, it relieves languor, it cures restlessness, uneasiness and irritability; it will remedy head-ache, and tooth-ache, and back-ache, and heart-ache; it cures sorrow and nervousness; and will make heavy burdens seem light and great trials look small. When weary we should rest; when exhausted we should sleep. To resort to stimulants is suicidal; what weary men need is

sleep, what exhausted women need is sleep, what nervous and peevish children need is sleep. The lack of sleep causes neuralgia, paralysis, and insanity. Many a person dies for want of sleep, and the point where many a sufferer turns his back from the very gates of death to the open path of life is the point where he sinks into sleep. Of almost every sick man it may be said as of Lazarus, "If he sleep he shall do well."

No matter how hard a man may work, if he can get good sleep, and feel refreshed and rested in the morning. But when the nights are restless and the morning finds us still weary, it is time to stop and rest. And for persons to take tea and coffee and tobacco and stimulants to keep them awake, is to drive away their best medical friend, who comes to heal their pains and woes, and to bring on themselves untold sorrows, when they shall seek in vain for that sleep which they have so madly driven away. Do not be defrauded of your proper amount of sleep; retire early, breathe pure air, take rest, avoiding all stimulants, using nothing to banish slumber. God "giveth his beloved sleep." Let us prize this precious gift, and with the Psalmist say: "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." Ps. iv. 8.—*The Armory.*

#### Bodies Bearing the Name of Friends.

WILLIAM C. ALLEN attended Pasadena Meeting, California, Seventh Month 15th, acceptably to Friends.—*S. L. Comfort.*

LAEVINUS MADREN and Daniel Mott attended the morning meeting at Norway, Benton County, Ia., and had an appointed meeting there in the afternoon on First-day the first of Seventh Month.

WM. TEST and Laevinus Madren were liberated by their Monthly Meeting for religious services at Centredale and Springdale, Iowa, and on the eighth and twenty-second of Seventh Month, held meetings there that were an encouragement to all, and felt to be owned by the great Head of the Church.

"UNFORTUNATELY," says John William Graham, of England, "we have isolated ourselves from the Conservative Friends, whose only fault appears to be the smallness of their numbers, and from the Liberal Friends who separated in 1828. The result is that we find ourselves officially associated with a body whose ruling part has gradually abandoned our principles and our practices, and retains only an inherited organization and a few technical terms. On the question of numbers, we know that the tabular statements returned to the Conservative Friends are carefully kept, and do represent individuals properly attached; but the registers of the Pastoral body are loosely kept, and great sheaves of members' names are from time to time removed by them. That body is no longer growing rapidly; its time of revival appears to be past, and its numbers on the whole are nearly stationary."

A concern having arisen in the mind of a minister at present sojourning at Pocono Manor, Monroe County, Penna., for the opening of some religious services in this vicinity in the manner and with the message of Friends, and especially that Friends' meeting should be held in the meeting-house at the burial ground in Paradise Valley, which contains the grave of that faithful Friend and minister of our religious Society, SUSANNA FAYLE, from Ireland, who died at Mount Pocono ten years ago; the use of that house (the Reformed and Evangelical Lutheran), was obtained for an



appointed meeting held there last First-day afternoon, Seventh Month 29th. A considerable interest in the prospect was awakened in the surrounding country, but the arising of a violent storm prevented most from attending. A solemnized service was, however, held with about fifteen attenders, and Friends were desired to hold another meeting there the next First-day, which it seemed best to them to do.

Further mention of this concern, and a revival of the memory of Susannah Fayle's last labors and decease among us, as recorded by the late Joseph S. Elkinton, who, with others, took much practical interest in her situation, is to be given elsewhere in this periodical.

### SUMMARY OF EVENTS.

UNITED STATES.—Secretary Wilson has made public the regulations under the new law governing the inspection of meat products for interstate and foreign trade. They do not cover interstate transportation or the microscopic inspection of pork for export. Regulations on these subjects are being prepared and will be issued as soon as stringent and provide that the inspection shall cover all slaughtering, packing, meat canning, salting, rendering or similar establishments whose products enter into interstate or foreign commerce. The only establishments which may be exempted by the Secretary of Agriculture are retail butchers supplying their customers in interstate commerce. The inspection of meat products and of other products will be subject to a rigid inspection. Reinspection will be had wherever necessary. Managers will not be permitted to employ any person affected with tuberculosis. The provision relating to dyes, chemicals and preservatives is stringent. No product for interstate commerce shall contain any substance which lessens its nutritive value, or which is deleterious to health, or which is prohibited by any statute, or any preservative other than common salt, sugar, woodsmoke, vinegar, pure spices and pending further inquiry, saltpetre.

A "Mosquito Brief" has been issued by the American Mosquito Extermination Society. It states that the continued breeding of any kind of mosquitoes, with the exception of the Anopheles species, is a disgrace to the part of man and beast, is the result of ignorance and neglect. The brief sets forth that there are more than 100 species in the United States divided into three great classes—domestic, wild and migratory. The latter most numerous, are found in all parts of the country, at all distances, but are not vectors of malaria, while most domestic mosquitoes breed in fresh water, fly short distances and habitually enter houses. Of the domestic varieties, the dangerous malarial mosquito is several species of the genus Culex, which are the most generally distributed. It says "their propagation can be largely prevented by such methods as drainage or filling of wet areas, emptying or screening of water receptacles, spraying standing water with oil where other remedies are impracticable." It also says "the most effective means of house-vase, rod basins, sewers, watering troughs, roof gutters, holes in trees, marshes, swamps and puddles. As malarial mosquitoes may be bred in clear springs, the edges of such springs should be kept free of weeds and brush, and the water should be aerated with small fish. The breeding and protection of insectivorous birds, such as swallows and martins, should be encouraged. Thorough screening of all openings in houses is necessary to prevent the spread of malaria of valley fever."

It is stated that four times as much capital was invested in the Southern States since 1900 as in New England. In North Carolina where \$68,000,000 was invested in 1900 over \$131,000,000 is now engaged in manufacturing industries. Connecticut for the same period showed an increase of but 24 per cent of capital invested and New Hampshire 18. Alabama increased in the five years 75 per cent, Virginia 60 and South Carolina 80. Factories of cotton goods rank first in the South, tobacco second, lumber and timber products third, and flour and grist mill products fourth.

The gross amount of insurance involved by the fire insurance companies doing business in San Francisco, is stated officially to have been over 222 million dollars and the actual loss to the companies nearly 133 millions.

**FOREIGN.**—After the dissolution of the Russian Douma by the Czar, more than two hundred of its members assembled at Viborg in Finland, and issued a manifesto to the people, in which they appeal to them to maintain their rights, and urge them not to pay taxes nor to furnish men for the army until another body of representatives of the people should be convened. This address has been secretly printed and widely distributed. A despatch

of the 24th always Premier Stolypin addressed a telegram to the Governors and Prefects throughout Russia and to the Viceroys of the Caucasus to-day, calling upon them to spare no efforts to preserve order and suppress revolution. Although moderate in tone and expressly directing that there shall be no return to wholesale repression, the communication places upon the authorities the responsibility for the maintenance of order, and orders that all legal means must be taken to prevent uprisings. It indicates a firm determination on the Government's part to cope with the situation. Three members of the Duma who refused to sign the parliamentary address to the people, have issued a separate address, appealing to the people to quietly submit to the imperial decrees dissolving Parliament and to prepare for the election of members to the new Parliament. The address points out that the Emperor acted within his rights in the present crisis, and the fundamental law says that the signature of the address involving this advice is from the profound conviction that it would be a crime in the midst of the present dangers to attempt to shake the power of the sovereign.

Terrorism in the Caucasus has caused many officials to resign and business is at a standstill. Bandits roam about at will, even in the daytime, and exact tribute.

In the course of the sessions of the Interparliamentary Conference lately held in London, the British Premier, Campbell-Bannerman, reminded his hearers that King Edward had always been a great advocate of peace. The British monarch, he said, had been the object of the conference, whose work had already aroused among the nations a strong feeling in favor of peace. The world had far too long been nothing else than a huge military camp." In consequence of the dissolution of the Duma the Russian delegates to the Conference were five hundred delegates present, and one of the resolutions adopted was the following: "That it would be advantageous to give to The Hague conference a more permanent influence in the organized functions of diplomacy, and that the Powers should agree in establishing a permanent institution for the settlement of international questions which it is hoped will result in preventing wars, is the following, which was unanimously adopted: "If a disagreement should arise which is not included in those to be submitted to arbitration, the contracting parties shall endeavor to settle the dispute by themselves, or separately or jointly in any way, as the case may require, or the institution of an international commission of inquiry or mediation of one or more friendly Powers, this requisition to take place if necessary in accordance with article eight of The Hague Conference providing for a peaceful settlement of international disputes." The conference also elected a number of prominent members were entertained socially at the House of Lords. On this occasion Wm. J. Bryan, from this country, addressed the company on the glories of peace, declaring that a noble life is better than death on the battle field. His sentiment received warm

The Communists lately appointed in China to revise its methods of legal procedure, have proposed the adoption of trial by jury and the employment of lawyers for the defense of criminals. It is stated that never in the history of China has the practice of law been recognized as a reputable profession. Only recently have attorneys been permitted to appear in the courts, and then only in the larger cities where foreigners reside. In the remote backcountry cities where foreigners rarely appear, the law is almost nonexistent in each of the provincial schools where men are being trained in the law a definite number of students of good character, "serious-minded and well versed in the law," shall be selected who, after they have completed their courses, shall be examined, and, if found qualified, shall be given diplomas and apportioned among the provinces to represent the government in the courts. The offering of these recommendations to the government of China and other high officials, is regarded as an evidence of the great changes taking place in that country.

## RECEIPTS

Unless otherwise specified, two dollars have been received from each person, paying for vol. 80.

W. H. Gibbons, Pa.; Emily Pusey, Pa.; Anne Roberts, Phila.; Josiah Wistar and for Caspar W. Thompson, N. J.; Samuel A. B. and for Mary W. Bacon, N. J.; Rebecca A. Cox, N. J.; Mary B. Swan, Mass.; John S. Keeling, Eleta J. 10s; Jane A. Warner, Pa.; Martha Price, N. J.; Samuel L. Warner, Joseph E. Meyers, a Glass Price, N. J.; Samuel L. Copeland; Phoebe H. Burgess, Pa.; Samuel C. Moon, Pa.; William Berry, G't'n; Nathan Pearson, Ind.; Samuel Big- die, Phila. and for Catharine D. Shetwell; S. Stiles, N. J.; Josiah W. Leeds, Pa., \$6, for himself, John B. Leeds and Austin C. Leeds; Caleb Wood, Phila.; Eley M. Chace, R. I.; Logan McGrew, Ia.; Samuel Trimble, M. D., Pa.; David

C. Cooper and Jor Samuel R. Cooper, N. J.; Wm. Evans  
N. J., SS, for himself, Wm. Carter, Thos. J. Beans ad  
Chas. N. Brown; Joseph Evans, N. J.; Sarah A. Holmes  
N. J.; Ellen C. Tomlinson, Phila.; James F. Reid, Pa.  
Anna Chambers and Alfred Shaffer, Pa.  
Jesse B. Smith, St. Louis, Mo. \$63, for Delbert  
Emmons, Pearson Hall, R. W. Hampton, J. E. Hodg-  
ins, Thos. Mott, Abigail B. Mott, Edwin T. Hoad, Richard  
Patten, Wm. H. Pollard, Nathan Hall, T. E. Stanley, Mrs.  
Rin Stanley, Joshua P. Smith, Zachaeus Teet, Thos. Thom-  
ason, Thos. D. Yoenn, Benj. H. Coppock, Barclay Cox,  
John McGraw Johnson, Pa.  
James McGraw Johnson, Mott, Branson D. Sidwell, Edward  
Smith, Walter J. Stanley Kussel Z. Taber, Hannah Re-  
Willets, Geo. E. Young, Francis Hall, S. J. and Wilson Hod-  
gdon, \$1, to No. 27; Anna W. Haines, N. J., \$6, for Jos-  
eph H. Haines, M. Emma Allen and Henry T. Moon; Mary Ann  
Jones, Pa., for Isaac Morgan and Myra W. Foster; Joshua  
B. Bailey, Albany, N.Y., \$28, for George G. Bailey,  
Bailey, Allen & Co. Cpp, Wm. B. Bradway, Rachel G.  
Cope, Wm. Brantingham, Mary F. Brown, Louisa Har-  
Lindley Hall, Joseph Hall, Charles Gamble, Geo. G. Me-  
carg, Hannah P. Olyphant, Wm. D. Oliphant, Rebecca  
Price, Dilwys Stratton, Jos. C. Stratton, Charles W. Sab-  
berthalw and Wilson J. Stear; Sarah A. Gilbert, Pa.  
Hannah P. Olyphant, Wm. D. Oliphant, Rebecca  
Gibbons and Eliza G. Cope, 25 cents; Andrew Roberts  
and for Wm. M. Cupp, Idaho; Wm. Abel, Neb., \$1, to No.  
27; Wm. Balderston, Pa.; John G. Hall, O.; P. Ella Des-  
N. J., E. H. Richie, N. J.; Carolus Thomson, G'v'n; Thos.  
C. Potts, G't'n; Wm. L. Meloney, Pa.; R. Henry Thomas  
Pa.; E. J. and S. Barton, N. J.; Geo. B. Burton, N. J.;  
Wm. B. Burton, N. J.; Wm. B. Burton, N. J.; Wm. B.  
Ameco E. Kalch, N. J., and for Wm. Martin, M. D. Pro-  
Rebecca J. Allen, Pa.; Samuel Haines, N. J.; Ellen Bro-  
nathan, Phila.; Phoebe P. Stokes, N. J.; Dr. Samuel S. Cowgill  
N. J.; Geo. A. Keely, Del.; Sophia R. Passy, Pa.; T. Lae-  
Haines, N. J.; Josiah A. Roberts, Pa.; Samuel S. Cowgill  
Calif.; Marianna Darnell, N. J.; Alfred C. Haines, N. J.;  
A. H. Haines, N. J.; Wm. B. Burton, N. J.; Wm. B.  
Pa.; J. Benj. Glavin, Pa.; Eunice B. Clark, R. I.; Al-  
Tucker, Mass.; Thos. Waring, N. J.; Geo. Blackburn, Alto-  
O, \$34, for herself, Annie C. Bonnal, Wm. J. Blackburn, Alto-  
M. D. Ashbel Carver, Clarkson S. French, Martha B.  
French, J. Morris French, Finley Whitton, Rebecca S. Hod-  
ging, Mary R. Fawcett, Lydia K. Lightfoot, John M. Strat-  
tan and Catherine M. Thomas; Joshua S. Wells, N. J., \$6  
for himself, Jesse Sharpless and A. R. Sharples.

## NOTICES.

Wanted—A Friend as assistant housekeeper in family of two adults.

Address—B. E.,  
Office of The Friend.

**Wanted**—A teacher for the Sugar Grove School which is under the care of Plainfield Monthly Meeting Friends. Application may be made to

RICHARD ASHTON,  
Plainfield Indiana.

Calm Quarterly Meeting of Ministers and Elders, for the Eighth Month, will be held at the home of Elhanan Zoc the day preceding the Quarterly Meeting, at 10 o'clock A. M.

English woman Friend, experienced as housekeeper families, and as matron in small home for girls, desir- similar position. address,

ISABELLA WILSON,  
Care of William Kennedy, 563 Mulvey Av., Winnipeg.

**Friends' Library, 142 N. Sixteenth Street.**  
During the Seventh and Eighth Months the Library will be open only on Fifth-day mornings, from nine A. M.

**School for Indian Children at Tunesass New York.**—Wanted a woman Friend to take charge of the girls out of school at the opening of the term of the Tenth Month. Also, a woman Friend to take charge of the boys out of school.

Application may be made to  
ZEBEDEE HAINES,  
West Grove, Pa.  
or to CAROLINE C. SCATTERGOOD,  
West Chester, Pa.

MARRIED, at Friends' Meeting-house, Middletown, Delaware Co., Penna., on the tenth of Fifth Month, 1906, 1  
SAMUEL TRIMBLE to ANNE EVANS, daughter of the 1  
1833 C. Evans

# THE FRIEND.

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## The Rich as Public Educators.

John Hopkins Denison was transferred from a night years' service in the darkest depths of the slums of New York City to his present perch, a wealthy congregation on Newbury Street in Boston. No greater contrast in ministerial fields of labor, says the Boston Transcript, is conceivable. But for souls at both extremes of human society, as in all places, he insists upon the sameness of the problem of religion everywhere; that first the inner, spiritual part of man's nature must be reached and met; and thence the outer, practical manifestation of the spiritual life must be developed by works of service.

Touching the contrasts of his present equally successful work with that which he left in New York City he says:

The standards of Boston are very different from those of New York, as regards the matters of dress and display. The leaders of life in Boston are simpler in their tastes and less ostentatious in their habits. This makes itself felt among the poorer classes, in that here there is less of the passion for imitating the extravagant display of wealth which one may see on the East Side of New York City among its poorer population.

We do not feel so much interest in the cry about the rich being "spoilers of the poor" in the sense of getting rich at their expense, for that is not certain of all the rich, and we are not sure that without the rich the poor would not be poorer; but we feel pretty clear that the rich are too generally spoilers of the poor in spoiling by their example the moral standards of the poor. Their large opportunities of increasing in vanity cannot be indulged without leading on the same vanity of the poorer classes to the utmost stretch of their honesty, so that it snaps asunder the oftener. It is so easy for the rich and so difficult for the poor, to indulge a love of dis-

play within their means, that more of the poor are beguiled into ruin by following their leaders but a little way. "It is all their fault," we are apt to say, "they ought to know better." So they ought. And our example would assist them in knowing better, if we would do better—if we would practice the simplicity which men and women of whatever wealth, ought to observe on principle. That is high living, when we adopt for the sake of others a lower rate of personal expense than our possibilities allow. Our Saviour was very rich. "But though he was rich, yet for our sakes he became poor," that we through his poverty might be made spiritually rich. Teachers of religion setting before mission-school classes and wearing their finest go-to-meeting dresses, are practically giving the impression that "religion is a thing to go with showy clothes, and poor folks may be excused." But while they excuse themselves from rich folks' religion, they will not be slow to ape their vanity.

While ostentation in any class is a spoiler of moral virtue and of spirituality in them and round about them, a chaste simplicity in outward appearance has its instructive effect chiefly when exhibited by the rich; for then it is believed to flow from principle, but with those of moderate means it seems to come from necessity. The modesty of the rich Bostonians is reflected in the more sensible styles of the imitating poor; the ostentation of a greater metropolis has inflamed the vanity and extravagance of the poor.

The discovery of lovely nooks or neighborhoods of salubrious air in country, mountains or shore by wealthy admirers is apt to be the death-knell of the former simplicity, frugality, and plain honesty of the native inhabitants. New and ambitious styles of life set in among those who must stay there all the year round, envying their summer visitors for the show they can keep up. That which is called "a root of all kinds of evil," gnaws at the spiritual life of the little native churches. The race for smarter things smooths down no jealousies, appeases no grab-game life, keeps down no extortionate wages, makes property no safer, prolongs the life of no hard working parents in keeping up with sons' and daughters' fashions, abates the canker and the tyranny of no covetousness, "which is idolatry," in a

neighborhood where such spoiling of the poor by thoughtless example of summer visitors is rampant. Yet the road for the car of Jugernaut gets improved. Fantastic architecture shoots up like toadstools. Plain houses for worship are replaced by the steepled doll-houses of fashion. Rev. Mr. Entertainment takes the place of reverent worship. As when a civilized people takes up its abode in a country of uncivilized, the vices of civilization are first to take hold of natives rather than its virtues, except when the gospel of civilization in Christ is the spirit and motive of the invaders.

The problem, how to be rich in modest simplicity, might be taught better by Friends sojourning for the summer amongst people of moderate living; but it is even yet taught on the whole by the average effect of Friends' lives and habits in such neighborhoods. "Oh, they are making that summer settlement among us only for their own good," said neighbors to their minister. "The neighborhood has come to respect the ways and standards of Quakerdom up there," said he. "They pay our men promptly. Their object is not show. Though they live well because they can, they don't show off because they can. They don't deal with us as inferiors. They encourage us in uprightness and set the example." Said another: "I am preparing my boy for Westtown school, and am getting your books to learn Friends' principles in order to train my boy to be a Friend, and come into membership in your denomination. For I see year after year up here how you do." So we found that the daily walk and manner of life of the Friends here in evidence paved the way for opportunities of religious influence in the use of their meeting-houses by our ministers, and in a responsive openness in which Truth was welcomed. How to be rich and still be families of "plain living and high thinking," is to find ourselves incidental missionaries wherever we go, with an unexpected effect equal possibly sometimes to that of set missionaries. But we are all *sent* missionaries, if not set ones, whether we occupy the uplifting missions or not, for which each of us was sent into the world. "For this cause, came I into the world," said Christ, "that I might bear witness for the Truth. And as the living Father sent me, so send I you into the world."



## Joseph Elkinton in France.

[The first part of the following letter having been mailed under separate cover Third Mo. 30th, and failing, so far as we can trace it, to appear to us, occasioned our holding back of this added part. Then our friend's letters from England soon caused this to stand aside. But now that he is in France again, this portion may not be out of place in the present series of his letters from that country. The section before us begins with representing him in the Louvre viewing a remarkable map of Paris.—En.]

This map, made entirely of stones and gems, is about one yard square. The eighty-four departments into which France is divided are indicated by different colored marbles, and the rivers by silver threads. Each city and town has a gem, varying in color and size, according to its importance, to locate its site, while the names are all printed in gold.

The Louvre derives its name from an old hunting chateau once standing in a forest infested by wolves (Louverie).

From the thirteenth century on to 1871, it was occupied as the Imperial Palace, and various sections bear the initials of the kings who built them, from Francis I. to Napoleon III.

There are about one hundred and thirty-five rooms now used as the National Museum, covering an area of forty-eight acres.

The treasures of the classical world, gathered by Napoleon I. during his conquests, and deposited here, inclines one to think of him as a monstrous robber as well as slayer of men.

One has comparative respect for Charlemagne, and looks with some awe at his sword and golden mace, but I may confess the character and reign of Napoleon Bonaparte makes one feel as if his phenomenal ambition and power had been most ignobly used.

The obelisk standing in the Place de la Concorde and brought from Egypt about 1830, bears hieroglyphic inscriptions in large characters concerning Rameses II. and Rameses III. This single stone, that formerly stood near Thebes, is seventy-six feet high and was cut out of reddish granite in Upper Egypt.

The Tower from which the tocsin sounded the death-knell of the Huguenots on the twenty-eighth of Eighth Month, 1572, is not far distant. This was built in 555 A. D., and has witnessed many changes in the fortunes of this great city. The Palais de Justice and the Sainte Chapelle which Louis IX. erected, to contain the relics he brought from the Holy Land (1245), are among the finest buildings in Paris; but, as I said before, the most impressive feature of this metropolis is the immense areas appropriated for public gardens and boulevards. That between the Luxembourg Palace, built by Catherine de Medici, in the sixteenth century; and the Observatory of Paris, is a mile long and a quarter of a mile wide.

The original city, dating back to or before the time of the Roman conquest, was a fishing village on the small island in the Seine, upon which now stands the Cathedral of Notre Dame. The river, with its numerous stone and iron bridges, is a great thoroughfare, and we quite enjoyed riding to and fro upon it.

It is said there are some people living on one side of this natural boundary who have

not passed to the other side, so local are their instincts and interests.

The Eiffel Tower is a graceful masterpiece of iron truss-work, mounting up some nine hundred and fifty feet, and giving an outlook over the country as far as the hills of Normandy.

Pastor Wagner called very kindly upon us and offered himself as guide to those places of public interest, so we had a very pleasant opportunity to visit with him for several hours. He told us of his work in Paris, and how he had bought a property which would accommodate the two thousand attenders at his chapel. His sympathy for the entombed miners just rescued at Courrières was feelingly expressed. He introduced us to his publisher, a most agreeable and worthy man, who has conscientiously given his life to the publication of good books.

Samuel H. Anderson, who has been connected with the McAll Mission for several years, also interested us greatly. His father was a Scotchman and a missionary in Mauritius where he married a French woman. S. H. A. came to Paris twenty three years ago and has been lately working among the gypsies. A huge van, holding twenty-five or more chairs, is hauled by two horses from town to town. I think he said he had visited over seventy in this way.

The little waifs belonging to this outcast portion of the community are invited into the van, where he tells them the Gospel story; and he sometimes has had as many as sixty little listeners, who had never heard of Jesus. This work appealed to me, for, as I have looked at thousands of these neglected children by whom this country is infested, I have wondered if any one cared for them. Such remarkable vehicles as make up these gypsies' caravans are never seen in America.

They live in a house on wheels, varying from a slight frame, covered by muslin, mounted on two wheels and drawn by a dog and a dilapidated donkey—or, in one instance at least, by a dog, a donkey and a pig—to a large wagon furnished with lace curtains at three or four windows, and a double front door ornamented with knobs, quite befitting a respectable residence. Of course when six or eight members of the family have to be tucked away in a single room ten feet by four feet, there must be some economy of space.

A week ago I saw some twenty of these two and four-wheeled houses congregated in Tonnes, ready to take part in the great fair held in the streets of that ancient town. In several instances the sides of these wagons were on hinges, and when lowered or raised, they revealed such interiors as one can better imagine than describe. But the ingenuity displayed in their construction was marvelous, as well as the remarkable combination of an interior living and public sales-room.

Some of these gypsies are evidently very rich, to judge from appearances, while the vast majority can afford only a poor dog or donkey, as a beast of burden, and generally the mother is seen pushing the wagon from behind, while the dog and his master tug away in front.

[The writer's general impressions of the state of France have been given in a separate article.]

## True Courtesy.

For "THE FRIEND."

A pagan, of course, may be courteous, and doubtless those are who follow truly their measure of the Light. But one must be courteous to be a Christian, in the true sense of both terms. Courtesy, politeness and consideration for the welfare of others are essentials in any Christianity, no matter what the denomination or manner of expression. It is acknowledged by all that a man cannot learn to love his Lord fully until he has learned to love his fellowmen. But between an abstract affection for all of God's creatures and a really considerate regard for one's fellows there is a great gulf fixed. And it is this considerate regard that we need—particularly we Friends, who, in our right desire to avoid everything which savors of the artificial and of "vain compliments," are prone to go too far sometimes and omit many of those little courtesies and kindnesses which go far towards making the lives of others happier and enable us to show that we have a real love for our neighbor, whoever he may be.

By this, of course, is not meant the "bowings and scrapings of the world," or any thing which would violate any Christian conscience in its desire for simplicity and sincerity. Such things do not constitute true courtesy. We do not need them, for it is only the real courtesy that we want. Let men be considerate toward each other and even more so towards women and children, let women expect and demand the little courtesies to which they are entitled, however insignificant these are to themselves. Let us have men and women who are gentlemen and ladies, and revive, in its best meaning, the age of chivalry, remembering always that "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." L.

PHILADELPHIA, Seventh Month 15, 1906.

REMEMBER LOT.—Our Saviour sounded a note of warning to all who are inclined to look up on the world with a longing look in the words "Remember Lot's wife." While we would not draw anyone's mind away from that warning we would have you learn a lesson from Lot himself. He no doubt thought it was just this thing for him to settle in the fertile fields of Sodom, and for all we know he prospered financially for a time; but his sad experience recorded in Gen. XIX, reminds us that money making is not the only question to be considered in forming plans. Many parents, like Lot, have their eyes fixed on some fertile Sodom, thinking only of material wealth until after it is too late they find that they have sacrificed their children to the god of this world. Never think of taking your family into communities where their spiritual welfare is neglected, unless you think more of a dolla than you do of your children.—Gospel Witness

Put off, put off your mail, O Kings,  
And beat your brands to dust!  
Your hands must learn a surer grasp,  
Your hearts a better trust.

Upon the grassy mountain paths  
The glittering hoists increase—  
They come! They come! how fair their feet!  
They come who publish peace.

JOHN RUSKIN.



FOR "THE FRIEND."

## SUSANNA FAYLE,

OF

BELLEVUE, LIMERICK, IRELAND,

*Entered into Rest at Mt. Pocono,  
Pa., Seventh Month 11, 1906.*

AGED 68 YEARS.

On the day before the tenth anniversary of Susanna Fayle's death we beheld the above inscription on the top of a headstone amongst numerous graves by a meeting house of a reformed Lutheran persuasion in Paradise Valley of the Pocono mountains of Pennsylvania.

For half of the period which has passed since her burial, an extensive estate of large scenic and fine natural advantages, now converted into a noted manor and summer resort by members of the Society of Friends, has furnished a starting point for occasional pilgrimages of a three miles' walk to Susanna Fayle's grave.

What Providence there was in her laying down her remains, preferring this should be her place, where the Society was yet a stranger and had never thought of becoming known; what mysterious foresight there was in her grave as a memorial being located where Friends, then far from suspecting it, were yet to become as a city set on a hill, amidst communities who even now are frank to acknowledge the light of their influence, is a question only lately become suggestive, while yet unsolved.

But an opening this year came to the heart of at least one visitor that "being dead she yet speaketh," and that the Providence of her death would seek expression through the faithfulness of her religious Society in these parts; and that the adjacent place of worship was, at this stage, the place of a beginning. The use of the house was cordially granted for a Friends' meetings, which were held on Seventh Month 29th and Eighth Month 3th.

But our purpose in this connection is to revive some memory of the last labors of Susanna Fayle among us and our families in Philadelphia, through a written testimony concerning them and her close, which the late JOSEPH S. ELKINTON carefully prepared and took remarkable pains to leave in our hands, with what has since seemed to be his parting blessing.

Though we have omitted several details, those remaining may seem minute; but it seems due to his own memory also to give them place, as typical examples of his thorough and special care, his spending and being spent, over cases of need among his fellow-beings which appealed to his ever quick compassion, especially where they were associated with the cause of Truth.

Joseph S. Elkinton's manuscript bears date 1896, Seventh Month 12th, 13th and 14th; and proceeds as follows:

SUSANNA FAYLE came to Philadelphia about the first of Fourth Month, 1896, with a certificate from her meeting in Ireland, liberating her for religious service within the limits of Philadelphia and New York Yearly Meetings. It was the general impression that her work was likely to be pretty much confined

to the cities of Philadelphia and New York. Samuel and Sarah Emilen having invited her to make her home at their house. I met with her at S. Emilen's, and suggested to her visiting one or two invalids, which she did. She spent a day with Elizabeth Russell with whom she had been acquainted, they having been school girls together.

The first meeting in which I remember being with her on this visit was at Twelfth Street of a week-day evening, when she engaged in a petition to the Saviour in a way that was very acceptable to me, being as satisfactorily expressed as any petition of the kind that I remember.

She attended our Yearly Meeting, and the meeting of Ministers and Elders, when sympathy and unity with her were expressed, and she encouraged to pursue her prospect.

Prior to this, however, she opened in the Western District Monthly Meeting a prospect to visit some of the families of that meeting, her mind being on those in the central part of the city. When in the men's meeting the question was asked, had not the minute been worded so as to allow of her visiting those members that did not live in the city, she said, "No." It appeared to be her design to do what she could at visiting before New York Yearly Meeting and then return to Philadelphia after accomplishing what might be done there. She was asked if her minute might be so worded that she would take up the work of visiting in the Fall. She replied, that she could not see as far as the Fall.

A committee was appointed in the Western District to assist in making arrangements for the carrying on of her concern and I apprehend if she had been taken from place to place in a carriage it would have been better, as I am afraid she did too much walking for her strength.

On the First-day morning of our Yearly Meeting, she was at Orange Street meeting, and in her communication spoke on the crucifixion in a way that I had hardly ever heard before, and it reminded me of the last communication of Abigail Wood, when I felt that I never wanted to speak that way unless it was my last, and the query arose on this occasion, "Is she preaching her funeral sermon?"

At our Quarterly Meeting in the Fifth Month, the subject matter of her discourse was very remarkable; it seemed to embrace the affairs of the nation, or as if she was speaking to the people at large on the state of the country, desiring that sectional lines should not be viewed with feelings of prejudice, but evidently aiming that the peaceable nature of the Redeemer's kingdom should be advocated.

I have been told that she did not have a great deal to say in the Women's Yearly Meeting, but in the Women's Quarterly Meeting she spoke very impressively.

It was not long after this that she was taken sick with bronchitis, and very much lost her voice; Dr. Rhoads telling me that she closely bordered on pneumonia.

Samuel and Sarah Emilen employed a trained nurse for six weeks, and she improved

\* The above proved to be the last meeting she attended.

so that she rode out a time or two, but it did not prove as beneficial as they expected.

Susanna having several times expressed the belief that she would not see her home again, made Samuel Emilen and his wife feel all the more like having the responsibility shared, and they sent a message by cable to Emma Fayle that they wanted her to come and take up the nursing of her cousin Susanna. She and Susanna had lived together for thirty years.

After Emma received the cablegram she had about twenty-four hours to get ready to catch the next steamer for Philadelphia, arriving about the sixth of Sixth Month, and was at Samuel Emilen's about four weeks, when the doctor advised Susanna being taken to the mountains as likely to be beneficial to her, the air being more pure.

Dr. Rhoads went with her on the third instant, and report was made that although Susanna Fayle was very tired on arrival, yet on the whole she was doing well.

She did not get downstairs for about a week after her arrival at the boarding house. On the night of the eighth inst., she suffered much but was down stairs and on the porch on the tenth inst. and slept much better than usual on the succeeding night. On the morning of the eleventh inst. her cousin remarked to her that she had done so nicely during the night that she ought to get along pretty well. She responded, she did not feel very nice. She, however, got downstairs and stayed on the porch until about 12 o'clock, when she made her way upstairs very slowly and seemed in great discomfort. The doctor was sent for, who did not appear although telephoned for several times during the afternoon. It was thought the telephone was out of order; and the doctor did not arrive until some time after her death.

After S. F. went upstairs and took her bed, although they were so concerned and anxious for the doctor, yet she was not so prostrate but that she had her cousin to read to her, and after a time told her she had better go down stairs and take the air, which she did. But not feeling easy in her mind returned without much stay and was seated at the window about fifteen minutes, Susanna talking to her whilst she was sitting there, when all at once she heard a noise that seemed strange to her, and looking round saw Susanna's eyes were set although they seemed bright. Emma hurried down stairs to ask assistance, returning immediately with one of the household. They took what means their knowledge or ability enabled them to do, but without avail, Susanna passed away about twenty minutes after four o'clock.

Emma Fayle knowing that Samuel and Sarah Emilen expected to be away from home, telegraphed to Dr. E. Rhoads the following: "Susanne Fayle passed away this afternoon; advise me." He took the telegram to Samuel Emilen, who with his wife returned home. Samuel Emilen after spending two hours without avail, endeavoring to find how he could get a passage to Mt. Pocono, sent a telegram to Emma Fayle to this effect: "No train to-morrow, will go Second-day 9 a. m. train. I suggest embalming the body, and sending it to Germantown." This telegram, however, did not reach Emma Fayle until seventeen

hours had passed over, during which time a telegram was received, saying that the funeral would be on Second-day at 3 o'clock.

Samuel Emlen sent me a message conveying the information of the two messages received from Emma Fayle. As I had gone to West Philadelphia to see my wife at her sister's, my son Alfred brought me the message.

(To be concluded.)

### Luther's Last Hours.

Martin Luther, died Second Month 18th, 1543, aged sixty-three. The day before he was observed to be feeble and failing. The Princess of Anhalt and the Count Albert of Mansfield, with Dr. Jonas and his other friends, entreated him to rest in his own room during the morning.

He was not easily persuaded to spare himself. Much of the forenoon, therefore, he reposed on a leather couch in his room, occasionally rising, with the restlessness of illness, and pacing the room, and standing in the window praying, so that Drs. Jonas and Coelins, who were in another part of the room, could hear him. He dined, however, at noon, in the Great Hall with those assembled there. At dinner he said to some near him, "If I can indeed reconcile the rulers of my birthplace with each other and then with God's permission accomplish the journey back to Wittenburgh, I would go home and lay myself down to sleep in my grave, and let the worms devour my body." He was not one weakly to sigh for sleep before night; and we now know too well from how deep a sense of bodily weariness and weakness that wish sprang. Tension of heart and mind, and incessant work, the toil of a daily mechanical laborer, with the keen, wearying thought of the highest intellectual energy, working as much as any drudging slave and as intently as if all he did was his delight, at sixty-three the strong peasant frame was worn out as most men's are at eighty, and he longed for rest. In the afternoon he complained of painful pressure on the breast, and requested that it might be rubbed with warm cloths. This relieved him a little; and he went to supper again with his friends in the Great Hall. At table he spoke much of eternity and said he believed his own death was near; yet his conversation was not only cheerful, but at times gay, although it related chiefly to the future world. One near him asked whether departed saints would recognize each other in heaven, he said yes, he thought they would. When he left the supper table he went to his room. In the night, his two sons, Paul and Martin, thirteen and fourteen years of age, sat up to watch with him, with Jonas Justine, whose joys and sorrows he had shared through so many years. Coelins and Aurifaber also were with him. The pain in the breast returned, and again they tried rubbing with the hot cloths. Count Albert came and the Countess, with two physicians, and brought him some shavings from the tusk of a sea unicorn, deemed a sovereign remedy. He took it and slept until ten. Then he awoke and attempted once more to pace the room a little; but he could not, and returned to bed. Then he slept again till one. During these two or three hours of sleep, his host Albrecht, with his wife, Ambrose, Jonas, and Luther's

son, watched noiselessly beside him, quietly keeping up the fire. Everything depended on how long he slept, and how he awoke. The first words he spoke when he awoke sent a shudder of apprehension through their hearts. He complained of cold and asked them to pile up more fire. Alas! the chill was creeping over him which no effort of man could remove. Dr. Jonas asked him if he felt very weak, "Oh!" he replied, "how I suffer. My dear Jonas I think I shall die here, at Eisleben, where I was born and baptized." His other friends were awakened and brought in to his bedside. Jonas spoke of the sweat on his brow as a hopeful sign but Luther answered, "It is the cold sweat of death. I must yield up my spirit, for my sickness increaseth." Then he prayed fervently, saying, "Heavenly Father! Everlasting and Merciful God! thou hast revealed to me thy dear Son, our Lord Jesus Christ, Him have I taught; Him have I experienced; Him have I confessed; Him I love and adore as my beloved Saviour, Sacrifice, and Redeemer. Him whom the godless persecute, dishonor and reproach. Oh, Heavenly Father, though I must resign my body, and be borne away from this life, I know that I shall be with Him forever. Take my poor soul up to thee." Afterwards he took a little medicine, and assuring his friends that he was dying said three times, "Father into thy hands do I commend my spirit, thou hast redeemed me, thou faithful God. Truly God hath so loved the world!" Then he lay quiet and motionless. Those around sought to rouse him, and began to rub his chest and limbs, and spoke to him, but he made no reply. Then Jonas and Coelins for the solace of many who had received the truth from his lips, spoke aloud, and said, "Venerable father, do you die trusting in Christ, and in the doctrine which you have constantly preached?" He answered by an audible and joyful "Yes!" That was his last word on earth. Then, turning on his right side, he seemed to fall peacefully asleep for a quarter of an hour. Once more hope awoke in the hearts of his children and his friends; but the physician told them it was no favorable symptom. A light was brought near his face; a deathlike paleness was creeping over it, and his hands and feet were becoming cold. Gently once more he sighed, and with hands folded on his breast yielded up his spirit to God without a struggle. This was at four o'clock in the morning of the eighteenth of Second Month, 1543.

Seventh Month 29th, 1906.

SOMEONE may say, "I do not believe in having my religion in my clothes." That's right. Don't have your religion in your clothes, but enough in your heart to keep your apparel in harmony with your religion. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold and putting on of apparel, but let it be the hidden man of the heart . . . even the ornament of a meek and quiet spirit, which is in the sight of God of great price; for after this manner in the old time the holy women also adorned themselves." (1 Pet. iii: 3-5)—Gospel Witness.

BETTER faithful than famous.—Jacob A. Riis.

### Earthquake Days and Later.

[A private letter gives us some glimpses of the sequel of the earthquake at San Francisco, as experienced by an intelligent lady and her relatives, which though not of the tragic order set forth in the newspapers, carry a lively and personal interest.—Ed.]

It has been my habit for sometime to waken about 5 A. M., and on the 18th [Fourth Month] I rose at that time and took a survey of the heavens. It was a quiet clear dawn with a thin old crescent moon high in the sky. I retired again, and must have dropped into a heavy sleep, for I knew nothing until I was aroused by a violent shaking of my bed-lounge, so violent that I can compare it to nothing but the motion of a corn popper in the hand of a very violent and vicious person. The motion was from east to west, for my bed sets that way, and I was shaken from head to foot. It seemed to know no end, but was in reality only forty-seven seconds.

Just before it was over, I arose to see how it fared with the rest of the family, and found my cousins coming to me, for they knew how earthquakes frighten me. We three stood together for a few minutes, realizing that we had been face to face with the last enemy to be overcome, and then remembered we had a guest; our young friend E. P. had remained with us over night, and we ran in to see how she was. She stood in the middle of the room very white, as I fancy we all were. A lamp had overturned in that room and broken, and two bricks had fallen down the chimney, so there was more or less racket to alarm, as well as the motion.

On returning to my room I found that a large bronze jar, weighing about ten pounds had fallen from a high cabinet; but strange to say, I had heard absolutely no sound. I saw from my window the smoke of half a dozen fires far down toward the water-front. The columns rose straight and slender in the quiet air, but there was no alarm; and I wondered at that for we have a most perfect fire system here—always so prompt, but I did not know for some hours later that there was no water, for the mains had been broken several miles outside of the city, and millions of gallons of the precious fluid were wasting, when they could have done such good service under ordinary circumstances, but alas! that was the undoing of our beloved city. These fires increased rapidly and before eight o'clock it had become conflagration.

Friends flocked to us from all portions of the city to see how we bore the shock and to view the scene, for it was a magnificent one such vast volumes of vari-colored smoke rolled higher and higher, the flames having nothing to stop their fury. The same sight might have been seen in the southern part of the city, or the Mission as it is called; but intervening hills hid it from us. From our entrance gate in to the fence dividing our next neighbor's garden from ours the space was packed with men, women and children, all gazing at the scene. There seemed to be a fascination about it, and none seemed to realize the possibility that it could ever reach their home. One familiar structure after another melted from sight, and street after street would sweep from one end to the other. By night fall it had reached the lower end of Mark



street, and as darkness came on the scene was more and more weird.

About 6 P. M. friends began to come with bundles and baskets, suit cases and grips, asking to leave them in our care. We gladly took all in, but disclaimed any responsibility. Our front hall and reception room look like the baggage-room of a depot. Trunks were put under the house and veranda, family portraits carried for blocks, were stored in closets and clothes-presses. We did what we could, and although it is over two months ago, we still have some of the stored articles.

No one thought of retiring, we sat fully dressed, and dozed when we could. The populace outside slept on my terraces, on the sidewalk and street, and it was light enough to read.

Sometime toward midnight we began to feel that it would be well to prepare to move my aunt and her brother, one 80 years of age and the other 87. Methought it was time to do so while we were calm and not panic-stricken, although the fire was many blocks away, and we did not feel that it would reach us. For the detonations of dynamite shook the house almost as much as though they were mild earthquakes, and we hoped the dynamiting would stop the fire. My aunt was not disturbed by the earthquake—she never is; a door blowing to with a slam, or a spoon dropped at the table, sets her trembling for five minutes, but an earthquake seems nothing to her . . .

[Fifth-day, A. M.] we hired an express wagon for ten dollars, the only thing to be had. Two colored men carried her gently in an easy chair, my uncle walked to the conveyance and climbed in beside her, and with my cousin Jennie all proceeded entirely unheralded, to the Bradford home. They arrived safely, and were not in the least upset by the recent experiences. About 11 A. M. my cousin F. and I started out for the same place carrying baskets and suit cases of the most necessary clothing, etc., family silver, my little jewelry, some ready money I had . . . Jennie returned, and her father later, and his son came from Alameda, he had paid \$5.00 to come in a launch, and with his help they placed many valuable things in a disused cistern, all the packages brought by friends, and lastly our best clothes from the closets, tied them in sheets and lowered them into the cistern, then put on the wooden cover, hid it with earth and brush debris, and came out to us. The fire at that time they left at 2 P. M. was then eating up the Nob Hill palaces and the residences of J. B. Haggin and others. During that night it swept clean every street in our vicinity, but left this hill with about twenty old homes and gardens unburnt. My vines were singed and trees burnt on one side, and up under the eaves the paint is curled and peeled. But when we returned two days later there was not a window cracked, in fact they were not even smoked; and but for the browned vines and the desolation we looked out upon, no one would imagine we had been surrounded by flames.

When F. and I returned, walking in those weary two miles, we could scarcely get our bearings, as every land-mark had been destroyed. We had to pick our way over debris of all kinds, the most dangerous being the tangled telegraph and telephone wires which seemed

to be twisted and snarled from one end of the street to the other. The first thing to greet me was my handsome black cat whom I had left to his fate. Poor thing, he bore me no malice but frisked around me gaily. I next heard a dog bark. He proved to be a refugee, and there were hundreds of the poor things. The first week it was so nervous that it growled when we went to feed it. Finally it became affectionate.

We have had water in the house only since [Sixth Month] 1st and gas since the 2nd. Before that we had water from some old cisterns in the neighborhood, and had to boil every drop . . . Most of the people were obliged to cook in the street, but on account of our delicate old people we had a special permit to cook on coal oil stoves and chafing dishes or other alcohol lamps in doors. For several nights we were not allowed to use any lights, but finally we were permitted to use candles. During the first weeks we were completely isolated, except for the few adjacent neighbors . . .

One house was saved because it had an American flag flying and a body of soldiers stopped and fought the little fires under eaves, etc., with handfuls of wet mortar which they could throw, and they had no force of water to reach so high, and when the same house caught on the eastern side in a place impossible to reach with mortar, the soldiers held up one of their comrades by the heels and he took a bottle of mineral water and syphoned it out.

TO THE WATCHERS FOR THE MORNING—Truly, the revelations of the night season have not been shunned. When the senses are in abeyance, when the soul comes into unity with the Creative Source, we are harbingers of light to our brethren; in the way the Eternal wills we yield ourselves obedient servants to accomplish what pertains to the hour.

Abraham looking down the ages, rejoiced in the coming of the Christ, but it was the seers and prophets who blazoned the way to those in ignorance.

When He who was to be, had come and gone, leaving to the disciples, anxious about "the restitution of all things,"—the coming heritage of our race—he left the command to abide the Pentecostal visitation as the mode by which power and authority would accrue during his absence.

Institutionalism is a fad, a shawl, a cloak—it is not the life, it is merely a covering, it becomes old, worn out, effete, ultimately a hindrance which must be laid aside, like all other things that impair our efficacy in reaching the prize of the high calling of God "in Christ Jesus"—who showed the way to the throne by his every act.

Any advancement is a fresh expression of Jehovah: it comes in some unexpected way, often from some despised source, through some objectional channel, but it works the will that knows no resistance.

They who would be co-workers must stand unclothed until girded by the Spirit with the equipment of the hour.

C. B.

Seventh Month 26th, 1906.

CHRIST never asks of us such busy labor as leaves no time for resting at his feet.

## A Questionable National Custom.

### The Christening of Battleships.

Of late years, the American nation has built a number of warships. Some of these are named after the different States of the Union. When launched, they are duly "christened" by some young damsel, generally the daughter of the Governor of the State after whom the vessel is named. There is a vast amount of ceremony, oratory and congratulation on the occasion. The inevitable banquet is prepared, at which officials of both high and low degree regale themselves with the bounties provided.

The young lady in question is for the time being the most prominent figure. Her features, dress, pose and actions are minutely described, and the whole affair resolves itself into a spectacular occasion.

Then comes a graphic description of the great monster, newly launched: its weight, displacement, number of guns, speed, complement of the crew, and its gigantic strength, and ability to crush its foes, and vindicate the honor of the American flag.

All this pleases the people whilst increasing their bravado.

But, seriously, there is another view to be taken of this matter. In the first place, there is the "christening." According to Webster, the word "christen" means the initiation of the candidate into the visible Church of Christ by the application of water. It may also mean the initiation of things. Primarily, it is the reception into the Church of one making a profession of religion, and refers now more particularly to the baptism of children. It is needless to say that this is a most solemn and significant event. It is [reputed to be] one of the two sacraments instituted by our Lord and Saviour, Jesus Christ, and this fact is patent, waiving all that has been said respecting its mode and efficacy and condition of the candidate. It was certainly never intended to be travestied, for used in a profane or worldly sense, or performed by the thoughtless and giddy, upon inanimate objects. In some branches of the Church, it is unduly magnified; in some, it is omitted altogether. But, nevertheless, it is [held as a] sacred ordinance, not to be dispensed by unhallowed or improper hands.

In the next place, comes the object used at these naval baptisms. The young lady breaks a bottle of wine at the ship's bow, and announces its name. If all this is an attempted imitation of the Scripture ordinance of baptism, then it is widely far of the mark. It has not been the custom of the Church to have this rite performed by the female sex. Women are not ordained to this office.

Then, again, water only is used by the Protestant Church. The Roman Catholic and Greek Churches use *chrim*, which is oil consecrated by the bishop, and administered in baptism as well as in confirmation, ordination and extreme unction. But water is used in the Church catholic generally. Where, then, is the warrant for using wine in "christening" war vessels?

As to the *modus operandi*, Holy Scripture does not direct the officiating minister to break bottles of either wine or water on the heads of candidates. If this were so, the



churches would be crowded to witness the edifying spectacle.

Then, again, the object thus baptised If the vessels in question were built for the peaceable advocacy of commerce; if to be sent on errands of mercy, such as carrying food to the famine-stricken; if on a scientific expedition for the benefit of mankind—it would not be so incongruous. But they are not. On the contrary, they are the greatest engines of death and destruction ever invented. They are loaded with the deadliest paraphernalia. The ingenuity of man has been exhausted in their equipment. Nothing can stand before them. At last, when completed, they are dispatched on important cruises—perchance to blow a handful of benighted Philipinos to atoms, to bombard some little town in which two or three drunken American sailors had made a disturbance, causing their just arrest, which causes the Consul to appeal to the government to send a vessel of war to demand reparation for insults thus offered to these renowned citizens, who too often are only fit to serve their country in the penitentiary. But what matters it how many lives are taken? Innocent doves and peaceful lambs are not a part of the cargo. Tons of bombs, gigantic guns, innumerable cutlasses, are seen everywhere. And they have all been solemnly consecrated to their devilish work of ruin and bloodshed by a baptism or "christening" of wine! Marvelous, indeed!

There is still another view of this matter. Some may say that the ceremony alluded to is not a "christening" or baptism, but dedication. Very well. It may then partake something of a *libation*. A libation is the art of pouring a liquor, usually wine, upon the ground, or on a victim in sacrifice, in honor of some deity. The Hebrews, Greeks and Romans practised libations. This is only the other horn of the dilemma. The custom alluded to in this article resembles a libation as much as a "christening," and seems to partake of both. It is difficult to separate them. It seems a compound of both paganism and Christianity, with a perversion of the latter.

Would it not be well for the Secretary of the Navy to have a special service prepared for "christening" war vessels, prefaced by the following rubric:

"Note—It is hereby ordered that this service shall not be performed except upon those vessels especially prepared to kill, maim and destroy, and thereby uphold the honor of the American flag."

"And all the people shall say, Amen"

It is also suggested that the daughters of those governors of the States who may be in future called upon to "christen" war vessels have ample notice given of their appointment, so that they may be able in the meanwhile to embroider a blue pennant to be presented on the occasion, with this inscription:

"Peace on earth, and good will to men."

—*Junius, in the Episcopal Recorder.*

TRUE prayer consists, not in words shaped by the mouth, but in the interior attention of the heart; for the sounds which sink into the ears of God are not the words which fall from our lips but the holy desires and aspirations of our hearts. —*Gregory.*

## Science and Industry.

AN Italian has invented a machine for printing railroad tickets as they are needed. The apparatus can print and register 400 different kinds of tickets, with station, date and fare.

Ambrose declared that the firmament is a solid vault and the thunder is caused by the winds breaking through it, and taught that if the vault revolved this water is just what is needed to lubricate and cool its axis.

Tertullian and his disciples contended that lightning is identical with hell fire, and adduced in proof thereof, the sulphurous smell attending it.

MOSQUITO KILLERS.—The United States Marine Hospital Service has been working with Southern physicians to find some simple and effective way to kill mosquitoes. Since the New Orleans tests determined that mosquitoes carry the contagion of yellow fever the war against them has been vigorously waged.

So far efforts have been made to prevent the mosquitoes breeding. Drains have been cleansed, cisterns and cess-pools cleaned and mosquito netting used to prevent ingress to dwellings. But with the utmost preventative precautions some mosquitoes continued to live and propagate.

The additional measure now taken is to burn a distillation of pine wood called pyroform. This has proved more effective than sulphur and not injurious to paint, metals and clothes, which was the objection to the sulphur fumigation. While human beings cannot live in a house during the sulphur process, the burning of this pine-tar distillate kills the mosquitoes, but does not injure human beings. It is also possible to fumigate bananas and other goods without injury.

HOUSEKEEPING AT SIXTY DEGREES BELOW ZERO.—When, in the midst of summer, one has but to dig two feet in the earth to reach solid ice, the refrigerator problem might be considered settled. At least that is the condition prevailing in some districts in Alaska. But in the winter it is a different story, for then the whole outside world is one giant ice-chest. Sometimes the thermometer drops to even eighty degrees below zero, but it does not often go below sixty degrees below for any considerable length of time. At this temperature the fires roar like a furnace and the wood seems to verily melt away. The smoke turns to a great white cloud of frozen fog which eventually sinks again to the earth in fine film of dust. Ordinary kitchen utensils crack and break like glass. Vegetables, fruit and eggs freeze as solid as chunks of iron and have to be thawed out very slowly before they can be used. Canned goods contract until the tin breaks and lets the air rush in. Even coal-oil thickens and becomes as lard, and a burning lamp goes out if exposed.

THE LAST OF THE BUFFALO.—The buffalo should be preserved and renewed in the forest reserves. The number remaining is small. Fortunately the little flocks in captivity are widely scattered, so that no unexpected epidemic can suddenly complete their extermination.

The Austin Corbin herd at Meriden, N. H.,

now numbers one hundred and fifty-four fine animals, one half of which are males. The new herd in the Yellowstone Park was started a few years ago with eighteen cows from the Flathead herd and three bulls from the Goodnight herd, in Texas. Three calves have since been captured from the wild herd in the mountains, and the total number is now forty-three. They are inclosed in a large field near the Mammoth Hot Springs, and form one of the most interesting spectacles in the park. The wild buffaloes in the park at the time of its reservation numbered about four hundred. The poachers and head hunters pursued them remorselessly until tardily enacted laws put an end to the nefarious traffic. Concealed in the most unfrequented part of the Park, the calves exposed to wolves and mountain lions, the number has steadily declined. Six were found dead in the deep snow last spring, and only about twenty remain alive.

The Flathead herd in Montana, when divided and partly sold a few years ago, had increased to nearly three hundred. They were the progeny of about thirty-five calves saved by the Indians at the time of the final general slaughter, when the hide hunters were engaged in their deadly work. It was a profitable business venture, for the animals are now worth two hundred and fifty dollars and upward apiece.

The Hon. James Philip (best known among his friends as "Scotty" Philip) has a herd near Fort Pierre, S. D., which has increased from twenty-three to one hundred and eighteen. They are in a climate and locality admirably adapted to the buffalo, among the bluffs of the Upper Missouri River. These animals are magnificent specimens of the pure plains breed. The Goodnight herd in Texas now numbers forty-four. —[*Outing.*]

AFRICAN COTTON FIELDS.—There is an interesting fact in the industrial development of Germany which has a direct bearing upon an important social problem in the United States.

The German textile manufacturers are dependent upon the United States for raw cotton, although in the German possessions in Africa there is an immense area capable of producing that staple.

German agents at the Paris exposition, having observed the exhibit of the Tuskegee Industrial Institute, applied to Booker Washington for expert negro cotton-planters to teach the natives how to farm the land. B. Washington recommended two of his graduates named Harris and Calloway.

They were sent to Africa, and have been there about 18 months, during which time they have not only demonstrated their own usefulness, but have shown that it is possible to grow cotton, corn, peanuts and other important staples by the aid of native African labor.

The report of their first year's observation is very interesting, and although the results are insignificant, the possibilities are enormous, and promise a wide field of labor for negro emigrant from the southern part of the United States.

The colonies of southern negroes which Bishop Turner and others have sent to Liberia have failed because that republic is destitute of capital and has an excess of labor. The immigrant who have gone there from the United States have found no opportunities of employ

ent, and no market for the produce raised by their own labor.

In the German-African possessions the situation is reversed. An abundance of capital can be furnished by the manufacturers of Germany, but the native labor is ignorant and incompetent, and therefore useless without intelligent direction from experienced men.

Germany now imports nearly \$400,000,000 of raw cotton from the United States and other foreign countries, hence the inducement to develop the industry upon its own soil may be appreciated.—*Chicago Record-Herald*.

**OLD MEASURES IN USE.**—In connection with the attempted introduction of the metric system into this country *Cassier's Magazine* publishes several interesting interviews.

One opponent admits that it would not be so difficult a matter to establish the litre and the kilogram as it would be to introduce the metre.

"I believe," he says, "there is no instance in modern times in which a unit of length once enshrined in manufacturing industry or in titles of real estate has ever been entirely supplanted."

"Even the barleycorn is in wide use to-day, or the difference between the sizes of our shoes is a barleycorn. The State of Texas has been a barleycorn since 1846, but in those portions of the State which were settled by the Spaniards—how it is in the other portions I do not know, nor does it matter—the common unit of land measure to-day is the Spanish 'ara.'"

In Louisiana the corresponding unit is the arpent—the old French unit—which, in spite of a century of compulsory laws, is still current in France, and which, anglicized in pronunciation, is to-day the common unit by which and is bought and sold in Louisiana.

In the other parts of Philadelphia one hundred feet and three inches are to-day legally one hundred feet, because the surveyor's chain with which that city was laid out was three inches too long. Special tapelines are made for use in Philadelphia on which one hundred feet three inches are graduated as one hundred feet.

The half-inch United States or sellers standard screw thread has thirteen turns per inch. The original superintendent of the Westinghouse Air Brake Works, for some reason, now unknown, objected to an odd-numbered thread.

He therefore, adopted the Sellers standard, except that for the half-inch bolt he adopted twelve threads instead of thirteen. This decision has proved to be a mistake and a nuisance, and the company would to-day be very glad to change it, but it finds itself powerless to do so. The immense number of brake equipments which are out all over the world, the constant call for renewals, repairs and extensions make the simple necessity for continuity paramount above all others.

I know of no more significant example than this. This great company finds itself powerless to change the number of threads upon one size of bolt by one turn per inch, but our metric friends tell us that we can change everything and almost without difficulty.

**KNOWLEDGE** is the treasure, but judgment the treasurer, of a wise man.—*Penn.*

## Correspondence.

**RETURN OF IDA R. CHAMNESS.**—LeGrand, Iowa, Seventh Month, 23d, 1906.—With thankful hearts to the Great Preserver and Faithful Lord, did myself and two-year old child return from Norway on the 13th of this month in company with Sigbjorn Roinestad, a dear friend and his son from near my father's home all in safety, and in great joy did we all meet again as one unbroken family under my home roof in America and in more than usual health after an absence of ten months and two weeks. I had the assurance given me before leaving for Norway that we should all meet again here at my dear home, and this was a stay to me when in very poor health after dear mother's death while I was in Norway; and now it has all come to pass.

Through an invitation by a letter to me from Lydia B. Sargent in Fritchley, England, I felt like stopping there on my way to America, and made a stay of nine days. We much enjoyed the acquaintance with the dear Friends there and the meetings at Fritchley, two on First-day and one on Fourth-day, and two or three other meetings which Friends made way for us to attend. One was appointed for us; all which we had to acknowledge was owned by the Great Head of the Church and sweet peace followed all of these different meetings. I was rejoiced in seeing so many tender, plain appearing, sober young people at Fritchley meeting. An aged ministering woman Friend spoke a few words in the last meeting I attended encouragingly. Many Friends came with us to the depot where we parted in peace and in love and harmony. Had a safe trip to Liverpool where we stayed over night and then left Liverpool on the new, large *Corona*, boat of the Cunard line the third of Seventh Month. We had very nice weather and a pleasant sailing across the Atlantic, and landed at New York Fourth-day the Eleventh. Baby was sea sick, a few times, however one day only. It was a great favor to have the company of the two Friends all the way. I left my father at Stavanger in Norway,—hard parting with him in his lonely condition. May the ever unslumbering Shepherd watch over him for good, is my prayer and direct his steps. May I never forget the loving kindness of my Heavenly Father that He was pleased to show me that mother should soon die and sent me home to her. Now she is gone we are returned feeling peace and joy, and have to marvel at the Lord's wonderful goodness and loving kindness and dealings with the children of men, if we are but willing to serve Him in the way of his bidding.

The Yearly Meeting in Norway held in Sixth Month last was well attended, and I heard some say the best they had had for years, and I felt it was good to be there. I, in company with other Friends visited Friends in and around Stavanger to good satisfaction. I long for the prosperity of the Truth everywhere, and if it shall prosper it must be by living near and in the life which God Himself is, the quickening Power, and not rest in the letter and in the form only. The Letter killeth, but the Spirit maketh alive. May the Light and Life within keep us right, lead and guide us, and all else will follow which will make us plain, humble followers of a crucified and risen Lord. Love to all Friends,

IDA R. CHAMNESS.

## Bodies Bearing the Name of Friends.

George and Elizabeth Abbott attended the Meeting of Friends last First-day in Tuckerton, N. J.

Calvin Barker of Chester, Pa., has applied to the Monthly Meeting to be liberated for religious service in the limits of Ohio and Indiana Yearly Meetings.

Rebecca Smedley, of Media, is, beginning on the 29th, in attendance at Pocono Manor. Rufus M. Jones, who remains there till the middle of the month, is preparing to fulfil engagements to lecture in England later on.

By account received last week, John B. Garrett had arranged to beat Easton meeting, New Jersey, on First-day the fifth instant, and at Atlantic City meeting on the 12th, with a meeting at Lead's Point in the afternoon.

Zebedee Haines who met on First-day the 29th instant with Friends who sojourn at Pocono Lake, attended on last First-day the 5th instant, Friends' Meeting at Pocono Inn, and in the afternoon accompanied John H. Dillingham in his second appointed meeting in Paradise Valley.

## Gathered Notes.

**THE CUSTIS BIBLE.**—It has only recently become known, says the *Philadelphia Evening Bulletin*, that the famous Custis Bible, long held by George W. Kendrick of Philadelphia, was five weeks ago restored to Miss Mary Lee, daughter of General Robert E. Lee, from whom it was stolen by union soldiers in 1861. This was the bible of Martha Washington, and became the property of General Lee through direct descent through the Custis family.

Ambrose S. Ottey, a student of the Scriptures for more than forty years died Seventh Month 23d aged 57 years. A. S. Ottey was a village blacksmith at Booth's Corner, in Delaware County, for many years, and as his labors ended at 6 o'clock he employed the evening hours in study of the Scriptures. He read the Bible through more than 140 times and from voluminous notes compiled a book, "Curiosities of the Bible." He also contributed many articles to the county newspapers on biblical facts.

**ERRORS IN PRINTING.**—A man who has done a great deal of work in correcting some large dictionaries, encyclopedias, and historical reference works, who has studied ten languages, and who is well posted on a number of foreign lands, examined over 15,000 pages of an encyclopedia recently published in this country. Much of the work he did without the publishers' knowledge. Though this encyclopedia was considered to have been edited very carefully, he discovered over 1000 mistakes in the first volume alone. In the following volumes he found many thousands.

**THE HOLY SPIRIT IN PUBLIC WORSHIP.**—An example of the influence of the Welsh Revival on the greater liberty claimed in ordinary services of the Welsh denominations, the following plea of Seth Joshua, the well-known missionary, is of value:

The Holy Spirit, he said, "has come during the past few years to the churches to ask for the management of things. What does He meet with? Formalism, ritualism, 'red-tapeism,' officialism, clericalism, priestcraft, programmes, plans, and man's own government. No room for the Holy Ghost to work. 'No,' say the antagonists to the Revival; 'we must have the old regime. We must have a hymn and a prayer, and a hymn and a reading, and a hymn and a sermon, and a collection and a hymn, and an amen. It has been like that for years, it must go on for years. The priest is in the pulpit.' 'No,' says the Holy Spirit, 'the priest is in the pew.' 'Women must keep silence in the churches,' says the priestcraft. 'No,' says the Holy Spirit, 'your sons and your daughters shall prophesy.' 'We must have an up-to-date intellectual ministry,' says man in his pride of intellect. 'No,' says the Holy Spirit, 'I can use the servant girl, I can use the plough-boy.'"



## SUMMARY OF EVENTS.

UNITED STATES.—In a recent meeting of the American Federation of Catholic Societies held in Buffalo, N. Y., a resolution was adopted calling upon the members of the Federation to refuse to attend plays against morality, and municipalities are asked to prohibit improper exhibitions of all kinds and exclude posters that tend to corrupt public morals.

The Transatlantic Fire Insurance Co. of Hamburg, Germany, has refused to pay a San Francisco insurance claims, approximating \$4,000,000; upon the ground that the losses arose from an overwhelming catastrophe, due to a visitation of Providence, for indemnity against the consequences of which the policy never was intended to provide, and does not provide. Several other foreign companies have denied claims on the same ground, and have become inoperative in their policies. They assert that the earthquake, and not fire, was the direct cause of the heavy losses.

A despatch from Harrierburg says, State Highway Commissioner Hunter is conducting experiments on a public road in Lower Merion Township, Montgomery Co., for keeping down the dust and protecting the road surface.

The reports of the results are satisfactory to the Commissioner, and similar tests will be made in other parts of the State. The idea is to clear the dust of an ordinary macadam road, spread on a hot tar mixture and cover this preparation lightly with a thin course of stone screenings.

The vacant Lots Cultivation Association has lately made its annual inspection of the vacant lots in various parts of this city which hundreds of poor families under its direction have brought to a high state of cultivation. Among them is a tract of sixty acres at Broad Street and Fisher's Lane, near Logan Station, where 280 families are earning their livelihood by raising vegetables of nearly every description. Except for necessary paths, there is not a square foot of ground uncultivated. While the whole of the seed, etc., for the crops had been furnished free by the association, the planting and cultivation of the crops is done, under competent direction, by the families working the land. One woman, whose paralytic husband could no longer support the family, was at work with her three children, busily weeding her half acre lot, on which various crops showed most careful cultivation. In the case of a family, consisting of a widowed mother and three children under 14 years of age, the half acre lot assigned them in 1904 produced last year the following crops: An ample supply of fresh vegetables for the family during the summer months, in addition to produce sold in the neighborhood that realized \$112.08, and at the end of the season stored for winter use twelve bushels of potatoes, fifteen quarters of tomatoes, seven of beets, two of string beans, eight of lima beans, six of sweet corn and six of peas. The association has been successful in opening this opportunity for gaining a livelihood to these families.

It is stated a personal investigation of Philadelphia's slaughter-houses has convinced Secretary Wilson, of the Department of Agriculture, that the startling disclosures of filthy methods of handling meat in some of the slaughter houses here have created conditions so that it is now necessary to sanitary manner.

FOREIGN.—It is stated from St. Petersburg, that the Public Prosecutor has started proceedings against the members of the lower house of Parliament who signed the Viborg manifesto. The charge under which the signers of the manifesto will be brought, is "violation of the criminal code, which provides for attempts to overthrow the existing Government." This is virtually high treason, the maximum penalty for which is hard labor in the mines.

The Socialists have initiated a new agitation among the peasants, who are urged in a manifesto to seize land and money and deposit the same in the hands of the Socialists, in order to join the rebels.

A mutiny occurred on the 31st ult. in the fortress of Sveaborg, near Helsinki, on the Gulf of Finland, which was quelled by the troops remaining loyal to the Government after much bloodshed.

The lately appointed Premier Stolypin has virtually ended the reorganization of the cabinet, having inclined the moderate Liberals to join him. His programme is one of moderate reform.

A general strike was ordered by the Social Democratic Committee, to begin on the 4th inst.

The strike order was sent to seventy-two different proletarian organizations throughout the empire, but it is said to have met with but slight response.

It is said that there is an increasing apprehension that the Emperor proposes to take the final step of turning the country over to the military dictatorship of Grand Duke Nicholas.

A despatch from London of the 30th ult. says, the ed-

ucation bill has passed its third reading in the House of Commons by a majority of 192. The measure, which was introduced early in the session, now passes to the House of Lords, where it is expected to be very severely handled.

"The education bill was intended to cancel the law passed by the late Conservative Government, in 1902, which aroused the most intense hostility on the part of almost all nonconformists by its provisions for State support of schools in which the religious doctrines were taught. It has aroused equally intense hostility on the part of the Church, which denounced the measure as tending toward secularism by refusing State aid to all schools which did not agree to teach only undenominational religion. It is exceedingly improbable that the House of Lords, a bulwark of the Church, will give its countenance to the radical bill.

A joint committee of the House of Commons and House of Lords has issued a report on trading on the First day of the week, in which it says it is convinced of the great importance of maintaining that day as a day of rest, not only on religious and moral grounds, but as necessary to the preservation of the health and the strength of the community.

The committee is satisfied that such trading is likely to continue to increase unless prevented. It recommends the payment of small costs for second conviction and a fine of twenty five dollars for a third and for subsequent convictions.

A despatch from Berlin of the 30th ult. says, the revised regulations for the application of the meat inspection law, recently adopted by the Bundesrath, were published to-day and show a considerable increase of severity in the provisions of the law.

A despatch from Madrid of the 1st inst. states that a decree which is generally interpreted here as indicating a tendency of the Cabinet toward the French policy of separating Church and State has just been promulgated by Minister of Justice Romanones on the question of civil marriages.

The clergy have heretofore required a religious marriage ceremony and have refused burial in consecrated cemeteries to those married by the civil form only. The decree abolishes the civil marriage, and removes all clerical restrictions, setting forth that civil marriages are within the prerogatives of the State, and forbidding restrictions upon burial in consecrated cemeteries based upon the civil marriage ceremony.

Kang Yu Wang, the president of the Chinese Reform Association who passed recently through New York on his way to Europe, reported to have been in China no longer in the dark ages. She has already reached the point where Japan was only twenty years ago, after years and years of endeavor. This is not because the Japanese were slow in learning, but rather because they were not pioneers. We have now, for example, more than twenty thousand Chinese students pursuing advanced modern courses of study. As to common schools, some five thousand have been started in the one province of Canton. There are now 4,000,000 Chinese who can speak English. Our courts are being remodeled after the English system. The number of books we have translated into Chinese—text books, technical works and treatises—mostly—indicates how extensive the educational movement is spreading. We have thus appropriated to our use over ten thousand American, English and European works.

## RECEIPTS.

Unless otherwise specified, all dollar amounts have been received from each person, paying for vol. 8.

Mabel A. McKewen, N. J.; Ezra Barker, Ind., \$10 for himself, Caroline Blackburn, Ann Haworth, Charles W. Jones and George W. Mendenhall; George S. Hutton, Phila., \$5 for himself, Phoebe Hutton, Anne W. Thompson and R. C. Paudrich; Deborah P. Mendenhall, Pa.; J. Foster, Ill.; Henry Saring, Del.; Annie J. Jones, Del.; J. R. Hardwick, Canada, \$1 to No. 27; Elwood Cooper, Phila.; Wm. P. Churchill, Nova Scotia; Jane D. Eagle, N. J.; Mary E. Ogden, Pa.; Deborah W. Buzby, N. J., \$6 for herself, Wm. M. Winner and Walter S. Reeve; John M. Roberts, N. J.; Ann Smith, G't'n.; Benj. Warren, Pa.; Joseph H. Branson, Phila.; James H. Branson, Pa.; P. Clement, N. J.; Joseph G. Evans, N. J.; Margaretta W. Satterthwaite, N. J.; Anna Mary Woodward, N. J.; Wm. B. Moore, Pa.; Hannah P. Smedley, Pa.; Thomas D. Hoopes, Pa.; John Carey, Agt., \$8 for Catharine Ann Stanton, Jacob Barrett, Isiah M. Haworth and Wm. H. Hays; Elizabeth C. Duncan, Pa.; John Barrett, Pa.; Elmina S. Dente, N. J.; J. Clifton Starbuck, M. D., Mass.; Joseph J. Cockpock, Agt., la., \$16 for Sarah Armstrong, Lewis W. Byre, Jane Dyhr, Benjamin Ellyson, William C. Hirst, William T. Sidwell, Pearson Thomas and Wilson C. Thomas; Walter L. Moore, N. J.; Samuel L. Whitson, Phila.; Mary P. Nicholson, Pa.; Annie Garrigues, Pa.;

Lydia S. Thomas, Phila.; Hannah P. Rodolph, N. J.; Sarah A. Longstrech, Phila.; Warren W. Cooper, N. J.; Joseph Henderson, Agt., la., \$18 for Sam. J. Norland, Florence Edith West, Walter Clayton, Archibald Henderson, Lorenzo Rockwell, Roy W. Rockwell, Arthur R. Rockwell, Christian Thompson and Oman K. Tow; Edith T. Haines, Agt., Pa., \$18 for Penneck Cooper, Priscilla H. Hughes, S. Morris Jones, Z. Haines, Clarkson Moore, Harry E. Moore, Hannah A. Passmore, M. A. Sharpless and for Lewis P. Sharpless; Daniel G. Garwood, Agt., N. J., \$6 for Uriah Borton, Wm. J. Borton and Charles C. Haines; Sarah T. Smith, Agt., O., \$28 for Patience Fawcett, Martha Llewellyn, Susan Penrose, Elizabeth Bowman, Lydia J. Bye, Edna P. Dean, Susan Fawcett, Carl Patterson, David Smith, Hannah P. Smith, George Schofield, John W. Starn, Susan Worrell and David Masters; Robert Smith, Agt., O., \$26 for Nathan R. Smith, Edith Smith, Jos. P. Bins, Jonathan Bins, J. Harvey Bins, Gilbert McGraw, Caroline Branson, Tabitha D. Hall, Lewis Hall, B. F. Starbuck, E. D. Whitney, Hannah Mary Matson and Louis Taber; Levi S. Thomas, Pa.; Mary W. Trimble, Pa.; Edward G. Smedley, Pa.; Joseph S. Middleton, N. J.; Eliza Haines, N. J.; George P. Robeson; Bailey, Pa., \$8.50 for herself, Joseph Bailey, Franklin G. Swavely, Susan W. Warrington and Anna S. Bailey, 3 months; John S. Brown, Pa., \$6 for himself, John McCarty and Abel McCarty; Charles Lee, Pa.; John M. Sheppard, Pa.; Sarah C. Woolman, Pa.; George Forsythe, Pa.; Lucy Taylor, Pa.; Emma Kaigh, N. J.; A. Eagle Haines, N. J.; Hannah T. Hilyard, N. J.; Anna M. A. Roberts, Pa., \$6 for herself, Elizabeth L. Roberts and Charles C. Roberts; Thos. A. Crawford, Agt., O., \$14.50 for David Ellyson, Robert Ellyson, Eliza Ann Fogg, Abner Woolman, Lydia Warrington, Edgar Warrington and Jesse Edgerton \$2.50; Lindley M. Brackin, Agt., O., \$22 for himself, Martha R. Bins, Edmond Burdy, Jacob Maule, O. S. Noyes, Sarah Starbuck, Nathan Steer, Eliza B. Steer, Louis C. Steer, Lindley B. Steer and Susan M. Thomas Samuel T. Haight, Agt., Canada, \$22 for Joseph H. Clayton, Catharine Hall, Henry S. Moore, Anna H. Moore, George Pollard, Joseph G. Pollard, John Pollard, Hannah J. Starr, Mary Ann Treffry, Joshua Warring and Elvira Warring; Beniah Palmer and for T. C. Palmer, Pa.; Geo. Blackburn, Agt., O., for Martha J. Cook; Hannah A. Evans G't'n. and for Edith W. Silver, M. D.; Abram Stratton, Pa.

Remittances received after Third-day noon will not appear in the Receipts until the following week.

## NOTICES.

CORRECTION.—In the list from Geo. Blackburn, Agt., O. printed last week the name of Anna Hutton should have appeared, and J. Morris French should have been J. Morris Ashrad.

Wanted.—A teacher for the Sugar Grove School which is under the care of Plainfield Monthly Meeting of Friends. Application may be made to

RICHARD ASBTON,  
Plainfield Indiana.

Cash Quarterly Meeting of Ministers and Elders, for the Eighth Month, will be held at the home of Elhanan Zol the day preceding the Quarterly Meeting, at 10 o'clock A. M.

English woman Friend, experienced as housekeeper & families, and as matron in small home for girls, desire similar position. address,

ISABELLA WILSON,  
Care of William Kennedy, 563 Mulvey Av., Wincipeg, Friends' Library, 142 N. Sixteenth Street.—During the Seventh and Eighth Months the Library will be open only on Fifth-day mornings, from nine A. M. to one P. M.

School for Indian Children at Tunesassa New York.—Wanted a woman Friend to take charge of the girls out of school at the opening of the term 1 the Tenth Month. Also, a woman Friend to take charge of the boys out of school.

Application may be made to  
ZENYDER HAINES, West Grove, Pa.  
or to CAROLINE C. SCATTERGOOD,  
West Chester, Pa.

DIED on Sixth Month 29th, 1906, at his residence 1 West Branch, Iowa, JOHN E. MICHENER, aged 66 years a member of West Branch Monthly Meeting of Friends.

He was in a declining state of health for nearly a year. He was a member of his church, and of his family, and was in a quiet, prayerful state of mind. On several occasions he spoke of the peace of mind which he felt, thus leaving the comforting evidence, that through redeeming love and mercy he was permitted to enter into everlasting rest.



# THE FRIEND.

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THE Editor may now, till early in Ninth month, be addressed at WEST FALLMOUTH, MASSACHUSETTS.

## Adieu.

A singular word to begin a day with, or a work—is this word *adieu*. But that is what happened first in the morning as one opened his eyes, desiring a word wherewith he should salute his readers. And *adieu* was the unexpected word that he heard; which coming in the morning marked the reverse of the “farewell” of evening, for it meant the well-going of a day begun.

*Adieu*,—It is two French words, meaning To God.” What better beginning for a day? Friends often preach it large, and say We commend you to God,”—to the word and speaking expression of his grace, which is able to upbuild you and to give you an inheritance among them that are made holy. It is ell that oftener than the morning we should ad grace to bid ourselves *adieu*,—to commend ourselves to God. That everlasting sference of ourselves and our affairs to od, is what Paul commended as praying ithout ceasing; and Jesus in the words, Watch and Pray.”

*Adieu*,—Every moment is lived to God, for all live unto Him.” “Whether we live, e live unto the Lord; and whether we die, e die unto the Lord.” Living or dying erefore, we are the Lord's. Let that ving which *must* be in Him “in whom e live and move and have our being,” e consented to with a conscious will o have it so, to realize it by working ith it, to enter into the joy of our Lord y partnership with Him. It is hard for thee o forever swimming against the current of e everlasting Life! It tires thee out, not o e in harmony with God. Even by tasting

the wages of sin for thee in the extremity of death, would he reach thee with the great cry of the ages, “Be ye reconciled unto God!”

“Farewell” means go well, and we bid our sins go well when we bid them go away; and we bid ourselves farewell when we walk “with God as dear children;” we bid ourselves *adieu* by keeping close to Him. Then our day's work shall go along with Him, and we shall have a good day; because we have in the morning consented unto the true “good bye,” which when written out in full is: “God be with ye.”

Friends have done well to hold all these salutations or good wishes as sacred, and to be uttered only in the life, and under a holy impress of their meaning. An idle form of saying *Adieu*, or “I commend thee to God;” “Good bye,” or God be with you; “Good-day;” or may thy day be made good with God; or even “Farewell,” as go well, or “prosper as thy soul prospereth,” mocks One greater than the party thought to be addressed, unless the desires expressed are in right feeling and truth.

## Be Gentle For Christ's Sake.

Does it pay to find fault? You who are the wise keepers of houses, and the dear keepers of hearts, does it pay? There are heavy burdens to bear all day—manifold cares from the rising to the setting of the sun—blunders made by those who should have known better, many a thing to annoy; but don't make cold and cheerless the home atmosphere by finding fault.

Not that the errors should go unrebuked, or mistakes uncorrected; but note such down in your memory, and when the work and care and tumult of the day are all over, then call the little ones and the larger ones around you and tell them soberly, but kindly, of the wrong-doings, and see if you are not amply repaid for your forbearance by the smile and the tear, and the little word of contrition and promise of amendment. You will be a thousand times happier when you lie down to sleep, and a sweet forgetfulness has settled over your little flock, than you would have been had the blue eyes now closed been filled with bitter tears that overflowed with unkind censure, or had the little golden head drooped under the shadow of your constant frown.

How fair and sweet and satisfying life might be to us all if we would forget to fret, and find fault, and complain. Don't save your words of praise and appreciation until it is too late. You love the little children—

the dear little children! And if they do speak loud, and leave doors open that should be shut, and disturb the order of the house, don't find fault, it won't pay.—*The Scottish American*.

“Even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself lest thou also be tempted. Bear ye one another's burdens and so fulfil the law of Christ.” (Gal. vi: 1, 2.)

CONCLUSIONS AT THE CLOSE OF THIRTY YEARS' SERVICE.—Love to God and love to man, the essence of all true religion, has deepened and broadened during the last thirty years.

Man is by nature a religious being and cannot be fully developed unless his religious instincts and desires are satisfied.

Christianity alone, of all the religious faiths of the world, meets the demands of universal humanity.

Man in all his dealings with his fellow-man must act in a deeply religious spirit for the true welfare of the individual in his multiplied duties to society.

The sociological, economical and political questions which are uppermost and nethermost in the relations of capital to labor and labor to capital, the individual to the city, state and nation and the world, can only be answered or solved by a Christian altruism.

The regeneration and uplift of the world, therefore, depends upon the regeneration and uplift of the individual.

The march of mankind is ever upward and onward, because Divine intelligence and love are the very heart of the universe.—*Chicago American*—Bishop Samuel Fallows.

PLAIN THINGS—In divine truth the main things are plain things. He who keeps the King's highway is not likely to get lost. It is the man who travels in by-ways and crooked paths, who finds himself involved in labyrinths, and engulfed in pits and ditches. The same thing is true in respect to divine revelation. There are countless difficulties which no man can solve, and numerous questions which no one can answer. He who devotes himself to the consideration of such matters will become bewildered, entangled, ensnared. He who keeps to the leading issues, who follows the main things, will find his path plain, and his work effective and enduring. While others are chasing phantoms and false lights through swamps and fogs and bogs, let preachers stand on solid ground, give the trumpet a certain sound, and preach something which they know and will never have to take back, instead of something which they imagine.

## Letter From Joseph Elkinton.

SION, SWITZERLAND,  
Seventh Month 10th, 1906.

Here we sit in the midst of this great valley of the Rhone waiting for a conveyance to Evoline, some fifteen miles distant up the Val d'Herens. Ancient fortresses, both natural and man-made overshadow us. The mercury indicates mid-summer and the flies are about as thick as at home and our mother tongue affords us little comfort at present. The grandeur of these mountains, however, compensates for every disadvantage. If one wishes to see them on a scale that almost takes the breath as they tower thousands of feet overhead and drop as far below, sometimes perpendicularly, into gorges where the roaring torrents bid defiance to all restraint, we would suggest following up the Arve to Chamonix and then down the Eau Noire Trient to Martigny.

We spent First-day the 8th inst., at Chamonix in a hotel commanding a beautiful view of Mont Blanc and its glaciers which frequently extend far down in the valley. This monarch of European summits, with its dome of perpetual snow, stands 15,700 feet above sea level. The "Hymn in the Vale of Chamonix" continually rang in our ears as the Arve or Arvion rushed ceaselessly at its base.

We had the pleasure of meeting with the daughter of Wm. E. Gladstone, who is a veteran mountain climber. She took a party on foot ahead of us to Martigny over the pass which is 5,000 feet high and from which we had such a superb view of the Rhone Valley—contrasting by its greater width with most among the Alps.

But to review our experience during the past fortnight, we crossed the English Channel from Dover to Calais much more comfortably than three months before, arriving in Paris on the 26th ultimo. Here our dear children met us after a fine voyage of nine days from New York to Havre, although they lost a propeller the second night out.

We spent half a day at Versailles examining the palace grounds originally laid out by Louis XIV. with the thought of accommodating ten thousand persons. The palaces are now used as museums and the park is thrown open to the public.

The private apartments of Louis XIV. and Louis XVI. with those of Marie Antoinette are kept as they were used one or two centuries back. As we walked in the park near the hamlet where the Queen and her ladies in attendance would seek to escape for a season the formalities of court life, before the Revolution cut short her and her husband's reign, we could but reflect upon their unhappy fate and how uncertain is the end of human ambition—the magnificent tomb of Napoleon in Paris only emphasizing this thought.

The Louvre with its priceless collection of treasures, ancient and modern, the Gobelin tapestry works, where six inches square represents one man's labor per day on a design often requiring years to complete, and a half day with Pastor Wagner, looking into his work at his meeting houses, which we were delighted to find so simple, gave us much to remember with pleasure and profit.

Our kind hostess, M. Lepoids, 195 rue de

l'Université, did all in her power to make our stay in the Metropolis enjoyable, and we can recommend her apartments.

The afternoon of the 5th inst. our party of ten started for Lausanne, and the train service on this route was the best we have yet had in Europe. Next morning we divided into three parties, the majority going to Rome, while four of us took the boat for Geneva, and this ride of three hours down the lake, was a feature of our journey we would regret to have missed. The weather was perfect and the approach to Geneva particularly attractive as the public gardens on the lake front are very beautiful.

The Rhone emerges a greenish blue river after its passage of forty-five miles through the lake, from the waters of which, it is said, to keep itself a separate stream.

As we looked down from an elevation of 500 feet upon the junction of the Rhone and Arve at Geneva, the difference in color between the two rivers was very striking, for all streams flowing directly from glaciers have a chalky appearance. Following the course of the Arve to St. Gervais we took the electric cars up the mountain gorge, through which it plunges, to Chamonix at the foot of Mount Blanc. This experience has since been equalled by our carriage ride to Evoline along the precipitous ravine of the Borgne. It is quite impossible to convey the impressions one gets from such dizzy heights and depths, as the road winds back and forth on itself, perilously close to the precipice on one side and to overhanging rocks on the other. I would fain, however, try to give you a glimpse of the grandeur and picturesqueness of it all. The sun illuminated the mountain sides and the clouds gloriously this afternoon. The former are cultivated to their very summits wherever there is the least possible hold for the soil. Men, women and children are all gathering the newly cut hay into sheets about six feet square and carrying these huge bundles on their heads, when the back of a mule does not serve the purpose of taking them to the nearest shelter.

Innumerable chalets are dotted about in clusters or singly as high up the mountain as the eye can reach—their stone and moss-covered roofs indicating more age than beauty, however picturesque. We pass through villages so crowded with these log buildings there was scarcely room for more than one vehicle at a time. The second and third stories have porticos a yard wide, upon which wood is frequently stored to be conveniently at hand in the winter; the gables extending over these afford considerable protection. The goats and children in their quaint Swiss costumes and bells to each, with the public stone washing tubs make a picture one cannot easily forget.

The farm work is largely done by the women and we saw numbers of them swinging the scythe and the sickle very dexterously, but on the whole one can but contrast their lot with that of their more favored sisters in America. This peasant life is far from desirable; however, we are now in the Catholic Cantons and there is a marked difference between them and those the Protestants inhabit.

A conspicuous feature of the landscape, as

we came up this rugged, narrow valley, was the jagged remains of the terminal morain of departed glaciers. These stood boldly out on the mountain side like gigantic teeth, sometimes surmounted with huge boulders. Our road tunnelled through one of these natural spires.

Affectionately your friend,  
JOSEPH ELKINTON

## Thanking a Giver by Being One.

We often desire in our thankfulness to make some return for favors received, and say, "What shall I render to the Lord for all his benefits?" But the Lord is beyond our reach, and does not need our aid. How then may we thank him? By doing good to his little ones.

Dr. Wm. M. Taylor says: "A hundred years ago or more, there were very few good roads in Scotland, and it was the custom of farmers to carry grain to the mill in sacks laid on the back of the horse. An old man with the weight of years on his shoulders was going to the mill with a sack of grain laid upon his horse. He was my grandfather. As he went along, Dobbin stumbled, and the sack fell to the ground. He could not lift it up again. By-and-by he saw a gentleman coming on horseback across the fields, and he thought, 'Perhaps he will help me,' but when he recognized the nobleman who lived in a castle near by, he was afraid to ask him. He did not need to ask him, for he was a true nobleman and one of God's own and as soon as he saw the good old man's plight he dismounted and said: 'Here, John, let me help you,' and between them they laid the sack on the back of the horse, and then the old man, who was a gentleman, too, although he did wear homespun, in a grateful manner said: 'Please, your lordship, how shall I thank you for all this goodness?' 'Very easily, John,' said he; 'the next time you see a poor man needing your help as much as you were needing mine just now, help him, and that will be thanking me.'

Dr. Franklin used to lend money to poor men, with the injunction that when they found *some one else in need* they should pay that amount over to them, giving them the same instructions. In this way he hoped to make a dollar go a great ways unless some *rogue* should get hold of it and *stop it*.

It is thus that God makes us stewards of his bounty, and bids us pass along the blessing we have received, to others who may need them. How much good could be done with very little means if we would not dishonestly hold on to it, but would thus keep it in circulation as the Lord desires.

A sponge cannot take in much water unless it also gives out; when it is once full, no more water can be absorbed; but press out what is in it, and then more can be taken in. So if we *give* we shall also receive; if we *keep* we shall not gain thereby. A running stream he better water than a frog pond, and vast more of it. So he that believeth, out of his floweth rivers of living water, and his soul shall be as a well-watered garden. 'Give and it shall be given unto you; good measure pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete with it shall be measured to you again.' (Luke v. 38.)



# KEEP TRYING.

If boys should get discouraged  
At lessons or at work,  
And say, "There's no use trying,"  
And all the hard tasks shirk,  
And keep on shirking, shirking,  
Till the boy became a man,  
I wonder what the world would do  
To carry out its plan.

The coward in the conflict  
Gives up at first defeat;  
If once repulsed, his courage  
Lies shattered at his feet.  
The brave heart wins a battle  
Because through thick and thin  
He'll not give up as conquered—  
He fights, and fights to win.

So, boys, don't get disheartened  
Because at first you fail;  
If you but keep on trying,  
At last you will prevail;  
Be stubborn against failure,  
Try, try, and try again;  
The boys who keep on trying  
Have made the world's best men.

—Selected.

## Hearing the Right Voice.

One day little Mary came to her mother asking, "Are there two of me?" Her mother laughed as she answered, "No, my dear, I think there is only one of you." "Well," said Mary, "there are two voices anyway!" "What do you mean by two voices?" "Why, just now Uncle John gave me five cents because I did an errand for him, and a voice inside of me said, 'Buy some peanuts;' then another voice said, 'No, don't do that.' The first voice said, 'But they are good and you like them,' and the second voice said, 'They're not good, for they always make you sick.'"

"Which voice did you listen to, dear?" asked her mother. "Why, I remembered how sick was the last time I ate peanuts and I ran home just as fast as I could so I wouldn't buy any." Mary's mother was very glad of that, for you say be sure, and she told her little girl that her voice which tempts us to take something that will do us harm, just because we like the taste of it, is always a wrong voice and should never be obeyed. She found for her these words in the Bible, and let Mary mark and learn them: "Eat in due season for strength." "That means," said Mary's mother, "that when supper time comes it is right for you to eat, and the things that will be on the table will give you strength instead of taking away our strength and making you sick."

Satan is always glad when he can get boys and girls to eat candy and other things even when they know that to do so will bring headache or some other trouble, because he knows that later it will be very easy to get them to taste first and then drink wine which looks sparkling and pretty in the glass. He makes people believe that it is good, that it will make them happy; but the truth is it brings poverty, sorrow, quarrels, disgrace, and "at the last it biteth like a serpent and stingeth like an adder."

The only person who is safe from this danger is one who has said, "I will never taste it," and who keeps that promise. The one who never takes a first drink will never take the second, that is very sure.

## Susanna Fayle.

(Continued from page 56.)

I went in the evening to Samuel Emlen's who still had not heard anything further; I told him that Ephraim Smith had expressed a willingness to go with him on the morrow to Mount Pocono, if it would be any comfort or satisfaction to him, which I was also willing to do, and Richard Cadbury expressed the same. Both Samuel and his wife felt that it would be a satisfaction to them, as they might want to advise, for the knowledge of the actual condition or arrangements concerning the funeral was quite vague.

About half an hour after I left Samuel Emlen's, they received a telegram from Emma Fayle, which said Susanna Fayle desired to be buried where she died and that the funeral would be Second-day afternoon.

Seventh Month 13th—Ephraim Smith, Richard Cadbury and myself, took the nine a. m. train and were joined by Samuel and Sarah Emlen, and their daughter Sarah Emlen Moore at Germantown Junction.

On the way Samuel remarked that he did not see how any person could throughout a two month's sickness be more sweet and pleasant in spirit, and her remarks were very bright.

On arrival at Mt. Pocono a carriage was in waiting to take us to the cottage of Francis Dorsey, where our departed Friend finished her course. We learned from Emma Fayle that her cousin Susanna, after her arrival at that place on the 3rd inst., had her room in the second story, and had not been downstairs until the 10th. On the night of the 8th she had a suffering time, but on the 10th was down stairs and sat on the porch or veranda. That night she slept better than for sometime and what was said in the morning and occurred later, has already been described.

We were shown into the room where the corpse lay, and there was a sweet and pleasant expression of countenance, and the leave-taking of the corpse was a season of solemnity.

After I had made a few remarks, Samuel Emlen knelt in prayer, and expressed himself in a way that I was very willing for Emma Fayle to hear. He craved for her the Divine presence and support as she returned across the great deep to her friends in Ireland, and also expressed thankfulness for the comfort in the belief that the dear departed one had gone to a better inheritance.

Those in the room were Samuel and Sarah Emlen and their daughter, Ephraim Smith, Richard Cadbury, Francis Dorsey and myself.

We remained there until I thought it was timely for those of us to retire who were not needed for the further attentions.

Richard Cadbury, Ephraim Smith and Sarah Emlen Moore felt obliged to return to Philadelphia, which foreclosed their going to the place of interment.

Emma Fayle, Samuel and Sarah Emlen, Francis Dorsey and myself followed the hearse in a six-seated carriage with a driver. The undertaker riding with the driver of the hearse. The road was good, part of the way being through a wood some three or four miles to the burying ground, called the Monroe cemetery, in the township, as I was told, of Paradise Park, in Monroe County.

We had sweet and peaceful feelings as we

rode along, and at the grave-side I expressed myself that I was very willing that the beloved relative should inform her friends at home that such were the feelings of those who were present at the burial.

I quoted the expression of a worthy elder, before she died, "Heaven is a happy home, and the grave a quiet habitation." I also quoted the expression; "Sweet is the sleep of the sleeper that sleeth in the name of the Lord," and spoke of the comfort some could have in the feeling that they had endeavored to do their work in its time and season, for we had no few examples that our time was limited, and often more so than we were wont to think, or to that import.

The little company stood around the grave about as long as seemed best, and the ground feeling a little damp and the weather close, we retired.

Returning to Mt. Pocono, the family being willing to entertain us over night, we staid there and all bills were settled for the funeral and other expenses.

Eighth Month 14th—The next day we proceeded together as far as Manunka Chunk with Emma Fayle, whose mind was set on returning to Ireland on Fourth-day's steamer. Samuel Emlen had asked her if she did not feel like staying awhile, but she felt declined and I encouraged Samuel Emlen not to insist, for I thought she might reach her home with her heart set on it as it seemed to be, but if turned aside there might be a reaction, and she be taken sick.

Samuel and his wife went to their home at Germantown and I proceeded on to New York with Emma Fayle. We were met on arrival by Walter Moore, Samuel Emlen's son-in-law, who had made an arrangement with the steamship company for the return ticket of Susanna Fayle to be returned; but we failed in obtaining permission for Emma to go on board that night.

Lodgings were taken at the Palace Hotel opposite the dock and in the course of the afternoon I went out to see David S. Taber to tell him of the circumstances connected with the sickness and death of Susanna Fayle, in which he seemed much interested, and wanted me to convey to him the language of her minute that it might be spoken of in their Quarterly Meeting as there seemed a propriety in it, as her minute contemplated religious service in their limits.

I asked David to request some women Friends to visit Emma Fayle at the hotel. Mary Kimber and one of the name of Simms, a daughter of David White of North Carolina came, and one of them expressed a willingness to call in the morning to see Emma Fayle on board the steamer, and Walter Moore also expecting to be there an hour or more before the ship sailed. Emma said she did not feel it necessary for me to stay on her account and I came home.

From what I have gathered of Susanna Fayle's concern in New York, it was not only to the meeting of Friends that she was drawn, but to work of a more public character, even to the authorities of the city of New York.

Being in New York some months before her arrival in this country, I was shown an address that she had written to the public in New York, and sent to a Friend with the request that it should be published in the news-



papers, but way was not found open to accomplish this.

It was my own impression of the address that if delivered, it had better be done in person.

When I heard that the original had been sent back, I did not think it right to keep a copy of it, and returned it to the one who allowed me to read the original.

### Christianity and Money.

Suppose the Christians of this land try and show that it is not an increase of capital we want, but an increase of men and women who are something better than human weeds—stalwart, hardy, God-fearing men and women. One rejoices in some efforts that are being made in this direction, but they would be increased in number and efficiency if Christians were greatly less occupied in laying up capital for themselves. The men and women are the real capital; in them lies every potency and possibility. They can turn the earth into better than gold; into harvests of plenty and a home of contentment. We may not confound things temporal with things spiritual, for our aim all through has been to uplift and dignify the spiritual—but there can be no question that when spiritual things are put first they immediately touch and transform earthly things, and these again affect the other. A nation that has a large body of men who do not enter into competition to be rich, but are models of industry, frugality, honesty, temperance, would soon feel a new regenerating force at work within her. Every kind of industry would be remodeled.

But without our great "captains of industry," without our great capitalists, how would much of the world's enterprise succeed? A good deal of it can afford to wait. Weightier matters require attention in our churches, and in our nation, and unless they are attended to soon, we may find that the world's enterprise, so far as we are concerned, cannot be attended to at all. "The white man's burden" is heavy, too heavy for decaying strength; let him recruit himself; spare diet will do him good; his disease springs mostly from enlargement of dividends.

J. P. GLEDSTONE.

A TERRIBLE REBUKE.—A lady who heard Whitefield preach in Scotland upon the words, "And the door was shut," being near two young men, but at a considerable distance from the pulpit, overheard one say in a low tone to the other, "Well, what if the door be shut? Another will open."

Geo. Whitefield had not proceeded far when he said: "It is possible there may be some careless, trifling person here to-day who may ward off the force of this impressive subject by lightly thinking, what matter if the door be shut? another will open." The two young men looked at each other. Whitefield proceeded: "Yes; another will open. And I will tell you what door it will be; it will be the door of a bottomless pit; the door which conceals from the eyes of angels the horrors of damnation."

THERE would be no danger to our country if all forms of armament should cease to-day.—Justice Brewer.

### LIVE THY CREED.

Be what thou seemest; live thy creed;  
Hold up to earth the torch divine;  
Be what thou prayest to be made;  
Let the great Master's step be thine.

Fill up each hour with what will last;  
Buy up the moments as they go;  
The life above when this is past  
Is the ripe fruit of life below.

So w truth, if thou the truth wouldst reap;  
Who sows the false shall reap the vain;  
Erect and sound the conscience keep;  
From hollow words and deeds refrain.

—Horatio Bonar.

Among the noblest of the land,  
Though he may count Himself the least,  
That man I honor and revere  
Who without favor, without fear,  
In the great city dares to stand  
The friend of every friendless beast.

—H. W. Longfellow.

### Memoranda and Letters of Ellwood Dean.

INTRODUCTION.—Some memoranda and letters written by our dear Friend Ellwood Dean coming into my possession (most of them having been handed me by his widow) and believing that a compilation from these, if published, might be interesting and instructive to many who knew him; and having been with him in divers religious engagements, and closely bound in spirit with him, I have been induced to undertake it. He was a man after my own heart; in conversation, being of a lovely spirit, clear in his expressions and well informed on general topics. A very clear minister! A precious feeling accompanying his offering in prayer.

JOSEPH S. ELKINTON.

[As may readily be judged, many items of the following letters and notes were of immediate personal interest to those who first received them and with whom their service was then finished. But in these more public columns such omissions of detail as do not affect the cause or honor of Truth, should increasingly be expected.—ED. FRIEND.]

### LETTER TO HIS WIFE.

HANOVER, First Month 24th, 1858.

Dear Elizabeth:

We left the ferry not far from noon, and when we got on board the boat they were about done dinner; but we were invited to the table, and partook. We landed at Zanesville at about seven o'clock p. m., it being entirely dark, and we strangers in the place. We should have been a good deal at a loss, if it had not been for the kindness of a man from Malta or McConnellsville, a member of the Ohio Legislature. He was on his way to Columbus, and kindly invited us to go with him, which we did. We went to the station expecting to take the cars at ten o'clock p. m. on their way to Newark, but they did not come at the time appointed; so we waited until two o'clock in the morning, when the cars came from the west, and we concluded to take them, and go to Bellair instead of Newark. We got in, and went about eight or ten miles, when we met the train that we had been waiting for, coming from Bellair. The locomotive had been thrown off the track and that detained them for several hours. We reached Bellair

at about eight o'clock in the morning, and the cars ran up to Bridgeport, four miles, and there we had to wait several hours, till about two p. m., then took the cars to Yellow Creek; there we were not detained many minutes, and were soon landed at Hanover Station, without accident, in health of body, and with peaceful minds, for which we felt thankful. We walked up to Brother Barton's. On Fourth-day we attended their Monthly Meeting at Salem, the first meeting being held in silence. Next day we attended the meeting at New Garden, which was held in silence, or nearly so. In the afternoon we went to Springfield, and lodged with Samuel Dixon, formerly of Middleton. Next day attended their meeting, which was also held in silence. After dinner we rode to Brother Barton's, Robert Miller still accompanying us; others also went with us to Sandy Spring Monthly Meeting, the first meeting being silent. Now we have been at all the Monthly Meetings composing Salem and Springfield Quarters, except Middleton, and although all the meetings for worship were held in silence, or nearly so, yet I was not left without an evidence that we were in our places, and that it was required of us as an example. I believe that the seed lies low, and that the minds of many are too much outward; too much dwelling on the surface, and not centered down to the Everlasting Rock and foundation, Jesus Christ. Oh! that thou, a. d. I, may daily be concerned, more and more to seek an establishment on this Rock; then, I have no doubt bread will be given us, and our water will be sure.

Yesterday was First-day, and we stayed, and attended meeting at Sandy Spring. My lips were unequal to speak of the things of the kingdom, eternal, and invisible, according to my small measure. This service was attended with a peaceful feeling, which is beyond all price, and cannot be bought with silver or gold, or any corruptible thing. Seventh-day afternoon went to Rochester, and visited Isaac Emmons, and family, and stayed until evening then went to Enos Pim's, and stayed all night. They were well, and appeared glad to see me, as I was to see them. I spent the time very agreeably and returned in time for meeting, a Sandy Spring.

Well now in conclusion, dear Elizabeth, never felt thee nearer to me than at the present time; nearness of unity, nearness or sympathy, and affection, earnestly desiring that we both may be kept lowly, and humbly waiting at the dear Master's foot-stool; and, I have no doubt that He who regards the lonely sparrows, will regard us, and sustain us with his life-giving presence, and feed us with the food convenient for us.

LETTER TO JOSEPH S. ELKINTON.

PLYMOUTH, Washington Co., O.,  
First Month 3rd, 1864

Dear Friend, Joseph S. Elkinton:

It was very pleasant to us, to hear of you getting comfortably around to those meetings you wished to attend, and of your safe arrival at home, with the reward of peace. That indeed of far greater value than the increase of corn, wine or oil. I have often recur to thy visit, together with thy dear companions, at our Yearly Meeting, with feelings of satisfaction and comfort, and, I may say, truly desire that we may be remembered by

you, the Friends of Philadelphia Yearly Meeting being cut off, as it were, from any intercourse with other Yearly Meetings. It seems as a cordial to my feelings, to be permitted to mingle a little with our friends of your Yearly Meeting; and the same may be said, I believe, for the larger portion of our Yearly Meeting, and it would be very refreshing to us, to have the Epistolary Correspondence renewed when ways open for it. Although there are a few, as thou no doubt art aware, who seem opposed to any intercourse, rather uniting with those who separate from you. Yet I have felt a hope that their number, and influence, were decreasing. It would indeed seem very desirable that Friends, in these trying times, might be enabled to keep near the Source of all Good, and of all true help and strength, and then we should no doubt be brought nearer, and nearer, one to another, and be more of a help, strength and comfort one to another. I feel myself to be a poor, unworthy and unprofitable servant, and at times am ready to say, with David, "I shall fall one day by the hands of Saul." Yet at other times am enabled to feel, that help is laid upon One that is mighty, who, as He is faithfully followed, will no doubt enable us to withstand all the wiles of the Wicked One, and preserve unto the end, and fit and prepare us for his eternal kingdom of rest and peace.

(To be continued.)

### Wise Rules of Conduct.

Stephen Allen, once Mayor of New York City, carried these maxims in his pocket-book:

1. Keep good company or none.
2. Never be idle.
3. If your hands cannot be usefully employed attend to the cultivation of your mind.
4. Always speak the truth.
5. Make few promises.
6. Live up to your engagements.
7. Keep your own secrets, if you have any.
8. When you speak to a person, look at him in the face.
9. Good company and good conversation are the sinews of virtue.
10. Good character is above all things else.
11. Your character cannot be essentially injured except by your own acts.
12. If any one speaks evil of you, let your life be so that none will believe him.
13. Drink no kind of intoxicating liquors.
14. Ever live (misfortunes excepted) within your income.
15. When you retire to bed, think over what you have been doing during the day.
16. Make no haste to be rich if you would prosper.
17. Small and steady gains give competency with tranquillity of mind.
18. Never play at any kind of game of chance.
19. Avoid temptation, through fear you may not withstand it.
20. Earn money before you spend it.
21. Never run into debt unless you see a way to get out again.
22. Never borrow if you can avoid it.
23. Never speak evil of any one.
24. Be just before you are generous.
25. Keep yourself innocent if you would be happy.

26. Save when you are young, to spend when you are old.

27. Read these rules at least once a week.

### On the Mission of Woman.

(By Adolphe Monod, Frenchman, who died in 1856.)

Indeed my dear sisters, the first aid which man has a right to expect from you is spiritual aid. Your sex has an original wrong to repair towards ours, and a spiritual wrong, sin, which the first man was doubtless inexcusable in committing, but which he was beguiled to commit by woman. Imagine Eve kneeling with Adam beside the corpse of one son murdered by the other, whom the Divine course drives far out upon the wild and solitary earth. In sight of the visible and present fruits of sin, and with the thoughts of its invisible and future results, if the tender look of Adam said not to Eve, "Give me back the favor of my God! Give me back my peace with myself! Give me back the days of Eden, and my sweet innocence, and my holy love for the Saviour and for thee," doubt not that she said all this to herself! To her, it seemed very little to heap upon him the consolations of earth, if she could not bring to him those of Heaven; and unable to repair the wrong she had done him, she urges, she implores him to turn his weeping eyes to the Deliverer, promised to repair all, to re-establish all, and to open to the fallen but reconciled race, a second Eden more beautiful than that to which the sword of the Cherubim henceforth forbade entrance. If such are the sentiments of Eve, let her be blessed, although she be Eve. With this heart, Eve approximates Mary; and in the woman who ruined the world by sin, I discover already the woman who will save it by giving to it the Saviour. "Well, now, this that she would do, do yourselves, though no one of you has been an Eve to man, yet be each of you a Mary to him, and give him a Saviour! This—is this your task! But if you respond not to it, refusing to pass your life in the exercise of beneficence, you shall fail of your calling; and after having been saluted of man by the name of "good woman," "deaconess," or "sister of charity," you shall be accounted of God, "as sounding brass and a tinkling cymbal." But how can you give the Saviour to others, if you do not possess him in your own heart? Women who hear me, yet again—beneath the cross, or never.

We say nothing of those holy women of the Old Testament, who died in faith before the coming of the Saviour, nor having received the promises but having seen them afar off and embraced them, neither of the pious Sarah, nor of the modest Rebekah, nor the tender Rachel, nor of the heroic Deborah, nor of the humble Ruth, nor of the sweet wife of Elkanah, nor of the prudent Abigail, nor of the intrepid Rizpah, nor of the retiring Shunamite. We confine ourselves to the women of the New Testament.

Beneath the cross, Mary, more touching now than at the cradle, offering herself without a murmur to the sword which pierces her soul, associates herself with the sacrifice of her son by a love more sublime than any other after that of the adorable Son, and presents to us a type of the Christian woman,

who knows not how to aid and to love, but in keeping her eyes fixed upon "Jesus and him crucified." Beneath the cross, Anna, the prophetic, type of the faithful woman, gives glory first, in the same temple, where she served God day and night with fastings and prayers," to Him whom the aged Simeon had confessed by the spirit, and in spite of her four score and four years, renews the energy and activity of youth, "to speak of Him unto all them that looked for redemption in Jerusalem." Beneath the cross, Mary of Bethany, type of the contemplative woman, eager for the one thing needful, and jealous of that good part, sits now at the feet of Jesus, and feeds in silence upon the word of life, and at another time in the same silence anoints those blessed feet with pure spikenard of great price, and wipes them with the hairs of her head, as if she could not find a token sufficiently tender of her respect and love. Beneath the cross, Martha, her sister, type of the active woman, sometimes lavishes her unwearied attentions upon a brother whom she loved, sometimes busies herself for the Saviour whom she adored, serving Him in everyday life, invoking his aid in bitter suffering, and blessing Him in the joy of deliverance. Beneath the cross the Canaanitish mother, type of the persevering woman, surpassing in faith and light those Apostles whom she wearies with her cries, triumphs over the silence, refusal, disdain even, by which the Lord himself seems to contend against her invincible prayer, and wrests from him at last, with the cure so much desired, the most brilliant homage that any child of Adam ever obtained; "Oh woman, great is thy faith; be it unto thee even as thou wilt." Beneath the cross, Mary Magdalene, freed from seven devils, type of the grateful woman, surpassing these same Apostles in love and courage, after them at Calvary and before them at the Sepulchre, is always chosen from among them all, the first to behold her Lord as he comes forth from the tomb, and charged to carry the good news of his resurrection to those who would announce it to the world. Beneath the cross, Dorcas, full of good works and alms deeds, type of the charitable woman, after a life consecrated to the relief of the poor and of the widows of Joppa, in her death shows what she was to the Church by the void she left in it, and by the tears she caused to flow; and in the same spirit, Phoebe, the Deaconess of Cenchrea, "a succourer of many," and in particular of the Apostle Paul, gives birth in all succeeding times by her example to a multitude of deaconesses, clothed or not, it little signifies—with this official title before men. Beneath the cross, Priscilla, type of the servant of Jesus Christ, shares with Aquila, her husband, many of those perils insured to preserve to the Church of the Gentiles their great missionary, or engages in those conversations by which the faith of the eloquent Apollos was enlightened and strengthened; and in the same spirit, Lydia hazards her life, by opening her house to the Apostles, which transformed at once becomes the center for evangelical charity in Philippi and Macedonia. What more shall I say? Shall I speak of Julia, and Lois, and Euodias, and Syntyche, and Mary, and Persis, and Salome, and Tryphena, and Tryphosa, and of the many women of the Gospel and of so



many others who have followed in their steps, the Perpetuas, the Monicas, the Mary Calamys, the Elizabeth Frys? Beneath the cross, with the Bible in hand—this Bible to which no human creature owes more than she—both in respect to the world and to Christ, beneath the cross, it is there that I love to see woman. Restored to God, to man, to herself, so worthy in her submission, so noble in her humility, so strong in her gentleness, gathering all the gifts she has received to consecrate them to the service of humanity with an ardour which we hardly know how to exhibit except in passion, she obliges us to confess that she who effaced our primitive holiness, is also she who now offers of it on this apostate earth the brightest image."

Forwarded Seventh Month 19th, 1906 by A. FISHER.

### Thorough Conversions.

It strikes me that George Fox would have been the man he was, nor such an instrument in the hands of God for usefulness, if he had not been led about in the wilderness of self-despair and made to see the dark chambers of imagery of his own natural heart. When our heavenly captain means to use a sword. He passes it through a series of annealings to make the steel hard, so that it may not snap in the day of battle, and he passed George Fox through all these annealings in his inward conflicts. Why, how could he fear the face of man when he had feared the face of God, and been made to quake and tremble beneath his awful presence? He who has heard a lion roar will not shake at the voice of a sparrow or the buzz of a fly. Why should he tremble at what man could do to him, when he had felt the arrows of the Almighty sticking in his heart and drinking up the life-blood of his soul? And a man who has had dealings with Almighty God, and has been in the secret place of thunder, and heard God's wrath go forth against him, and then inwardly seen the tempest spend itself upon the person of the Saviour, such a man can look his fellow-creature in the face without trepidation. He has learned to fear God, and he has, therefore, nothing else to fear. Would Martin Luther have been so blazing a torch if he had not been thrust into the fire? If he had not been for that dark period when the monk was painfully climbing up and down Pilate's staircase, seeking rest, but finding none, would he have so plainly said, "By the works of the law there shall no flesh living be justified?" Can we imagine honest John Bunyan writing that noble allegory, the Pilgrim's Progress, if it had not been for those years of soul-distraction when he was looking to the broken cisterns of the creature, and learning to his sorrow that they held no water?

C. H. SPURGEON.

"I supposed I knew my Bible,  
Reading piecemeal, hit or miss,  
Now a bit of John or Matthew,  
Now a snatch of Genesis,  
Certain chapters of Isaiah,  
Certain Psalms (the twenty-third),  
Twelfth of Romans, First of Proverbs,  
Yes, I thought I knew the Word!  
But I found that thorough reading  
Was a different thing to do,  
And the way was unfamiliar  
When I read the Bible through."

—Amos R. Wells.

### A PRAYER.

Breathe on me, breath of God,  
Fill me with life anew,  
That I may love what thou dost love,  
And do what thou wouldst do.

Breathe on me, breath of God,  
Until my heart is pure;  
Until with thee I will one will,  
To do or to endure.

Breathe on me, breath of God,  
Till I am wholly thine,  
Till all this earthly part of me  
Glows with thy fire divine.

Breathe on me, breath of God,  
So shall I never die,  
But live with thee the perfect life  
Of thine eternity. —Selected.

### Science and Industry

When glass is in the lens of a microscope it is more valuable than gold, its value then being 50,000,000 times greater than when in the raw state.

"ONE of the worst things that can happen to a young person is to be employed in some easy business with large wages. Strength is impaired by inaction, money is spent without consideration, expensive habits are contracted, principles of economy are forgotten or disregarded, and when hard times come, the victim of big wages, spoiled for hard work and impoverished by extravagance, has a very sad prospect before him."

THE cost of concrete and stone masonry varies largely with the local conditions and the character of the work on which they are used; but there are very few places where concrete masonry is not only cheaper than stone masonry, but better, being much stronger and more suitable in many ways. This fact is becoming more generally recognized, and more than one quarry which in former years produced building stone is now producing crushed stone for concrete. In general brick masonry is eight dollars a cubic yard, and concrete \$5.50.

HOW SEEDS ARE PUT IN PACKETS.—Should you purchase several packages of one kind of garden or flower seeds, put up by the same firm, and compare the contents of each tiny bag, you will be surprised to find how uniform in quantity is each packet. This result is not accomplished by hand, but is the rapid work of an extremely interesting machine which is the invention of a Vermonter.

The packeting machine when once started will fill 3,000 packets an hour, and in doing so it measures the seeds, opens the bag, fills it, gums it, turns the flap, presses it hard down and holds it until it sticks fast, making the packet secure for even the smallest seeds. A counter registers the number of bags.

GETTING READY FOR BIGGER THINGS.—Most of us think that we could do bigger things than we are doing. Many a man thinks so much about those bigger things that he has not time or patience to do well the things which he has been set to do. As a consequence, he never gets the opportunity he longs for, to show what he might do. For it

isn't the thing a man "could do" that counts it's the thing he does. And the young man in business who neglects the trifling details of his every-day work because he is confident that his ability deserves a much more responsible position, is judged, after all, by those trifling details, and is passed by when promotion day comes. The surest guarantee of promotion is to forget all about promotion in one's absorbing attention to the thing in hand.—S. S. TIMES.

SWEEPING AND DUSTING.—When you sweep a room raise as little dust as possible, because this dust when breathed irritates the nose and throat and may set catarrh. Some of the dust breathed in dusty air reaches the lungs, making parts of them black and hard and useless.

If the dust in the air you breathe contains germs of consumption—tubercle bacilli—which have come from consumptives spitting on the floors, you run the risk of getting consumption yourself. If consumptives use proper spit-cups and are careful in coughing or sneezing to hold the hand or handkerchief over the nose and mouth so as not to scatter spittle about in the air, the risk of getting the disease by living in the same room is mostly removed.

To prevent making a great dust in sweeping, use moist sawdust on bare floors. When the room is carpeted, moisten a newspaper and tear it into small scraps and scatter these over the carpet when you begin sweeping. As you sweep, brush the paper along by the broom and they will catch most of the dust and hold it fast just as the sawdust does on the bare floors. Do not have either the paper or the sawdust dripping wet, only moist.

In dusting a room do not use a feather duster, because this does not remove the dust from the room, but only brushes it into the air so that you breathe it in, or it settles down and leaves you the work to do over again.

Use soft, dry clothes to dust with, and shake them frequently out of the window, or use slightly moistened cloths and rinse them out in water when you have finished. In this way you get the dust out of the room.

In cleaning rooms you should remember that dust settles on the floors as well as on the furniture, and is stirred into the air we breathe by walking over them. You can easily remove all this dust in the rooms which have bare floors, in houses, stores, shops, schoolrooms, etc., after the dust has settled, by passing over the floor a mop, which has been rung out so as to be only moist, not dripping wet.

WHY HE STAYED.—There is a story of a man who attended an evening party and stayed very late. One after another the guests thinned out; but he still remained. At length his persistency attracted attention, and or being asked for an explanation he replied that he observed that whenever one of the guests left, those who remained kept talking about him, and saying all manner of things concerning him; and he consequently concluded that he would stay until all the rest were gone, and so escape the criticism to which they were subjected.—Common People.



## Social Standing on Pauperism

It used to be said that a religious revival allowed a period of hard times. That is, the me for reflection, for the people to recover their senses, brought them to realize that there were better things in the world than less and a good time. Doubtless, also the sea of justice and judgment was felt with much more force in hard times than during normal prosperity. It is a fair question whether we have not had about as much prosperity as is well for the people and whether really would not be better for the nation or for this State, to limit the case to the territory covered by figures, to pass through a time of distress, sobering off and retribution or the violations of the moral law. For that it is violation of the moral law to cheat one's creditors out of their due, there can be no doubt, yet that is what many people do.

Chief Pidgin of our Bureau of Statistics of labor, has some striking figures showing how great many people fail to pay their debts. The largest portion is on the working class, but as the figures do not give the proportions if persons in the classes respectively, it is difficult to give a statistical value as great as would otherwise attach to the figures, but here is much living beyond one's means.

The agent who covered the West Roxbury district says:

"The wealthy class do not pay as promptly as the middle or working class, but as a whole they generally pay their bills. New accounts are thoroughly investigated and are not taken if the persons are found irresponsible. The middle class of people are living beyond their means in trying to keep up with their wealthier neighbors and resort to the instalment plan as in the case of the wage earners. The social functions of the two lower classes are expensive, and the heads of the families are jealous of seeing their children go into 'society,' in order to do which they must dress as well and live as well as their wealthier neighbors, and the result is that they are soon badly in debt with no chance for recovery. The people to-day seem to have more expensive tastes and there are a great many more pleasures to be had at small cost, but all of which take money. It is the unanimous opinion that the instalment business is responsible for much of the indebtedness. A great deal of money is spent for liquor by the wage-earning class, and much is lost, by poor management as well as by sickness and lack of work."

A similar condition is found in Charlestown, where the agent makes this comment.

"There also seems to be a tendency greater now than at any time in the past, among the poorer class of working people, to live far beyond their means in order to live as well and make as good an appearance as people who are in far better circumstances. They are enabled to do this by means of the large instalment houses through which medium they may obtain their clothing and furniture by paying a small sum each week. These payments must be made or the goods taken. The grocery bill is the last consideration, and it finally runs to such proportions that when the grocery attempts to collect it by law he, in many cases, finds that the wages are already assigned. This has been known to happen with families that in past years have always

paid their bills and bear a good reputation with the dealers in Charlestown, but who, with their children growing older and their great desire to keep up appearances, have gradually found themselves in debt."

From other parts of the city the same reports come, of straining after social standing, for dress and for a good time, leaving the grocer to be unpaid and trusting to luck or the bankruptcy court to set the offender free from the obligations of law. Now, there is distinct need of a moral and religious revival in these cases. The moral quality of a person who dresses and has a good time at the expense of the tradesmen who supply him with the necessities of life is about as low as that of a common thief and should be so recognized by the public. If persons in their social intercourse, should avoid dead beats as they would jail birds, there would be less of this thieving, which might well be made a crime. What makes the situation all the worse is that honest folks must pay the bills of those who do not—for prices charged the public must cover all bad debts. So that the persons who do not pay their debts are paupers as well as thieves, and it would be well if they could be made to feel the penalty of their sins.—*Fitchburg Sentinel*.

## Whittier as a Politician.

The following letter was recently sent to the editor of Public Ledger:

A few days ago a statement appeared in the Boston papers to the effect that a resident of your city had purchased for the sum of \$100 two autograph letters of John G. Whittier and also the flag carried by the poet in the political procession at Amesbury, in 1856, during the Fremont campaign.

To those people who have formed an opinion of the poet's character from his strong anti-slavery writings this statement occasioned no surprise, and perhaps the majority of his readers who saw it gave it full credence. Many of his admirers, from the fact that he had once or twice been mobbed and narrowly escaped personal violence, have believed that he was as aggressive in all his political opinions as he was on the slavery question, and was constantly seeking public opportunity to proclaim them.

The people of Amesbury smiled, however, when they read the item that Whittier had actually carried a flag in a political procession at some time in his career. The writer from boyhood had known J. G. Whittier, and, though only 7 years old at the time referred to, well remembered the exciting time of that memorable contest, the newly formed opinions that divided households and erected barriers between friends and families and subsequently almost divided the nation, when the Republican David first met the Democratic Goliath, and in every city of the North flags floated over the streets bearing this sharp challenge to the tyrant oppressors of freedom, "FREEMONT AND DAYTON—Free Speech, Free Kansas."

But while clearly remembering local events of that time, the acts of many of the individuals were not retained, and the writer, knowing that a few of them who were prominent in political life were still living, called on one of the oldest, J. John Hume, 83 years of age, a lifelong friend of the poet. It was

at the tailoring establishment of J. Hume that Whittier, in his leisure moments, was wont to meet a circle of friends, there to discuss the political situation and the various problems of philosophy and religion. J. Hume was positive that Whittier never appeared in any public procession, and in fact, during his life in Amesbury the only public meetings he ever attended were the Friend's meetings, the elections and the school district meetings. Even at the date referred to his health was delicate, and he shrank from the turmoil of public assemblages, and, though he often contributed with purse and pen to the object for which they were organized, he never attended the meetings.

Consequently, the people here are inclined to the opinion that your fellow citizen has been imposed upon in the matter of the flag, but if he still has the autographs, and they are genuine, he may eventually become reconciled to his investment.

EDW. A. BROWN.  
Public Library, Amesbury, Mass., June 22, 1906.

No definition of religion satisfies us, except that which declares that it is the completion of the life of man.

"The morrow when it comes shall know  
Its daily task, its daily care,  
But not till then it deigns to show  
Its needed act, its needed prayer.

Then to the present be thou true,  
To that let thought and act be given,  
And thou shalt find a vigor new  
To take the next great step to Heaven."

## Bodies Bearing the Name of Friends.

Jonathan E. Rhoads has been obliged, through feeble health, to reside in a house at Mt. Pocono, Pa. It is hoped he may be enabled ere long to attend meeting.

A well-connected correspondent says:—

"We were somewhat surprised to see in *The Friend* of some weeks ago an item encouraging Friends to send in notice of their personal labors, experiences and liberations, giving their names.

"We fear it tends to elevate the creature to see notices of this kind printed and circulated, and we deem it hard enough for some to keep the creaturely part sufficiently humbled."

Our appeal published First Month 6th, and perhaps renewed again, asked members for wider information of items of interest which concern Friends, and was specially addressed to our Agents and to correspondents whom they might approve. No application was made for ministers and others to send in notices of their own personal labors in spiritual service. As regards meetings expected to be held, we have always known such to be announced by print or otherwise, together with the name of the minister concerned to appoint the meeting. Sometimes the same event is printed by us as already past instead of expected, and with the same use of the name, but otherwise as impersonally as possible. If Truth came into dominion and its honor was maintained, we have except rarely and under a special feeling, been concerned to forbear the mention of that, for the very fear which we share with our correspondent.

It has at times been rather a close question with the editor, how far our readers, who show such an interest to be informed, have a right to be deprived of information concerning the movements of meetings or members, for fear some personal name shall appear as a part of the information. But if there are grounds to believe that the bare

personal mention in print tends to elevate the creature, then his name must be kept out of print and only the remainder of the occurrence stand mentioned.

This also brings up the question of personal allusions of ministers to themselves or their labors written by them in their Journals with an eye (which cannot be blinded to the prospect, in the light of what has happened with so many others) to their coming into print sometimes. Indeed a voluminous quantity of Friends' literature in the past has been evolved in this way, much of which the Society would not willingly let die, and all done, as a rule, by dedicated servants being above the fear of naming themselves.

### Gathered Notes.

The *London Friend* says that William J. Bryan, twice Democratic candidate for the U. S. Presidency, struck a hard and true note in his address on "the White Man's Burden" in London on Independence Day. The prosperity and civilization of Christian nations has cast upon them a corresponding responsibility towards the rest of the world; and W. J. Bryan named five blessings which it is the duty of the more highly favored people to carry to others. Education, knowledge of the science of government, arbitration as a substitute for war, appreciation of the dignity of labor, and a high conception of life.—"The Spirit of Christ," says the editor, will effect all this.

### SUMMARY OF EVENTS.

UNREIN STATES.—A liquor law recently enacted in New Jersey, and called the "Bishop's" law has been under consideration by the Supreme Court of that State, which holds that the new law is constitutional. It was attacked chiefly on the ground that the clause requiring saloons and not hotels to remove screens from the barrooms during the hours when the sale of liquors is prohibited is class legislation and prohibited by the New Jersey Constitution. The decision maintains the right of the Legislature to enact laws regulating the traffic, even to prohibition. It is also held that the Legislature can vest that authority in a municipality. The Court holds that a license is not a contract, that it is merely a privilege, that the license may be granted or refused at the pleasure of the State and is not abridged. The Court holds that there is no inherent right in a citizen to sell intoxicating liquors by retail; it is not a privilege of a citizen of the State or the United States. It maintains also that legislation that classifies licenses for the sale of intoxicating liquors by retail so that those who are required to expose their places of business to view are distinguished from the same licensees by palpable differences in the conditions under which the liquor is to be sold is not unconstitutional. The Court rules that the interior of the bar or business room must be so arranged as to give at all times an unobstructed view of the whole interior, from the interior, and where the Court Exact, and no other, licensing authority in any municipality shall or require the same unobstructed view of the bar or business room must exist from the public street.

Indictments have been found by the Grand Jury against Henry W. Bahrengren, the president of the Mountain Ice Company, and thirteen members of the Philadelphia Ice Exchange, charged with conspiracy in meeting secretly together to arrange for the raising of the price of ice. It is stated that early trials will follow.

An indictment charging the Standard Oil Company with receiving rebates in the form of non-payment of storage charges to certain railroad companies was lately returned by the Federal Grand Jury before Judge S. H. Bethas, at Chicago. It is necessary for officials of the Standard Oil Company to appear in court and present bonds of \$25,000 for the corporation. The indictment is the first ever made by a Federal Grand Jury against the Standard Oil Company in its long career.

The Dairy and Food Commission of this State has taken action against manufacturers of condensed milk and dealers in this City. Twenty warrants were served upon them, charging them with adulterating their products with sulphate and other poisonous ingredients. It is said that the Standard Oil Company, through one of its subsidiary companies, will be one of the defendants. It owns and controls the Glucose Trust, the Philadelphia agency which is the largest adulterator of condensed milk.

The Federal Grand Jury for the Western District of New York, has returned indictments against the Standard

Oil Company of New York; the Pennsylvania Railroad Company and the Vacuum Oil Company of Rochester, for violations of the inter-state commerce law. One indictment is found against each of the defendants, and in all there are twenty two counts. The indictment against the Pennsylvania Railroad charges that it granted rebates on oil shipments to the Standard Oil Company, and the indictment against the Standard charges that it accepted rebates from the Pennsylvania.

An exhibition has lately been made in this city of a process of purifying water by means of ozone. It is explained that the water is first a few inches deep in a filter of sand and coke. At the conclusion of this process it is clarified, but still contains many bacteria. The germs are destroyed by coming in contact with the ozone, which is extracted from the air by the aid of electricity. The air is dried in a cold storage apparatus, and passed through long, narrow cylinders, known as exozonizers. Here it comes in contact with an electric current passing through a metal comb. The electricity flies from the tiny teeth of this comb in what is called a "brush discharge," and creates ozone by its contact with the dry air. The ozonized air is next pumped into a mixer, where it acts upon the filtered water. An exhibition mixer, constructed in this manner, is 18 inches in diameter and is erected at the plant. The water enters at the top and the ozone ascends from the bottom, converting the water into a swirling mass through the entire length of the tank. Dr. Löffmann said that practically every particle of water came in contact with the ozonized air, destroying every germ in the liquid. A clear, sparkling fluid issued from the bottom.

It is conservatively estimated that 20,000 more men than can be supplied will be needed to push along the railroad construction work and harvest the crops between Minneapolis and the Pacific coast. Two thousand men are sent from Minneapolis every week by the labor agencies, and probably 500 will go out independently. The rate of wages in North Dakota and Nebraska are offering \$2 to \$2.75 a day, with board, for harvest hands. Railroad contractors offer permanent work and ten hours.

FOREIGN.—Notwithstanding the efforts of various revolutionary bodies in Russia to array the people against the constituted authorities, it appears that thus far the Russian Revolution has been maintaining a degree of order. A despatch of the 6th inst. from St. Petersburg says, the authorities are using all the means at their disposal to block the revolutionary moves in every direction, and appear convinced that the strike leaders cannot gather sufficient headway to endanger the life of the State. Indeed they believe that nothing more than local strikes, which will soon degenerate into the state of anarchy and terrorism, will result. The principal danger is expected in South Russia, from which the tide might sweep northward. Although the Liberals are strongly opposed to the course of the Government they shrink from precipitating a revolution and the horrors of a civil war. Not only is the sympathy of the intelligent public lacking, but in St. Petersburg the leaders of the various labor organizations find many of their followers lukewarm and even in open rebellion against their orders. On the 7th it was stated that the Workmen's Council had decided to call off the strike in St. Petersburg, and though this action does not apply to the provinces, there is little doubt that the workmen there will succumb to St. Petersburg's example. On the 8th it was announced that telegrams from various parts of the Empire published daily in the papers constituted a monotonous record of acts of violence. To-day's telegrams tell of robbery and murder in the north, south, east and west. It has since been reported that arrests are being made in ever increasing number. It is stated that the principal members of all the trade unions are now in custody.

The Pan-American Congress Meeting in Rio Janeiro has unanimously agreed upon a project providing for the arbitration of disputes between the countries represented. It ratifies the adherence of the American republics to a national assembly for the purpose of settling the Pan-American delegates to the peace conference to be convened at The Hague be instructed to support a general arbitration convention. The project was signed by the Arbitration Committee, which is composed of representatives of every delegation attending the congress.

A despatch from Washington of the 10th says: Persia is to have a national assembly for the purpose of settling the history. It is announced that in view of the desire of the Shah for the extension of national tranquility, for the welfare of Persia and all its inhabitants and to fortify the Government, it has been decreed necessary to grant certain reforms and a constitution, desirable for the good of the country and the satisfaction of the people. The organization of a national assembly for the realization of these reforms has been ordered.

### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, payable for vol. 88.

Thos. S. Downing, Pa.; Wm. C. Lewis, Phila.; Margaret S. Thorp, Del.; Edward Compton, G't'n; Dallas Reeve, N. J.; M. Eleanor Magill, Phila.; Wm. L. Bailey, Agt., Pa., \$10 for Hannah F. Fell, Lydia H. Darlington, Jane B. Temple, Phebe J. Walter and Philena S. Varnall; Hannah W. Williams, Agt. Call, \$12 for Samuel Bedell, Semira L. Smith, Downing, Pa.; Wm. C. Lewis, Phila.; Anna P. S. Russell and Reza Thompson; Geo. L. Smedley, Phila.; Wm. H. Moon, Pa.; John Wiley, N. J.; Mary K. Masters, N. J.; Kirkwood Moore, Phila.; Jonathan E. Rhoads, Del., \$10 for himself; Joseph Rhoads, Geo. A. Rhoads, Robert R. Tatnall and Stephen C. Singleton; Edmund Wood, N. J.; Samuel Smith, Agt., Pa.; Edward J. Worthington, Charles S. Carter, Pa.; Isaac Hancock, Pa.; Lloyd Balderston and George Balderston, Md., Seth Shaw, Agt. O., \$20 for Hannah Blackburn, N. M. Blackburn, Chas. Blackburn, J. K. Blackburn, Wm. E. L. Cope, Phebe Ellyson, J. H. Edgerton, Wm. Hall, Guelphina Neill and Nathan Kirk; Anne W. Bowerman, Canada, \$10 for Jonathan Dean, Martha Harris, Joseph Masters, Mary E. Fritchman, Leonard Winder and Cyrus Brantingham, 20 cents to No. 5; B. V. Stanley, Agt., Ia.; \$8 for Albert Bedell, Wm. G. Holve, Ellis W. Stanley and Aaron K. Williams; Gertrude W. Cartland, Mass.; Wm. T. Cooper, N. J.; Annie H. Stokes, N. J.; Wm. D. Smith, Agt. Ia., \$10 for Lydia S. Worthington, Joseph Edgerton, Edward Edgerton, David Holloway and David Sears; S. Mason McCollin, M. D., Phila.; Henry W. Satterthwaite, Pa.; Sarah A. Wilkins, N. J.; T. Wistar Brown, Pa. to No. 39 vol. 87; Casper T. Sharpless and for Ephraim Tomlinson, N. J.; Rachael B. Dowlin, Phila., \$1 to No. 39; Barclay G. Leeds, Phila., \$10.00, \$4.00 for himself and for Wm. E. Tatum, Dan'l Leeds, Tenn. and Wm. H. Leeds, Ore.; Wm. R. Bullock, M. D., Pa.; Reece L. Thomas, Pa.

\$5. Remittances received after Third-day noon will not appear in the Receipts until the following week.

### NOTICES.

CORRECTION.—The date on the headstone of Susanna Fay's grave should be 1836 instead of 1906 as printed at the beginning of page 35 in last week's paper.

WANTED.—Teachers for small school in charge of Da Morris Monthly Meeting, Kansas. Application may be made to MARIUS SMITH, Dwight, Kansas.

Wanted.—A teacher for the Sugar Grove School, which is under the care of Plainfield Monthly Meeting of Friends. Application may be made to RICHARD ASHTON, Plainfield, Indiana.

English woman Friend, experienced as housekeeper in families, and as waitress in small home for girls, desires similar position. Address, ISABELLA WILSON, Care of William Kennedy, 563 Mulvey Av., Winnipeg.

Friends' Library, 142 N. Sixteenth Street.—During the Sixth and Eighth Months the Library will be open only on Fifth-day mornings, from nine A. M. to one P. M.

School for Indian Children at Tunesaca, New York.—Wanted a woman Friend to take charge of the girls out of school at the opening of the term in the Tenth Month. Also, a woman Friend to take charge of the boys out of school.

Application may be made to ZEBEDEE HAINES, West Grove, Pa., or to CAROLINE C. SCATTERGOOD, West Chester, Pa.

DIED.—Suddenly at her home near Rancocas, N. J., on the 2d of First Month, 1906, MIRIAM E. WINNER, wife of William M. Winner, in the fifty-first year of her age. A beloved member of Burlington Monthly and Rancocas Particular Meeting of Friends.

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# THE FRIEND.

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## Memoranda and Letters of Ellwood Dean.

(Continued from page 45.)

LETTER TO JOSEPH S. ELKINTON.

PLYMOUTH, Ohio,  
Twelfth Month 12th, 1864

Dear Friend:

Although it is cold and wintry without, I am comfortably seated by a pleasant fire and thought perhaps thou would like to hear a little how the Western pilgrims are faring.

Our Quarterly Meeting established a Monthly Meeting at Coal Creek in Keokuk Co., Iowa. A committee was appointed to attend the opening thereof, thy unworthy correspondent and wife being a part of said Committee. We left home on the twenty-sixth of Sixth Month and went by way of Cincinnati, Indianapolis, Chicago and Rock Island. We stopped in Cedar Co. and attended Hickory Grove Monthly Meeting, and were at the meeting held at that place several times; and were also at the meetings held in Linn Co., Hopewell and Springville. Then journeyed to Keokuk Co., and attended the opening of Coal Creek Monthly Meeting on the second Seventh-day in Eighth Month. We thought it a time of favor. There were about twenty-five families composing the meeting, and we thought a number of well concerned Friends amongst them; two or three who appear in public at times, and it is thought, acceptably so. I believe none of them are recorded as ministers yet. Several families have moved there since we were there, and Joseph Edgerton expects to go in the spring. At Hickory Grove, in Cedar Co., there are about the same number, twenty-five families. They appear thankful for the privilege of holding a Monthly Meeting, and seem to get along unitedly. In Linn Co. the meetings are not so large. There are about twenty-seven or twenty-eight families, nearly equally divided between the two meetings, amongst whom there appear to be a number of clever, well-concerned Friends. Our visit among the Iowa Friends generally who belong to Ohio Yearly Meeting, was satisfactory, and comfortable to us. We found things better and more encouraging among them than we had expected. The greater part of those in Linn Co. were Friends who had been led off into separation. They appear to be convinced of their error and seem to be thankful for the privilege of holding meetings subordinate to regularly established meetings.

Alas! what are the brightest talents worth if we let self get uppermost in religious matters, and do not humbly abide in submission to the Divine will; and self-righteousness is the hardest of all to be reached unto or convinced; so that there is no place of safety for us but in humbly endeavoring to maintain the watch and remembering that "Of ourselves

we can do nothing;" that all our ability for every good word and work must be received from Him who is "Strength in weakness, riches in poverty," and a present Helper in the needful time. This, no doubt, all his humble followers will find, and that He will abilitate them to perform every work required of them. This, I may say from a degree of experience in my sojourning in the West the past summer, as also in some other little journeyings since our return. Unworthy as I feel myself to be, I well know all the praise is due to Him whose the work is, and whose the cause is, and who gives the ability; for we can only say after endeavoring to do our duty, "we are unprofitable servants, we have done that which was our duty to do;" and we can claim neither merit nor reward, and yet, out of his bountiful treasury the Master richly rewards those who treasure faithfully to serve Him.

My wife and I attended our last Yearly Meeting. We remembered thee and the dear Friends that were here with thee, but we were not cheered by the favor of your presence and company this year. Nevertheless, we had the acceptable company of Hannah Warner and her companions, and we thought the meeting more united and satisfactory than for several years past. A committee was appointed to visit subordinate meetings, my dear wife and I being of the number. In company with Rachel E. Paterson, Rachel Green and several other Friends we visited Salem and Springfield Quarters and the Monthly Meetings constituting them. The visit proved satisfactory and we were in hopes profitable to visitors and visited. I thought dear R. E. Paterson much favored in the exercise of the gift of her ministry. The oil fever is prevailing here to a considerable extent, land selling around us for much higher prices than it otherwise would on account of the hope of obtaining oil. A number of wells are producing oil in considerable quantities, within eight or ten miles of us. I have been almost ready to conclude that many had in their eagerness to obtain earthly treasure forgotten the injunction of the Holy Redeemer not to "Lay up treasure on earth, where moth and rust doth corrupt, and where thieves break through and steal," but to "Lay up treasure in Heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal." With very many it really seems as though the text was reversed. It seems as if our greatest good and chief happiness consisted in laying up an abundance of treasure in this fading, perishing world; but sooner or later all must be convinced that there is nothing of all their labor that their hands have labored to do, or all their treasure that they have gathered through labor and travail and bereft their souls of good—nothing of all this that they can carry away in their hand, but all must go as they came. As the

THE SPIRIT OF FRIENDS.—The spirit of the friends of Truth can be nothing but the Spirit of Truth in them, finding in every generation special applications.

Sometimes we are moved to instruct each other as to those applications; yet some regard the Spirit of Truth as a sufficient instructor even for those. And such He is, if diligently heeded; and the ministry of some is occupied in persuading others to hear and heed Him.

Others are engaged in selecting and urging bath in their view we should hear and what we should do; and these things make up the chief burden of present day discourse. They are all tight and are indispensable, as they freshly issue from the Spirit of Truth, to be done. The genuine Spirit of Friends is that which does things on that basis.

While we give space in this number to a communication entitled "The Spirit of Friends—Past and Present," we let part stand for its suggestiveness and part as information of the contributor's opinion.

THE UNIVERSALITY OF QUAKERISM.—We believe that Quakerism, with all its great teachings, is not a local thing, or for the few. The early Friends believed when the movement first started that it was to become universal. We may not believe that, in organization, the movement is to become universal, but the great principles for which the early Friends stood we believe are to become universal. Men of scholarly ability, and strong men who are learning and taking the world's best, are coming back to the same principles that George Fox laid down, and when this is the case there is much in Quakerism that the world must lose. We can stand on the teachings of Jesus Christ. The world needs Him and none else.—Robert L. Simplin

THE shepherd knows what pastures are best for his sheep, and they must not question or doubt, but trustingly follow Him.



Apostle expresses it, "We brought nothing into this world, and it is certain we can carry nothing out, therefore having food and raiment let us be therewith content." And on the other hand how beautiful and how encouraging is the language of our Holy Redeemer to his followers: "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof." I have no doubt that with reasonable industry, without over-anxiety, with the Divine blessing, we may all obtain a sufficiency to defray our expenses whilst passing on our pilgrimage through this world, seeking for and journeying towards that city which hath foundations whose builder and maker is God.

(To be continued.)

### The Christian Nurse's Opportunities.

The nurse's opportunities are not limited to bodily means. For the Christian nurse wherever there is an unsaved soul, there is an eternal opportunity,—an eternal responsibility. More souls have been directed into the kingdom of God by the tender hand of a nurse who knows Him whom to know right is life eternal, than by much finished, flowery sermonizing. The Master himself set the example for the Christian nurse, and it is written in the Book, "We were gentle among you, even as a nurse cherisheth her children."

Many a soul has wilfully withstood the Spirit of God until the body, weakened by disease, left the will less actively resistant, and then the Christian nurse, improving her opportunity, has found, instead of a stubborn opposition, a gentle yielding that is almost equal to pleading on the part of her patient. And if the nurse who is in touch with this patient, when the heart is thus made tender and the will so yielding, be not in touch also with the mighty fountain of love opened on Calvary, how shall this soul be saved?

I would that all nurses in all the world would awaken to their opportunity as God has helped you to see yours, for in no place over the earth is a field so white for harvest as in the hospital, in the sick room. No soul is so hungry, no heart so yearningly impatient for the peace that passeth understanding, as this one who waits on the sick bed, possibly for the voice that ushers into rest to await eternity, possibly the quickening voice that shall say, "Return to life and to labor."

And I would to God that no soul come under your care who shall leave it either unprepared for eternal rest or leave it to return to life in the same condition you found it.

But rather that through you as through an open channel the love of God may pour in such large measure into this waiting heart that whether he be ushered into the long rest to await the dawn of eternity or return to the business of life, he shall so enter or so return to labor a new soul because of the indwelling of Christ. It is not that I wish for you to leave your finger marks upon the hearts of your patients. It is not because I wish you to be indelibly impressed upon their memories; but I pray that through you God may make

an eternal impress upon their hearts, that when the roll be called up yonder, they may answer, Yea, I am here in Christ.

You are leaving behind you the years of your class work, to enter, not into the ordinary occupation which means the giving of physical comfort to your patient, or the getting of daily bread for yourself. You are entering through an open door which leads you to opportunities of eternity. May you feel your responsibility to God in the roll-call day for every soul whom you shall touch from this night on.—*Dr. Carolyn Geisel, in the Medical Missionary.*

### The Widow's Prayer Answered.

A minister who preached in a country village in England told his wife that he was going to drive in his buggy into the town on business and he would be able to buy for her what she needed, but could not get in that small village. She made out a list of things for him to buy in the city. When he reached the town he put his horse and buggy in the stable of a hotel and went to where the large shops were to execute his wife's commissions. In passing a baker's shop he noticed a large loaf of fresh, brown bread in the window along with cakes and sweetmeats. He was particularly fond of brown bread, so he went into the shop and bought the loaf. But when he came out of the shop it was raining hard; and he opened his umbrella. Then he exclaimed, "How foolish I have been! I cannot carry this great loaf of bread with me to all the other shops, and hold my umbrella up at the same time. What can I do with it?"

Near by was a small cottage, and the thought came to him, "Give the loaf to whoever lives in that little cottage." He opened the gate and going into the yard saw an old woman filling a kettle at the well. He called out cheerfully, "I wonder if you would be so kind as to relieve me of this loaf? I am very fond of brown bread, but I find I cannot manage to hold it and the umbrella also, along with all the other parcels I shall have when I get through with my shopping." The old lady took him inside the house and showed him that she had set her table for supper, but had nothing in the house to eat or drink except a pinch of tea leaves. She said with tears in her eyes, "I prayed to God to send me something to eat, and then I lighted the fire, and I was just filling the teakettle when you came into my yard and offered me this beautiful loaf of bread. It was the Lord himself who got you to buy a loaf which you could not carry to your home, and then He whispered to you to bring it to me."

There is no need too great or too small to bring to our Father in heaven. But we must be sure that He is our Father in heaven. As many as receive Him in their hearts, and believe on his name, to them gives He power to become the sons of God. And then all that belongs to Christ becomes theirs. Happy is that people who can say from the heart, "The Lord is my strength, and God is my Lord."

OUR private sorrows will look smaller when we accustom ourselves to care for the larger life of the world, for the good of the community, for the public welfare, for the spread of truth and righteousness among mankind.

### The Extra Mile.

A certain man had one son, and loved him more, almost, than was good for him. Being a widower, and having little else to love, he gave his one child all that it was possible to a man of moderate means. Education, a reasonable amount of spending-money, a fair business opportunity and a blameless name were the young man's heritage. But the young man sold his birthright for a mess of pottage.

The time came when the son was a wanderer, and men said to the father "You have done your full duty. No more could be required of any father than you have done. He is unworthy; let him go."

The father bowed his head in sorrow and made no answer. He did no more, for there was nothing more that he could do then. And he was not sure but that the neighbors were right, and he had done enough.

The father found his answer one day in the verse from the Sermon on the Mount: "Whosoever shall compel thee to go a mile, go with him twain." It was a little lesson all his own which he drew from the verse by an exegesis such as the heart finds at such a time.

Thus far duty had compelled him, and he had done what, in the eyes of men, was enough. He had gone the mile which parents responsibility required. Some day God would give him strength to go the other mile while love enjoined.

He did not stop to argue with the teacher of ethics as to the relation of love and duty and the impossibility of exceeding obligation he measured duty by the length he had already gone, and marked out in his affection an added mile which one day he would travel for love's sake. His heart assured him that he was right in his plan. He put a mark in his Bible, from time to time he read that verse, and wondered in what direction he should be called to travel the other mile.

He found his son at last, God knows how and God forbid that it should need to be told where he found him. The "extra mile" too the father half-way across the continent, an into places strange and foul, and he found his son sick, penniless, near to death.

Then all that he had done in former years seemed small. Money, time, weary toil the father squandered on the unworthy boy. And he saved him, body and soul. Clean, penitent and upright he became, in time, born again through unstinted love.

To some of his friends the father told the story of the years of tragic struggle and sorrow, of the question whether duty had reached his limit and the resolution to measure effort not in terms of duty, but of overflowing love.

"It was duty all the time," he said, "and no man can exceed his duty. But I forgot the duty in the thought of love, and I learned that it is not the mile that duty compels, but the mile that love enjoins that finds the lost and works redemption in human life."

God has given us law and conscience, and perhaps might have been content to let us get with that. But the post that marks the extra mile of God's redemptive love is the cross of Christ. God goes the extra mile to seek the lost, and that is how He finds him.

"CONFIDENCE cannot be won in a day."

# Letter From Joseph Elkinton.

EVOLÈNE (VALAIS), Switzerland,  
Seventh Month 24, 1906.

If a restless Swiss village is wanted we are greeted, after a fortnight's stay, to recommend this as the ideal spot. Americans apparently have not discovered it, and each day as impressed upon us the charms which it possesses.

If one consults the map, it will be seen that several valleys run south from the great Rhône Valley, between Martigny and Brig; the most noted of which, Val de St. Nicholas, leads to Zermatt and is traversed by a railroad from Visp. To the westward, almost south from Sion, the Val de Hérens penetrates the Valaisanne Alps some 25 miles to the foot of Mont Collon and Dent Blanche—whose now-covered tops tower 10,000 feet above the valley. Evolène is situated more than two-thirds of the distance up this mountain gorge, down which the Borgne River rushes with ceaseless roar.

A great variety of glacial remains are to be noticed as we ascend the ravine, one of which, the "earth pillars" or Pyramids of Jusigne, I mentioned before. The glaciers formerly extended miles beyond their present limits and their action is often very marked both in depositing and wearing away huge rocks.

But that which has interested us most has been the rural life of the Swiss peasants. Evolène has evidently been inhabited at least for the best part of three centuries, as the village chapel bears the date of 1639 and I notice one of the log chalets, in the heart of the village, has 1654 on it.

Unnumerable little farms surround us as the alley is wider here, perhaps by 500 feet, than elsewhere.

Whole families are seen, from the baby in the cradle to the grandfather, including also the mule and the goat, out in the hay fields, as write. The women are in the large majority as the men are frequently employed to guide visitors over the mountains or in hotels. To see these women swing the scythe and then rather the hay into their great linen sheets and carry the load, that almost eclipses them, is a rare sight, up or down the steep slope, is more than entertaining. The baby is also carried, well tied in its cradle, upon the head of the mother until she reaches the field where it is left the remainder of the day in the sunshine. These peasants lie, face down, upon the ground and sleep for an hour or two at noon in their costume is simple and picturesque—particularly the hoods of the little children. A semicircular wooden saddle, somewhat like a half barrel cut lengthwise with two large loops, on the mule's back when surmounted by a family of three, adds much to a group. Their cattle are in the best of condition. I counted a herd of 75 on the mountain moving about as though life was a joy and producing such music as only their bells can make. Their sleek sides shone in the sun and when we drank of their milk we thought these pastures must be prime for dairy purposes, although at an altitude of 7,000 feet and within short distance of the glaciers.

The villagers drive their cattle to these pastures early in the summer and leave them

in charge of two or three men who milk them daily and make cheese, which is divided at the end of the season by weight—based upon the yield of each cow on certain test days. It is said the cattle of Hérens are famed throughout the whole of Switzerland for their vigor, the facility with which they become acclimatized and the abundance of milk they give. At the beginning of the season the two, of which one is the strongest among them, and the other yields the most plentiful supply of milk, are named, respectively Queen of Horns and Queen of Milk, and when they return from their highland pasture in the autumn these royal animals are greeted with festal honors.

Indeed the 1,200 inhabitants of this community have a very enjoyable life with their animals. At the beginning of the year their cows and flocks of goats are driven back again to these heights to eat the hay which has been harvested in the summer and this affords a great merry-making time.

We looked into one of the cheese producing huts and a more primitive establishment for producing food I never saw. The side of an immense rock was one wall and smaller stones made the other three with the roof and floor. There were no windows, as all the light came through the door. A copper cauldron holding 10 gallons and two boards to press the cheese seemed to be about all the apparatus in evidence.

The land in the valleys is held by individuals while the State owns the mountains and the forests on them. The wood is often cut however, without permission, as one of our native friends told us, and allowed to lie until age has made it legal to gather it.

There is much communal life here and the way in which the natives irrigate their fields is worthy of attention. The mountain stream is diverted into little channels, six inches or even a foot deep and half as wide, which run into all the hay fields, with innumerable branches, and these are constantly flooded so as to distribute the silt, which comes down from the hills in the form of a whitish slime, and fertilizes the crops. Even on a steep hill-side one will come across these irrigating ditches. The water is also utilized to run grist and saw mills as well as for felling purposes. The woolen cloth is pounded by two heavy beams which rise and fall as they are alternately lifted by lugs on the shaft of the water wheel. All the woolen garments in the valley appear to me made from this felt cloth. I would mention two all-day tramps to the Arolla and Ferpèckle glaciers. The two younger children and a guide with his large mule were my companions to the first. The path does not admit of a carriage and we rode by turns on this wilful creature which would always go as near the precipice as possible, although its owner stepped just in front, leading it by a heavy chain. The air was the finest one could breathe and the views reminded me of the Canadian Rockies with all this verdure and these picturesque villages on seemingly inaccessible heights, in addition.

Mont Collon is stately and its glacier looks more like a river than any I have seen, for it is quite smooth and we went on it without

danger. The constant melting of the glacier and falling of the rocks from its surface into the stream flowing from it was a feature I had scarcely anticipated. Here was going on before our eyes the very process which has made these valleys, and huge blocks of clear ice would drop off the foot of the glacier. The ravine leading to the Dent Blanche was even more wild than that to Arolla and I discarded the mule very soon—being more fearful of its feet than my own.

Great numbers of climbers frequent this and the Veisivi peaks which stand some 11,000 feet high. Arolla and Ferpèckle are the last villages before crossing over into Italy, and the Matterhorn is quite near, but we do not propose to venture crossing the mountains as it is much safer to return to Sion and Visp in order to reach Zermatt and the Rifflalp. The weather has been warm in the middle of the day, but the breath of the snow, which fell heavily a week ago, is always with us. We notice the river flowing within 100 feet of our balcony, changes very perceptibly in volume during each 24 hours. The melting snow increases it nearly two-fold during the day and we can hear the boulders rolling along its bed.

## A Memory of Susanna Fayle.

When reading the interesting notice of Susanna Fayle in THE FRIEND of last week, I was reminded of this memorandum dated—Germantown, Fourth Month 12th, 1896. Susanna Fayle, of Limerick, Ireland, attended our meeting to-day and spoke with much feeling of the importance of a preparation for death, for, she remarked, "As the tree falls so it lies. There is no repentance in the grave." She addressed the fathers of young children, who are the bread-winners and are necessarily absent from their families, that they put up frequent petition to their Father in Heaven that He should care for them and keep them from harm."

Susanna Fayle died with us to-day. Gave some account of the surroundings of her home in Ireland, where the season for vegetable growth was much earlier than with us. Peas and grass had grown several inches high on her two acre plot of ground when she left home about the first of the month. This lot she described as quite productive, and she remarked with much simplicity, "I try to make the most of it." F.

We are now face to face with a simple but superb fact: the holiest place for every man is within his own soul. It is more awful than the Holy of Holies in any temple. The inward Sinai is more sacred than that Sinai of the desert which Moses climbed. Every moral law is written in our own being more clearly than the commandments of Moses were graven in stone. If we will but be honest and earnest, we shall find that we are carrying about within us the eternal principles of righteousness which no man can ever escape, the violation of which is sin. Therefore all who do wrong are without excuse. If we would know the truth it is not necessary that we should read many books or listen to many teachers. Rather do we have need to enter into the inner silences and honestly ask what we find there.—Bradford.



### How the Rochdale Races Were Stopped.

John Ashworth tells of a meeting of nine, thoughtful, serious men who were a committee of the Sunday School Union of the place, to consider if anything could be done to lessen the evils that usually attended them. After a period of silence which is feelingly alluded to, one proposed that placards with passages of Scripture in large letters should be posted on trees, walls, gates, etc., observing that "though the hardened would deride them, some might be influenced and possibly saved." Another suggested that tea meetings at the schools might keep the young people from the races. Another thought that taking them out of town on excursions might keep them out of the danger. A fourth recommended a general prayer meeting of all the teachers to implore protecting care over the young in the various schools, and that we should send two well-known laborers in the schools to the men constituting the committee of management for the races, and implore them for the sake of the troubled fathers and mothers to give the races up. There was no objection to placards, none to tea meetings or excursions, none to a general prayer meeting; but to induce the managers of the races to give them up seemed out of the question. But one more daring than the rest nominated two workers in the schools and obtained a pressing and unanimous request that they would undertake the cause of the imperilled young and if possible persuade the racing gentlemen to abandon their degrading sports; and before the nine men separated, prayer, earnest and fervent prayer was offered that God would make their way prosperous. By communicating with the racing secretary it was ascertained when the ringleaders would meet. The day and hour came and they were assembled in the large chamber of the Wool-pack Inn, but from some cause only one of the delegates made his appearance. He ascended the stairs, knocked at the door, and presented to one of the gentlemen a letter addressed to the chairman, containing a copy of the resolution of the committee of the Sunday School Union, with a very respectful request for an interview, and then retired to an outside room waiting for a reply, and pleading with the Father of mercies for success. He had to wait a considerable time, for the teacher's request had rather embarrassed the racing fraternity, but the interview was granted. The chairman sat at the head of a long table, and the gentlemen composing the committee, many of them publicans, down each side. The one delegate took his appointed place at the opposite end of the table. After a pause the president said, "You are the bearer of a resolution from the committee of the Sunday School Union requesting us not to go on with the races, and also a request for an interview, would you briefly state your object in seeking the interview?" The teacher replied, "Well, gentlemen, I am truly obliged for your kindness in receiving our resolution and your courtesy in allowing me to urge its request. I am known to you all, and you are all known to me. Many of you are parents, and it would be a great trouble to you to see any of your children fall victims to evil influences, you would rather see them die in their innocence and be taken to heaven.

A pause followed, then a few whispers at the head of the table, then a request that the teacher would retire a few moments. He again stepped into the little side room, again prayed, and was again summoned into the large room. The chairman said, "We have considered your very respectful address, but find we are too far gone to accede to your wish. We have a debt of near one hundred pounds, that is our chief difficulty." The teacher replied, "I am very sorry to hear your decision, but if the debt be your strongest reason for having the races, I will pay the debt any day your like." "You pay the debt out of your own pocket?" asked the chairman in surprise. "Not out of my own pocket, I shall only need to tell the teachers and scholars and the money will be raised in one week, perhaps in one day." The way the money would be raised took evident effect. Whispers were again exchanged, and the delegate was again requested to retire, and again breathed his prayer to God. In about twenty minutes the door was opened; all the gentlemen were on their feet, and the answer this time was, "We have again considered your request, your spirited offer to meet all our liabilities, but the matter is too far gone; we think we are bound to have the races this year; but we pledge our word that as far as our influence goes, these will be the last Rochdale races.

It is now upwards of twenty years since this interview took place, and to whatever influence it may be attributed, there have been no Rochdale races since. We think that prayers were heard; that the hearts of men were softened. Let God be praised and He only have all the glory. Does He not say, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

A POCKET NOTE BOOK.—It is not the usual custom of young people to take notes, but as they grow older and their interest in the affairs of life widens, they will discover that a number of matters will come to their attention and will slip away again unless there is something to help the memory. While the suggestion may not be of use to many of you, for the benefit of the few who like to be systematic, the habit of carrying a little notebook with an alphabetical index is strongly recommended. In this put down at least a brief note regarding what you wish to remember, in each case entering it under the letter beginning the most prominent name or word connected with it. If you cannot put down the exact item you wish to remember, at least note where you found it. The amount of time saved by this habit as you grow older will enable you to read a large number of excellent books; for to seek in vain a bit of information is not only extremely irritating, but exceedingly wasteful of time. Particularly in reading will a little notebook prove a great help. It is better to choose a tiny book, so that it will never be in the way.—*St. Nicholas.*

THE man who preaches the Gospel with a duly appointed commission has the assurance that he is helping to pass down through the centuries the voice and hands and authority of Christ himself, so that Christ speaks and blesses and commands to-day through his ambassador.

### The Salton Sea.

The following article has been compiled from a written statement made very recently by Wm. B. Clapp, of the U. S. Geological Survey, and published in the "Pasadena Daily News." Perhaps it is sufficiently instructive to justify its insertion in THE FRIEND. Many persons are of the opinion that no artificial means is sufficient and no natural means is known for checking permanently this new departure of the Colorado River. Will there be a Salton Sea? B. F. W.

PASADENA, Seventh Month 19, 1906.

The flooding of the large area along the Southern Pacific Railroad between Los Angeles and Yuma, known as the "Salton Sink," has become a matter of considerable interest to people throughout Southern California.

The Colorado river is one of the large rivers of the United States. Rising in Wyoming and flowing through some of the deepest canyons in the world, the river finally emerges near the Arizona-California-Mexico boundary, and after flowing across a great sandy desert, mostly in Mexico, it discharges into the Gulf of California.

This stream has been called the Nile of America. Like the Nile, the Colorado is subject to an annual summer rise, which comes at a time when it is most useful for irrigation. Its waters carry a large amount of sediment, reaching as high as two parts of sediment to one hundred parts of water. The minimum amount is carried during the winter months. It is estimated conservatively that the river during 1900 brought down about 61,000,000 tons of sedimentary material, which is enough to make about one hundred and sixty-four square miles of recently settled, submerged mud, one foot deep. It is supposed that in past ages the Gulf of California extended northward into California, its northern shoreline being in the vicinity of Indio. The large quantity of silt and debris which is carried by the Colorado River has built up a large area along the river. This filling cut off an area from the gulf, leaving a large inland sea. This sea in turn has been evaporated, leaving the depression known as "Salton Basin," the lowest part of which is two hundred and eighty-seven feet below sea level. The elevation of this filled-in area varies from one hundred feet above sea level at "Pilot Knob" to thirty feet at "Volcan Lake," a shallow muddy lake which lies on the divide between the gulf and Salton sink. In unusually high floods the Colorado River has overflowed large areas below the California-Mexico boundary line and on several occasions a portion of its waters have discharged into Salton Sink.

An unusually high flood in 1891 discharged a large volume of water into Salton sink through the "Alamo" and "New" rivers. There is also a record of a like discharge into Salton Sink in 1840 and 1861.

The flood of 1891 was of considerable volume and will be distinctly remembered by old residents of Southern California, the water rising nearly to the tracks of the Southern Pacific Railroad, but doing no material damage.

At the head of the Imperial valley near the California-Mexico boundary line; head gate.



nd a canal system were constructed for the irrigation of the Imperial valley.

During the winter season of 1904, there was a shortage of water for irrigation in the Imperial valley, owing to the silting up of the upper portions of the canal for some distance below its heading. In order to obtain more water a cut-off canal was constructed four miles below the original heading. This cut-off canal was some 3,300 feet in length, fifty feet wide and eight feet in depth. It was dug in October, 1904. This canal is located on Mexican territory. The government of the United States was not in any way responsible for the construction of this cut-off canal, nor for the overflow which followed, and as no control over the present inflow.

During the winter of 1904 and 1905 there occurred heavy floods of the Colorado River. These floods, owing to there being no controlling works at the head of this cut-off canal, deepened and widened the channel and allowed the flood waters of the Colorado River to enter in large volume. In the winter of 1905 the flood waters began to be felt in the Salton Sink, but no particular attention was paid to it as it was thought that as soon as the flood began to subside this water would soon disappear. The floods of the winter of 1905 were followed by an exceptionally heavy discharge of the Colorado River during the spring months, coming from the melting snow of the higher mountains in the upper portion of the drainage basin. This large volume of water entering the canal deepened and widened the channel to such an extent that the greater portion of the Colorado River was discharging into the canal. This increase is shown by the following measurements which were made at the head of the cut-off canal during the summer and fall months. On May 1st, 1905, eleven per cent. of the discharge of the Colorado River was entering the canal. On June 30, twenty-two per cent. of the total flow went through the canal. On July 30, eighty-six per cent. of the total flow, and on October 25, 1905, the entire flow of the river was discharging through the canal.

During the summer and fall of 1905 attempts were made to turn the overflow back to the river. These attempts were unsuccessful. Another flood occurred in the Gila River in November 1905, completely destroying all the construction work which had been done in attempting to divert the water back to the river. The width of the cut-off channel had widened to 2000 feet at this time and the depth and velocity had increased in proportion. As this flood subsided the relative volume of flow through the canal increased. During the past two months the Colorado River has been in exceptionally high flood, and the course of the overflow has changed, most of the water now discharging into Salton Sink through New River. This stream began to cut back from Salton Sink and work its way up through the Imperial Valley, cutting a deep gorge which at the present time has reached a point two or three miles below the California-Mexico boundary line in the vicinity of Calexico.

This cutting back of New River has been the cause of the present danger to Calexico and Mexicali.

The change in the flood discharge to New

River is probably caused by the waters from both the Alamo and Paredones rivers overflowing and the cutting of new channels into New River, and the silting up of the former streams. Such changes are constantly occurring along the lower portion of the Colorado River.

During the past winter the Southern Pacific Company constructed some forty miles of new track to get above the rising water of the Salton Sink. This new track is some fifty feet higher than the old main line. At this date the waters of the sink are within about fifteen feet of this new track.

The works of the New Liverpool Salt Company, which was located at Salton, have been entirely destroyed, there now being fifty feet of water at the location of their original plant.

The present area covered by the water of Salton Sink is approximately three hundred and ninety square miles or 249,600 acres.

The total area of Salton Basin is 1,753 square miles, or 1,121,900 acres up to the sea level and 1,947 square miles, or 1,246,100 acres to an elevation of thirty feet above sea level, which represents the lowest point in the divide between Salton Basin and the Gulf of California at Volcano Lake, above referred to.

The Southern Pacific Company is preparing to make a final effort to close the break at the head of the Imperial Canal and get control of the flow of the Colorado River and it is hoped that they will be successful.

GOOD MANNERS AT HOME.—Practical jokes are rarely indulged in by persons of nice perceptions, and teasing passes the bounds of good taste when it ceases to be a matter of pure fun from all sides. Inquisitiveness is always bad form. "Whom is your letter from?" "What makes your eyes so red?" are interferences with one's rightful privacy. A closed door should be respected and give assurance of seclusion.

One who is so disloyal as to repeat to an outsider, however intimate, anything to the discredit of the family, deserves to forfeit family rights and privileges.

There are no terms strong enough to condemn the vanity of parents who will allow a daughter's charms, prospects, and advantages to be advertised in the public prints.

Society requires that, whatever their private relations, husband and wife face the world as a unit, harmonious, and with interests identical.

One thing good form imperatively demands—that by no mischance, no loss of self-control, shall family discords be revealed to strangers, children or servants.

A readiness to give up in all things is the most tactful appeal possible for a return of courtesy at other times when the matter may be of importance to us.

Personalities that are made to do duty as family jokes are never funny to strangers.—*Ladies' Home Journal.*

OUR MESSAGE to our generation is not what we preach in meeting, it is not our prayer which we make to God, but just what we are doing in our business life. It is the message of every life in our Society. The man who gives his life to the Master knows what the kingdom of God is.—*Alfred H. Brown.*

The Spirit of Friends—Past and Present.

It has seemed to the writer that much emphasis on "Quakerism" is not truly consistent with the intention or wish of the founders of the body. An "ism" of any kind is unworthy of the cause of Truth, and to slight the cause in this way for the sake of brevity is not becoming to our real position. We ought to consider, and are considering, what we came into the world for primarily and what our message may be to the generation about us. But for all the discussion, so far as I am able to make out, the key-note has not as yet been struck, and it is the object of this writing to attempt it more concisely and accurately, perhaps, than has heretofore been done.

At the outset one feels much indebted to the New England Yearly Meeting just closed.

It has opened our eyes to the interest manifested by the Society at the present time, and given more hope for its future than has been experienced in some time. Surely there is still a place for Friends, though I do not think that all realize where it lies. There were a number of close guesses at the meeting referred to and a great many valuable hints given out. These I wish to collate somewhat, adding, it may be, sundry observations of my own.

In the main the early attitude of Friends was one of protest. They came at a time of great laxity and corruption, and felt called upon to rebuke the things practiced about them.

In a word, they were much in touch with their times, and used the strongest kind of means to correct the dominant evils of the age. Did men dress extravagantly and use servility in their manner toward the rich of the earth? The Quaker went about in plain, sensible clothes and would not bow or debase himself to the proudest of humankind. Were there wars and rumors of war? Like Gallo, he cared for none of these things. His was a spiritual interest, and against the darkness of the time it shone like a candle alone in a laborer's cottage. There were no oaths, no formal ordinances, no pampered priests, no extravagant churches, no expensive organs for him. His was a realm apart, a kingdom not of this world. But it will be said, this is only the negative side. The Friend taught inward guidance and other things, different from the accepted order of the day. Theoretically there was a difference, but practically it was slight. The "Quaker's" more practical and evident side was the negative one. It was this that brought him into conflict with the world.

The spiritual had more directly to do with God. For the world needs more than an example to set it right. Aggressiveness is called for, and if we have been aggressive in a negative way, we have performed a task that has not been uncalled for at our hands.

A religion to obtain foothold seems to require some standing place in the things of this world. Mankind likes to see religion visibly mixed up with matters, so to speak. Otherwise its efficacy is doubted.

It is open to question if all the wisdom of Jesus could have aroused the interest that was obtained by his miracles and good works. Give us piety in the clay of the world, says

the great average. And this very thing the "Quaker" has often refused to do. He has kept apart, preferring to be with Moses on the mount while the people worshipped the calf of gold.

After the first protesting zeal was over, the primary flush of indignation, he was easily led off into realms of quietism, and soporific indifference to actual facts about him.

I do not think, however, it was ever the province of the Friend deliberately to make converts. If converts came, well and good; they were welcomed and welcomed heartily. But the mission of Friends was rather to be examples of a perfected belief, a belief almost too good for this world and sometimes well nigh losing hold of it. The writer can well remember the early impression given by ministers of the Society—namely, that this world was hardly worth while, a place only to be tolerated till we come to a better land. Having, as he always did, an intense veneration for these saints on earth, the effect of such preaching was not always for the best when he came out into contact with the very real but very "vain" world. We can readily see the weaknesses of the faith that has come down to us. As long as it kept fully in touch with the times, and its ministers realized present needs, it was a power and made converts without striving for them, which is the best way.

But it is obvious that we as a Society have not kept pace with the need of our day and generation. We have failed to apply our protesting spirit where it was needed, keeping instead the old Shibboleths\* which indeed have now become world watchwords. We have been absorbed too much in our record and achievements and sought for remedies with our ancestors rather than with our day and generation.

The Christian Scientists, for example, have outstripped us in applying faith and belief in mind as contrasted with matter. This is the secret of their success, subordinating matter to all-ruling mind, spiritualizing all things, in short, they mingle this idea with many seeming absurdities, but the root of their belief stands unshaken. We seem to have lost much of our old stamina and force of character, and are somewhat lost to-day in the many sects about us. It is ours to be luminaries in modern light and be leaders among men. And this would be possible if we were more positive in our views, even the negative ones.

We should attack, for example, the evil of commercialism. It is this more than any one thing that keeps down our prestige as a nation. It is this that does so much to protect the liquor traffic and keep it in our midst. Of course such an attack comes close home. Our own interests might suffer. But Friends should be more fearless in this respect. We are undoubtedly too devoted to the "almighty dollar," and we use that dollar vainly for our own ease and not sufficiently for our edification. This is truth, and it should be upon our consciences to question all expenditures in such a light. Also we should examine our receipts to find if we are clear of injustice in all particulars. Let us remember those Friends

who refused to purchase merchandise wrought by slave labor. These displayed the true spirit of the founders of the Society.

In this course through life the early Friend acquired, unconsciously it may be, a characteristic that was indeed original and stamped him indelibly in the eyes of the world. I refer to his sturdy independence and integrity of character, his development of real personality. This is the inheritance we must keep intact. We cannot afford to fritter it away in our contact with others. Such independence is quite consistent with a due enjoyment of the world, and while imitating his virtues we must avoid the mistakes of our ancestor. We do not well to overdo our personality, as the old time Friend was prone to do. There is a golden mean to be achieved. On the other hand influences are more and more at work to make us ignore it. We can be faithful in this one trust at any rate, though we may feel no call to the ministry on this or on foreign shores. The Friends, in conclusion, still have their mission. If they wish to regain old prestige they must become mighty for truth, in attacking the evils and solving the large problems of the day. But even if they keep on their present quiet course their influence is still needed for the development of personality and character in an age quite apt to admire the trivial and sensational.

As proselyters to Christian faith I do not think we will ever obtain much success. We slide off too easily into the mystic and spiritual, leaving the beginner with hardly enough of this world's oxygen to sustain him. Our strength lies rather in the development of converts already secured.

Let us take courage, therefore, and be willing to learn from all men. The time is over when we can fold the garment of the past about us and sink down to pleasant dreams. Let us awake to the needs of our fellows and do our best to meet them.

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WHERE TO FIND CHRIST.—History, even gospel history, cannot tell us as much of Christ as He will tell us of himself. The phrase "back to Christ" puts the emphasis in the wrong direction. It has been well urged that "forward to Christ" is the summons that we need, for every study of Him reveals that he is far ahead of anything to which the Christian church has ever attained. We have something better than a mere record of a perfect life that was lived nineteen centuries ago. We have a Saviour who is a present Leader; who knows the world, not merely as it was in Galilee under Roman emperors, but as it is in republics and dominions and kingdoms and empires to-day. No difficulties that modern, complex life presents are a match for Him; no achievements that men have yet made are equal to what He invites men to. The past cannot contain Him. His richest blessings are ahead; and only as we move ever forward, following his teaching, shall we find Him.—S. S. Times.

WHEN duty is plain, don't hesitate. There is where the danger lies. He who stops and looks this way and that way, who is not decided, is soon lost.—Selected.

ONCE IN A WHILE you will hear it said of this or that person that "he is too honest for his own good," meaning of course, that if he were not quite so conscientious in his business methods he would make money a little faster. This is a mistaken idea. It is possible to gain temporary advantages from dishonesty. Many people do. But no man's honesty has ever kept him out of a cent which rightfully belonged to him. By keeping still about some hidden defects of things a man may have to sell, he may get a little more than he would by honestly telling all about it; but is he justly entitled to the difference? By practicing a few tricks of trade a man may swell his purse at the expense of his conscience; but which is best for him, a clear conscience or a big bank account? No; a man never gets too honest for his own good. As a rule honesty is an advantage in a financial way; and even if it were not, it is worth more than all the gold ever gained through questionable means. Let the standard of absolute truthfulness, faultless integrity, be encouraged both by precept and by example. It is the only standard which bears the Gospel test, the only standard consistent with an unspotted character.—Gospel Witness.

TO KEEP FRIENDS.—The other day a lady forgot an engagement to pour tea at a friend's afternoon at home. The lady who was left in the lurch managed as best she could, but fell a little incensed that her affair was overlooked and that a chair of honor stood empty that many would have been delighted to fill.

There were all the materials for a breach of friendship, particularly as the lady who failed to appear was reported as out walking on the street. But, being a person not given to quick judgment, the offended lady waited. In the early morning came a ring at the telephone, at the other end of the wire a woman full of frankness and apology. What excuse did she offer? None, actually none, but with honesty confessed she had forgotten the engagement entirely, told her distress, offered eager apologies, begged the favor of a drive and in every way possible made amends. The result is that the two women are dearer to each other than before, for each has discovered good qualities of friendship in the other.—Exchange.

GEORGE FOX insisted that "there is no sect or schism in the Gospel, but an everlasting fellowship, in the truth of God certified to by the witness He hath set in all men's souls."

DAILY and hourly, in every step you take see to the spirit that is within you, whether it be heaven or earth that guides you. . . .

For all that is our good, and all that is our bad, has no place nor power but within us. Again, nothing that we do is bad, but for this reason, because it resists the power an working of God within us; and nothing that we do can be good but because it conform to the Spirit of God within us.—Law.

OUR DISCIPLINE.—The pure thoughts of its originators, were always centered on the highest good for all, and especially helpful toward the uplifting of the members.—Ruthanna C. Michener.

\*These also serve as protests. Readers will understand that the writer's use of the word "we" includes all divisions of the so-called Society.—Ed.



### The Gift of Prophecy.

"Follow after charity and desire spiritual gifts, but rather that ye may prophesy." (1 Cor. xiv.) And throughout the whole of that chapter he dwells upon this gift of prophecy, which is now before us, with a special delight, as the edification of the Church: "But he that prophesyeth speaketh unto men to edification and exhortation and comfort." And nothing seems he to have had so much at heart as that all should prophesy: "I would that ye all spake with tongues, but rather that ye prophesied;" and again, "But if all prophesy and there come in one that believeth not or one unlearned, he is convinced of all, he is judged of all, and thus are the secrets of the heart made manifest; and so all coming down on his face he will worship God and report that God is in you of a truth."

What is this gift of which the apostle maketh such high account? It is evidently very different from what is commonly understood by prophesying as the mere foretelling of future events, because it is "unto men for edification and exhortation and comfort." But if that vulgar idea of prognostication be meant to represent the true character of a prophet of the Old Testament, nothing is so insufficient. Is the office of Moses or Elias, of Isaiah or Jeremiah described by saying that they foretold future events? I trow not. Their office standeth in this that they were God's mouth-men, fitted and furnished for uttering his own mind in adequate expressions and for standing in the breach between the Church and the world, between the world and its destruction.

Ah me, what a mischief hath been done by these wild schismatics who, in their sectarian zeal to repress the free inquiries of the Church into the prophets have dared to propagate it among their weak adherents, but these books of the prophets are only for the curious speculators into the future! Night unto you, O ye misleaders of the people! If ye return not at the watchman's voice, the night and thick darkness abide you: any little wilight you now grope in will soon pass into the deepest darkest midnight. O my misguided brethren! I tell you the prophets are the utterers of the word of God for the welfare of man. None of their writings are of any private interpretation, to single men or generations of men or particular ages, but to be Church catholic and universal; for they pake not after the will of men, but as they were moved by the Holy Ghost. They are very profitable for doctrine, for reproof for correction and for instruction in righteousness. They are most profitable for holiness, both personal, ecclesiastical and national. They reveal God in all his fulness and variety of being. They speak in human ears the strains of heaven. Oh! how very sublime, how very pathetic, how very moral, how very Divine they are! It is the richest tissue of discourse that was ever woven. The poet, the orator, the merchant, the statesman, the Divine, the very form of spiritual workman, will find the instruments and the measures and the rules and the chief performances of his art therein.

How many-sided are the prophets! How they stretch athwart the middle space between heaven and earth, lying all abroad in the most varied beauty! I am grieved, sore

pained at my heart that the affections of men should have departed away from such a feast of fat things. I cannot understand it. It did not use to be so. In my boyish days, when the firesides of the Scottish peasantry were my favorite haunts and converse with the grey-headed elders of the church my delight, their prayers were almost exclusively drawn from the psalms and the prophets. Have I not heard them use those blessed passages with a savor and unction that indicated both intelligence and full feeling! Is the mind of man departed into the sere and yellow leaf? Is there to be no second spring? Are we ever to feed on the garbage of the magazines and religious newspapers? God forbid! That rich and copious vein of rendering God's messages in forms of thought and language worthy of Him, and powerful over the hearts and souls of men; which prophesy is in the hands of the Old Testament prophets, the apostle wisheth all the Church to study to possess; and being attained, he counts it of an unspeakable price in the ecclesiastical economy; inasmuch, he saith, that if they were all thus to speak as from the heart of God to the heart of men, and there came into the assembly one that believeth not, or one unlearned, he says he cannot fail to be convinced and judged by them all. What a heart-searching, truth-telling thing must this prophesy, then, have been. Such a thing must prophesying have been—clear, true, warm and tender, fresh from the heart, redolent with the affections of God to sinful men; piercing and penetrating; yet not appalling, but cleansing and comforting to the conscience. And this is what our preaching is intended to stand for. Wretched substitute! It seems to me that the gift of prophesying which the church are by the apostle called upon to covet above all other gifts of the Spirit, is the same gift which was ministered by the Old Testament prophets—the faculty of showing to all men their true estate in the sight of God, and their nearness to his judgments, and the way of escape; the faculty of doing for persons what they did for kingdoms and cities; foretelling being a part, but only a part of it, that to give warning of which the spirit of the prophet is stirred up to put forth all the powers and energies of the persuasive Spirit of God, that the evil may be avoided and the good attained. Such prophecies had gone before upon Timothy, and by them he is exhorted by the apostle to war a good warfare; and the gift is said to be given unto him by prophecy, as well as by the laying on of the hands of the presbytery (1 Tim. i 18; iv. 14).

Joining this with the declaration quoted above, that prophecy was fitted to convince and judge any stranger who by accident might come in, and to lay open the secrets of his heart, so that he should be forced to fall down and worship, as perceiving that God's eye was in them and that things were known to them which no one but God and his own conscience could know; what can I say of this gift of the Spirit less than that it was God telling, by his chosen servant, his own knowledge of the secrets of a man's heart, that he might confess his sin and find forgiveness of it? One trembles to think that such a power should be given to men of looking into men;

but if this power be with God and He have given it to Christ who possesseth those seven eyes which are the seven spirits of God sent forth unto all the earth; and if the Church be Christ's functionality through which to express the manifestation of every Divine attribute which he possesseth, then is it to be expected that there should also be found in the Church an order of men to use Christ's eyes, with Christ's heart, and speak forth to the discovered and detected sinner such strains as these: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathered her chickens under her wings, and ye would not" (Matt. xxiii. 37). "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jer. xl. 1). "As I live, saith the Lord, I have no pleasure in the death of the wicked, but rather that he should turn and live: Turn ye, tu n ye, why will ye die, O house of Israel."

This, I think, is the true idea of the gift of prophecy—that it was Christ speaking forth his love and his earnestness and his knowledge, to deliver each man from the roots of bitterness that are within him, and to warn him of the certain consequences which will ensue upon the evil course he is now following.

The word of wisdom hath reference to truth, and the word of knowledge to faith, but prophecy hath reference to persons. It is for building up and comforting the Church, for converting sinners from the error of their ways, and warning the world of the evil to come. And that such a power is in the Spirit is as sure as that it is in Christ; and that He hath promised it to his Church is not only proved from its place in this enumeration, but it is also clear from the express promise that the Spirit will show us things to come; from the example of the prophecies which went before on Timothy, and of the prophet who bound himself with Paul's girdle and prophesied that the like would they do at Jerusalem to him who owned it. Our Lord showed many examples of the like personal prophesying over Peter and Judas, and the two sons of Zebedee; and I have no doubt the primitive Church was all-rife with this gift of foresight owing to persons the future destinies which hung over them, and grounding thereon the same variety of all inclusive discourse which the old prophets used toward cities and nations.

EDWARD IRVING.

### Bodies Bearing the Name of Friends.

In the late Philadelphia Quarterly Meeting, a liberty was given to Joseph H. Branson to attend Ohio Yearly Meeting held near Barnesville, and the Meetings composing Salem, Short Creek, Stillwater and Pennsville Quarterly Meetings. Also if way opens for it, to appoint a few public meetings, and going or returning to attend one or two meetings, which are not a part of Ohio Yearly Meeting.

### SUMMARY OF EVENTS.

UNITED STATES.—Secretary Root has visited several of the capitals of South America in an effort to promote friendly relations with their inhabitants. At Rio Janeiro he is reported to have said: "We wish for no victories except those of peace. We wish for no territories except our own and no sovereignty except over ourselves. We deem the independence and rights of the smallest and



weakest member of the family of nations entitling, and with much respect as those of the greatest empire, and with due observance of that respect to be the chief guarantee for the weak against the oppression of the strong. We neither claim nor desire any rights or privileges of power that we do not freely concede to every American Republic."

These declarations are the carefully considered outline of a policy delivered by the Secretary of State of the United States with the consent and approval of the Chief Magistrate. At Buenos Ayres he reiterated the declaration that the United States would adhere to the Drago doctrine, which is to the effect that the war power of nations is not to be used for the collection of debts. He also said that he was for mediation and arbitration in settled disputes. He believed that, as the issues of war and peace rested with the people, the spirit of humanity and justice should be cultivated and inculcated so that "neither Governments, Presidents or Congresses could enter upon a war policy which was destructive of all higher qualities of mankind."

From a statistical report issued by the Bureau of Labor recently it appears that the average earnings per week in 1905 were 14 per cent. higher than the average earnings per week during the ten years from 1890 to 1899. The aggregate weekly earnings of all employees, that is, the total amount of the pay rolls, was 100 per cent. higher in 1905 than in 1890 in the ten-year period named. "The retail price of the principle articles of food weighted according to family consumption of the various articles, was 12.4 per cent higher in 1905 than was the average price for the ten years from 1890 to 1899."

A dispatch of the 15th from Portland, Oregon, says: Five hundred thousand acres of land, or almost one hundredth part of the State of Oregon, changed hands yesterday, the consideration being \$750,000. The tract is thirteen miles wide by about 325 miles long, and was transferred to California and Eastern capitalists. The purchase of the tract is said to be the first step in a gigantic colonization project.

California fruit exchange says that the cooling of fruit before shipping tends to increase its keeping power and to make it possible to pick much riper fruit for shipment than in the past. The agricultural department is conducting a series of experiments along this line, and says there are great advantages in pre-cooling fruits before their shipment. The theory of the new departure is that heat radiates from the center of the fruit, and if it is packed into the car warm, incipient decay sets in before it cools. Fruit companies in California ship fruit weekly to London first by pre-cooling it, and then there is no decay in two weeks afterward.

**FOREIGN.**—On the 15th the revolutionaries attacked the police and troops in Warsaw, in consequence of which more than forty persons were killed in the streets and many more wounded. On the 16th it was stated from St. Petersburg that "the war of terrorism which the Fighting Organization of the Social Revolutionists declared immediately after Parliament was dissolved seems now to have begun in earnest. From all parts of the empire the telegraph brings the same story of attacks on police officials of all classes, accompanied in the majority of places by plunder. There is a veritable reign of terror from the Viatska to the Russian frontier." On the 17th a dispatch says: "The activity of the terrorists and revolutionists and lack of the support of the people are steadily forcing the Government in the direction of repression. The events in Poland have given a new impetus to the talk of a military dictatorship. The prevalence of agrarian strikes and disorders have impelled Premier Stoliczka to send another circular to the provincial authorities, directing them to spare no efforts to suppress them and prevent their repetition. The Premier demands increased vigilance on the part of the administrative officers, police and rural guards. He recommends especially the adoption of measures to ascertain the identity of the trouble makers, who are to be arrested and dealt with administratively."

A recent dispatch from Rome says that "the Pope has delivered his message to the prelates of France and practically bidden them refuse recognition of the law of separation. The law of separation decrees that all ecclesiastical churches and church property shall be controlled by law, and that all religious associations formed in accordance with the law, and which refuse to conform to this provision within a few months means that the State will confiscate buildings and estates. The Pope now decides that religious associations shall not be established, nor any other kind of association within the territory of the State. The situation in which the Catholic Church in France is now placed is one of extreme embarrassment, especially as many parishes have already been formed into religious associations."

and many of the clergy have recognized the separation law by applying for the immunities which it allowed them. This subject was considered at a Cabinet meeting in Paris on the 17th instant, and Briand the Minister of Public Worship, after his return from the Cabinet meeting, said that the law would be carried into execution as it stood."

Violent earthquake shocks occurring on the night of the 19th inst. have caused great destruction in Chile particularly in the City of Valparaiso and Santiago. Dispatches from Valparaiso of the 19th state: Two thousand persons dead and thousands of others injured is a conservative estimate of the casualties in the earthquake which devastated this city. The property loss will be enormous, probably reaching \$10,000,000. Most of the buildings of the city were either ruined or badly damaged. The first shock, one of great severity, was felt at 7:52 o'clock. Eighty-two shocks were felt that night, many as severe as the first, and slighter tremors continue, keeping the people in a state of wild alarm. Most of the damage here was due to fire, which started immediately after the first shock.

In Santiago the damage to the property, &c., is estimated to be \$6,000,000 and many neighboring towns and villages have greatly suffered. It is said that the entire coast of Chile has been affected and several thousand persons have been killed or injured.

A dispatch from New York of the 17th says: A series of earthquake shocks on the Western coast of South America caused widespread loss of life and property last night and destroyed wire communication between the stricken territory and the outside world, adding the horror of uncertainty to the havoc wrought by the upheaval. According to meagre cable advices received here—the only news of the earthquake here other than the photographs recorded—Chile was the centre of the disturbance and the city of Valparaiso, the commercial metropolis of that part of the world—was wholly or partly wrecked.

The recording instruments in Albany, New York; in Baltimore, Md.; in Washington, D. C.; and in the Isle of Wight gave evidence of these shocks.

It is stated that the appropriation made for the army in Germany for the year 1906-7 is about \$156,000,000, and in France about the same amount. In Great Britain about \$145,000,000 is to be spent. In the British Parliament the Secretary of War Haldane has lately declared that the "democracies of the world are not giving their wish that the 'crushing burden' of armaments should be reduced. 'We in this great, rich and powerful country,' he said, 'have an opportunity of taking our share in that movement. We mean to give the lead.' A bill contemplating the reduction of the army by 20,000 men."

King Edward VII. has lately paid a visit to the German Emperor at Friedrichshof in Germany, where a private conference was held lasting several hours.

It is said that officers of the Salvation Army in England have completed arrangements for sending 20,000 to 25,000 emigrants from that country to Canada within a few months, the emigrants to be scattered through Canada in such a way as to place them within reach of the work for which they are best suited.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from the persons named.

Jas. H. Moon, Pa., \$10, for himself, Dr. W. W. Moon, N. Y.; Everett Moim, Minn.; Henry T. Conard, Pa., and Dr. R. T. Moon, Phila.; Nathaniel B. Jones, N. J.; and for Christopher H. Jones Benjamin Heritage, New Jersey; Joseph K. Evans, New Jersey; Eli Hadley, Indiana; Emma L. Braden, N. J.; Mary J. Conatter, Maine; Lydia Embree, Pa.; Susan Pearson, Pa.; Elizabeth D. Meredith, Pa.; Wilson Hutchens, Mo.; Arthur Peacock, Kans.; \$1 to No. 27; Wm. E. Rhoads, N. J.; Alfred G. Scattergood, Phila.; Sarah T. House, Pa.; and for Lena H. Sharpless; \$1 to Wm. A. Allen, \$5, for himself, S. Eliza Warren, N. J., and F. C. C. H. H. Foster Owen, John, Ia.; Mary Tatum Evans, Phila.; A. L. Hoyle, N. J.; Mahlon Johnson, Act., Ind., \$5 for himself, Ashley Johnson, Nancy T. Hadley and Annah Stanton; Frank M. Normant, Phila.; George Lippincott, N. J.; Wm. E. Meekeel, Act., N. Y.; \$10 for Elizabeth Meekeel, Jesse Meekeel, H. H. Mester Owen, Edward Wood and Arthur H. Wood; Margaret Ward, Canada; Mary E. Allen, M. D., Phila.; C. F. Saunders, Calif.; Mary Anna L. Thomas, Pa.; Clinton E. Hampton, Act., for Elizabeth Hoyle, Kans.; B. W. Stanley, Act., Ia., \$5 for Wm. G. Coppock, Wm. B. Stanley, to No. 13, vol. 81 and Lewis B. Stanley to No. 13, vol. 81; Allen H. Roberts, N. J.; Mary W. Roberts, N. J.; Nathan H. Roberts, N. J.; Miriam L. Roberts, N. J.; Wm. Stanton, Act., \$37 for D. C. Bundy, Carver T. Bundy to No. 13, vol. 81; Thomas Deewes, Jos. H. Hoge, Barclay Penrose, Wm. Pickett, Perley Pickett, Samuel C. Smith, Robert H. Smith, Wm. H. Sears; Henry Stanton; Daniel E. Stanton; Lewis J. Taber, L. T. Bailey, Mary P. Dondam, James Steer, D. H. B. Stanton and Friends' Boarding School \$3; Sarah W. Chambers, Pa., \$1 to No. 27; J. A. Holloway, Act., \$22 for Asa Branson, Joseph Bailey, Thos. H. Conrow, Mary J. French, Sarah F. Holloway, Edwin F. Holloway, A. G. Holloway, Margaret Holston to No. 13, vol. 81; Abigail Sears, George W. Stratton and Charles Stratton; Daniel G. Garwood, Act., N. J., \$30 for Howard H. Bell, Edwin R. Bell, Wm. E. Darnell, Benj. S. DeCou, Henrietta Haines, Franklin T. Haines, Deulah S. Leeds, Morris Linton, Wm. Matlack, M. and R. Matlack, Jos. H. Matlack, Allen Maxwell, Ebenezer Roberts, Margaret C. Venable and S. N. and A. B. Warrington; Hannah Tatum, Phila.; Arthur Perry, Mass; Jos. H. Roberts, N. J.; George Blackburn, Act., O., for Jos. R. Stratton to No. 13, vol. 81.

Remittances received after Third-day noon will not appear in the Receipts until the following week.

#### NOTICES.

WANTED.—Mother's help for Friend's family in Philadelphia. Address D.

THE FRIEND.

WANTED.—Teachers for small school in charge of Dr. Morris Monthly Meeting, Kansas. Application may be made to MARION SMITH, Dwight, Kansas.

Wanted.—A teacher for the Sugar Grove School which is under the care of Plainfield Monthly Meeting of Friends. Application may be made to RICHARD ASHTON, Plainfield, Indiana.

English woman Friend, experienced as housekeeper in families, and as matron in small home for girls, desires similar position. Address, ISABELLA WILSON.

Care of William Kennedy, 5643 Mulvey Av., Winnipeg. Friends' Library, 142 N. Sixteenth Street.—During the Seventh and Eighth Months the Library will be open only on Fifth-day mornings, from nine a. m. to one p. m.

WANTED.—A man teacher, for Hickory Grove Boarding school, near West Branch, Cedar county, Iowa. Under the care of Hickory Grove Quarterly Meeting of Friends. Application may be made to JOSEPH REALD, Springfield, Iowa.

School for Indian Children at Tusneaux New York.—Wanted a woman Friend to take charge of the boys out of school at the opening of the term the Tenth Month. Application may be made to ZEREBE HAINES, West Grove, Pa. or to CAROLINE C. SCATTERGOOD, West Chester, Pa.

DIED at a home near West Branch, Iowa, Eighth Month 4, 1905, PHEBE H. BYE, beloved wife of Lewis W. Bye, aged 71 years. The life of this dear one was remarkable for its measure of love and sacrifice of self for others! As long as she was able she ministered to the sick and the aged, and to the weary traveler, in earnest in the attendance of meetings and in the travail of the church. Love unfeigned was her theme as in her lengthened affliction she was remarkably patient manifesting a spirit hid in Christ, saying: "I feel that my work is done." To her the language seems applicable: "Blessed are the dead who die in the Lord from hence forth, yes, said the Spirit, that they may rest from their labors; and their works do follow them."

—, at Norwich, Ontario, Canada, on the eighteenth of Tenth Month, 1905, GRANVILLE STUTON, in his seventy-ninth year of his age, a member of Norwich Monthly Meeting of Friends.

—, at Burgessville, Ontario, Canada, on the thirty of Twelfth Month, 1905, HARVEY DEBBYSHIRE, in his eighty-third year of his age. A member of Norwich Monthly Meeting of Friends.

WILLIAM H. FILE'S SONS, PRINTERS No. 422 Walnut Street

# THE FRIEND.

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## The Higher Photography.

The photographs of Christ which any have thus far been able to take and show forth, are taken by the light of his countenance in the tender tablets of their heart, and faithfully reflected as responses to his Spirit. Or He who commanded the light to shine out of darkness shone into their hearts to give them the light of the knowledge of his glory in the face of Jesus Christ.

And for this purpose largely is this Christ-given that lighteth every man, to make in his spiritual photographers and bear out his image. For the light faithfully received and laid out by obedience in all its true splorings, will form within the image of Him who is that Light, not only the reflection of him from whom it proceeds, but the permanent imprint and image. Christ is formed within you receiving the Light and obeying it—adding it in the details of his service. This fine newment from Himself is laid on here, another aspect of Truth there, till the true disciple of obedience becomes more and more a sample of what Christ is like; and Christ-likeness is that Christianity is.

Many who rest in the motto, "Mind the light," as sufficiently comprehending their whole volume of Christianity, get disappointed in themselves as light-weight Christians because they spell their light with a small letter rather than with a capital. Where it is assumed as an intellectual light, men often become smart enough on that basis. But the light that makes the Christian is the Light of life, which they that follow Christ Himself all have; the entering into our being of assurances of the very Life of Christ himself, or giving which to the world He said, "I will give my flesh." He is made our quickening spirit, doing more than touch up our perceptive faculties. The Light is more than an il-

—it is He who warms and works the motions of heart, soul and spirit. It is the *Life* that is the Light of men, and not simply light that is the Life of men. The Light of Christ is a power more than their intelligence, more than illumination. It conveys feeling, righteous desire and noble emotions, inspiration, energy, the graces of Christ, the fruit of the Spirit, and covers its own doings with some savor of its inseparable glory. Transcending the brilliance of our natural faculties, it cannot be separated from the light of a "knowledge of the glory."

The figure of the human heart as a camera for forming within by Christ's inshining light the image of his character, is paralleled by both prophet and apostle representing it as a mirror reflecting his character, and by reflecting it being changed into the same image. He who sits as a refiner with fire and a purifier of silver, watches and perhaps stirs the molten alloy till the dross and tin and reprobate silver are burnt out and separated unto their own place, and the purified face of the silver reflects the image of the refiner. So we all, represents the apostle, reflecting in a mirror the glory of the Lord, are changed into the same image, from glory to glory, from character to character, by the Spirit of the Lord.

This implies that our part of the work of being changed into Christ's image consists in reflecting it, not simply absorbing light, as it shines in unto our hearts; reproducing it in obedience just as the light or message is received by us to be turned to its own errand of love. A rusty spot on our hearts would absorb the light and quench the image. It would not respond to Christ in the way of his coming. It would take no image and reflect none to others, but our own dull spots. It would bury the shining talent in the earth.

But the mirror, purified like silver, as acceptable men are purified in the baptism of fire and the Holy Spirit, distributes and rightly divides the further work of the Light of Christ to its own services, and it is by reflecting this in faithfulness in our measures of the glory and light of the Lord that we all may be changed into the same image—from faith to faith, from strength to strength, from character to character, from glory to glory.

If thou thinkest twice before thou speakest once, thou wilt speak twice the better for it.

## Memoranda and Letters of Ellwood Dean.

(Continued from page 50.)

PROVIDENCE, Eighth Month 1st, 1866.

To his Wife:

I feel rather low but quiet and peaceful, neither abounding nor suffering need above what I feel able to bear. I cannot see how the journey may terminate but hope it may be peaceful. I feel love flow towards thee, dear Elizabeth, and to little Mary, earnestly desiring your preservation and that thy prayers may be for my preservation and right getting along, which feels to me a weighty matter, in looking to attending meetings in the capacity in which I am now travelling. I often feel ready to exclaim, "Who is sufficient for these things?" Yet I see no better way than patiently to endeavor to abide in my allotment and humbly trust in Him who is strength in weakness and a present help in the needful time. James has proved himself a kind and sympathizing companion and agreeable company. I believe the lot fell in the right place for this journey. I hope his dear companion will be enabled to get along with her many cares whilst he is absent, being helped by Best Help.

Give my love to her and her family.

SEWICKLY, Eighth Month 6th, 1866.

Dear Elizabeth:

Returned to Sewickly, where notice was given to members and attenders. When we assembled we found the house well filled and it was felt to me to be a time of favor, for which we have cause to be thankful; and indeed we have cause to be thankful for the many favors bestowed from day to day ever since we left home, and from meeting to meeting the presence of the Good Master was felt, and from house to house where we lodged the fullness of the blessing of the Gospel of Christ seemed to rest upon us. For these favors to so poor and unworthy a creature let us bow in humble thankfulness to the merciful Giver of every good and perfect gift. Yardley Warner and Aaron Sharpless arrived here on Seventh-day evening and attended meeting yesterday. They also expect to attend Salem and Springfield Quarters. There are two other Friends from Philadelphia visiting Springfield and Salem Quarters and the meetings and families constituting them—John Stokes and Mark Balderston—they are said to be goodly Friends but are entire strangers to me.

FLUSHING, Eighth Month 16th, 1866.

Dear Elizabeth:

To-day we expect to attend Short Creek Quarter, and not feeling clear of Columbiana Co., we have concluded to return there and attend a few more meetings—that seeming the way to peace. I hope thou wilt feel resigned and be supported, although I doubt not



it will feel like a trial and disappointment. I suppose if we return we shall not get home until after Stillwater Quarterly Meeting. I feel much for thee and for Achsah Mott, but see no better way than to commit you to the care of Israel's Shepherd, who neither slumbers nor sleeps. I have believed that if we were faithful in endeavoring to follow and serve Him He would care for us every way.

Well, we are now at Asa Branson's. They are all well except Ann Branson, who has been confined to her bed most of the time for the last six months with heart disease, yet she certainly seems to dwell the nearest to the Heavenly Kingdom of any person I ever met with. She seems filled with thankfulness for the many favors and blessings which she enjoys, and a song of praise is almost continually in her mouth, together with exhortation to those about her and to many visitors calling to see her.

LETTER OF JOHN S. STOKES.

Ninth Month 10th, 1870.

*Ellwood Dean, Dear Friend:*

I feel that I should at least acknowledge thy very acceptable and interesting letter of last month, for it did my heart good. As your Yearly Meeting draweth near, my mind is more and more turned toward you, as I apprehend in some measure at least of the love of the everlasting Gospel of our Lord and Saviour Jesus Christ. How desirable it is when we are assembled for the purpose of deliberating upon things relative to the welfare of the Church of Christ, to be favored with that wisdom which is profitable to direct aright. Many of us heretofore are often brought under much exercise and concern, not only on our own account, but because of the various innovations and weaknesses which abound within our borders, and I doubt not that it is the same with you; but notwithstanding all these exercises and trials, it is good for us to remember that He is faithful who hath promised not to leave or forsake those who put their trust in Him, and as they are faithful He will be strength in weakness, riches in poverty, and a present help in every needful time. Should not the many precious promises left upon record for our instruction and encouragement be the means of stirring us up to more faithfulness and dedication of heart, to serve our Lord and Master? The fear of man bringeth a snare, but whose putteth his trust in the Lord shall be safe. I often distrust myself and crave preservation from the various temptations and snares that abound. Our beloved friend, Phebe Roberts, has it in prospect to attend your approaching Yearly Meeting. I heard our late Friend, William Evans, say he wished there were more as dedicated servants of the Lord as she. May we be enabled to put on a little fresh strength in the name of the Lord, trusting in his almighty power and redeeming love.

I am thy friend,

JOHN S. STOKES.

JOHN S. STOKES TO ELLWOOD DEAN.

PHILADELPHIA, First Month 20th 1872.

*Dear Friend,*

Though I feel very little, if any, ability for letter writing, I think it may be allowable, at

least, to acknowledge the reception of thy truly acceptable and edifying letter of the seventh instant the reading of which did some of our hearts good and we believe it might have a further service and usefulness, and hope thou dost not feel uneasy or dissatisfied with the course we have pursued in relation to it. Feelings of tenderness and love were awakened, and you were brought near to us in spirit, desiring your encouragement in every good work and word. It is great comfort and consolation to have the evidence that there are still preserved here and there, up and down, within the pale of our religious Society those who are often brought under silent, patient, religious exercise and travail of spirit, not only for their own eternal welfare, but for the spiritual welfare of one another and the promotion of the blessed cause of Truth and righteousness in the earth. And as this living, harmonious exercise is held to and dwelt under, it will as I believe in the Lord's own time avail much not only to ourselves but to the Church of Christ. I often crave that there may be more of this heartfelt, religious exercise and concern among us as a people. For it seems to me it never was more important for those who profess to uphold and promulgate the doctrines and testimonies and principles of our religious Society to dig deep, to lay our foundations low, to draw near to each other in spirit, thereby strengthening and encouraging one another than the day in which we now live. I can fully and freely respond to what thou sayest upon this subject. I have long believed that if there was more intercourse by writing or otherwise we should understand each other better and love each other more. I am often made sensible that we are surrounded by many trials, tribulations and perplexities, so that at times our hands are ready to hang down and the feeble knees to smite together from very weakness. But it is good for us to remember and be brought to feel the Lord's power to be above every other power and that He will never leave or forsake those who put their whole trust and confidence in Him. Whatever the trials or discouragements may be as faithfulness and obedience are abode in such will be brought to experience the Almighty Arm of power made bare round about and underneath them, strengthening and supporting under their various trials so that they will be enabled to adopt this language: "As the mountains are round about Jerusalem so the Lord is round about his people from henceforth even forever." May we, my dear friend, in our low and stripped seasons be enabled to lay hold in living faith of the precious promises recorded in the Scriptures of Truth for our instruction and encouragement. There are many who go mourning on their way because of the desolations of our Zion, and the signs of the times. We truly have cause to mourn over these things, yet there are times and seasons when we are enabled to believe that the power of God is the same that ever it was and He is as near his humble, dependent, dedicated children in the present day as He has been in any age or generation of the world. Let us then, my dear friend, under a fresh sense of the Lord's goodness, mercy and Almighty power, put on a little fresh strength in his Name,

leaving the things that are behind and pressing forward toward the mark, for the prize of the high calling of God in Christ Jesus on Lord; so that when the trials and conflict of time are drawing to a close we may be enabled by the mercy of God through our Lord and Saviour, Jesus Christ, to adopt the language of the Apostle when he said, "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

In much love to thee and thine and inquiring friends, I am thy friend,

JOHN S. STOKES.

Fourth Month 16th, 1873.—Started on our journey to-day to attend Philadelphia Yearly Meeting.

17th.—Arrived at Baltimore about noon and left at about two P. M. for Philadelphia where we arrived about dark. Joseph S. Elkinton met us and took us to his home where we were kindly cared for during our stay in the city.

19th.—On Sixth-day the 18th, I attended the Meeting for Sufferings, and on Seventh day we all attended the Yearly Meeting of Ministers and Elders; a solid, satisfactory meeting for the most part.

20th.—Attended Orange Street Meeting and dined with John S. Stokes. In the afternoon visited the wife of John Biddle, an invalid, who for nine months has been confined to her bed. A remarkable instance of resignation and patience, being very cheerful under her afflictions. She governs, directs an cheerful her household, and seems happy. We took tea with Charles Williams and had pleasant visit with divers Friends who came to see us—Jacob and Phebe Roberts, Isaac and Abbie Hall, Joseph Snowden, Elizabeth Allen and others. Watson Dewees piloted us back to Joseph S. Elkinton's to lodge.

21st.—Attended the first sitting of the Yearly Meeting. The minutes of the Meeting for Sufferings, which were read, were interesting, showing a united exercise and travail for the welfare of the body; the member of that Committee having labored for the support of the doctrines and testimonies of the Society. Amongst other things a document was produced defining the position of Philadelphia Yearly Meeting, which was read and largely united with, but opposed by a few.

The proceedings of the Meeting for Sufferings in general were united with by the meeting. Morris Cope went with us afterward to Joseph S. Elkinton's.

22nd.—We attended meeting and then dined at Horatio Wood's. Spent the afternoon pleasantly in company with several Friends and then went to Edward Richie's to tea where we spent the evening with many agreeable Friends.

Fourth-day 23rd.—After meeting, Hannah Warrington and some other Friends went home with us to Joseph S. Elkinton's, with whom we had a pleasant visit.

Fifth-day 24th.—Stephen and I went to Twelfth Street Meeting, which was a relieving



ime to my mind. After meeting we dined with John S. Stokes. Rebecca Dewees and Elizabeth went to Germantown to meeting and they dined with William and Mary Kite; and we all attended a sitting of the Yearly Meeting in the afternoon and then returned to Joseph S. Elkinton's for the night.

25th.—Attended the last sitting of the Yearly Meeting, dined at Charles Evans' and took tea with Horatio Wood.

Seventh-day 26th.—Called to see Jesse Williams, a brother to Phebe Roberts, who was lying sick and not expected to recover. We were comforted with a hope that he was being prepared for the solemn event. Called next at Charles Walton's and then went to I. and E. Evans' to dine and in the evening went to Joseph Walton's at Moorestown.

27th.—Attended Moorestown Meeting on first-day. Dined at Joseph Walton's and he accompanied us to Hannah Warrington's where we took tea. David Roberts met us there and kindly took Stephen and myself to his house o' lodge. Rebecca, Elizabeth and I. Huestis returned to J. Walton's and in the morning went to the city. David took us to Haddonfield where we met Elisha Roberts and I. Huestis on their way to Atlantic City. We took a seat in the cars and went with E. R. and I. H. where we arrived at about eleven o'clock, and stayed until four in the afternoon. We visited the light-house, which is one hundred and sixty-eight feet high, went o' the top and looked down from the dizzy height. From this high stand-point we could see the ships sailing on the mighty ocean far away. "They that go down to the sea in ships, have to do business in great waters, these see the works of the Lord and his wonders in the deep." At the time appointed we returned o' the cars and sped on our way towards the city where we arrived safely before dark and went to Joseph S. Elkinton's, where we found he rest of our company.

29th.—At the Monthly Meeting for the Northern District this morning, and dined at Thomas Lippincott's. Made a call at Charles Allen's and took tea at John Allen's. Spent the evening there then returned to Joseph S. Elkinton's.

Fourth-day 30th.—Went to Twelfth Street Meeting where there was a large attendance and was favored to leave the meeting with a relieved mind. There was a marriage accomplished—Asa S. Wing to Sophia Rhoads. We dined at Mark Balderston's and returned in the evening to Joseph S. Elkinton's.

Fifth Month 1st.—Attended Arch Street meeting and dined at Thomas Elkinton's. Took tea at Caleb Wood's, spending the evening there, and returned to Joseph S. Elkinton's for the night.

2nd.—Went to the Book-store and to the office of THE FRIEND, thence called at Mark Balderston's and went to Charles William's to dinner. Called at Richard Bacon's and took tea at Joseph Scattergood's, spending the evening with them, then returned to Joseph S. Elkinton's.

3rd.—Attended the Select Quarterly Meeting of Philadelphia. Rebecca Dewees and Elizabeth went to Moorestown, and I went to Germantown in the evening and lodged at William Kite's. Rebecca Dewees and Elizabeth lodged at Joseph Walton's and the next

day attended Eveham Meeting, and returned to the city on Second-day.

4th.—Attended meeting at Germantown, and dined at Alfred Cope's. In the afternoon we called to see Thomas P. Cope and took tea with John E. Carter, returning to the city in the evening.

5th.—We all attended Philadelphia Quarterly Meeting and dined at Charles Allen's, remaining through the afternoon. Took tea and spent the evening at Ephraim Smith's. Returned to Joseph S. Elkinton's at night.

6th.—A time of favor when the family was assembled for reading in the morning. Rebecca Dewees, Elizabeth and I. Huestis left Philadelphia for Ohio on the noon train. Stephen and I called on Charles Evans and then at Horatio Woods, where I dined, Stephen returning to Joseph S. Elkinton's.

We called at the office of THE FRIEND then went to Camden and took tea with Richard Esterbrook and returned to Pine Street in the evening.

7th.—Went to Haddonfield and attended their Monthly Meeting; a time of favor. The meeting appeared to be overshadowed with the wing of ancient Goodness. Dined at a Friend's house in company with Joseph Snowden and several other Friends. Took tea with Charles Rhoads, and returned to the city at night.

8th.—Attended Abington Quarterly Meeting, held at Germantown, and dined at John E. Carter's. A favored time in the family before leaving. Returned to Philadelphia and took tea at Joseph S. Elkinton's where we met Ebenezer Worth and spent the evening pleasantly. Took the train for Baltimore near twelve o'clock at night.

9th.—Arrived at Baltimore at about four in the morning and reached Harper's Ferry near noon, going on to Cumberland at four-forty P. M. to New Creek, a town in the midst of the mountains, about five P. M.; to Piedmont soon after, a town of about eight thousand inhabitants, in a valley surrounded by mountains. Reached Oakland at about eight o'clock and Grafton at ten P. M., where we stayed all night.

10th.—Took the eight-thirty train for Parkersburg, and journeyed on until eleven A. M., when an obstruction was found on the track, by which we were detained for an hour, then moved on rapidly to Parkersburg, where we arrived a little after noon. Left there for Cutler near half-past three o'clock; crossed the bridge over the Ohio River, which is ninety-three feet above the low-water mark and one mile and sixty feet long. We got to Cutler a little before sun-down, walked out to Daniel Mott's and took tea there. Afterwards borrowed horses and rode home, where we arrived at about ten P. M., and found all well.

(To be continued.)

THAT INCORRIGIBLE BOY—"If that boy had been led to understand from the start by his parents that he must work, that every dollar must come honestly, that he cannot make the saloon his headquarters, and that at night it is better for him to be in school than on the streets, he would learn in the first years of his life that honesty pays, and he would come out a useful citizen."—Chief of Police Schuettler, Chicago.

FOR "THE FRIEND."

### The Kindling Wood.

We had just been married and moved to a distant city where we expected to establish a little home for ourselves. My husband had worked there for a few months and had a few acquaintances, but I was an entire stranger.

As our vacation time was limited, we proceeded with all speed to procure our furniture and other requisites of house-keeping, but before the first week was over, my husband was prostrated with typhoid fever.

I knew no one upon whom to call for help except the woman with whom we had boarded for the first days of our stay in the city. To procure help, whether in nursing or in attending to affairs outside the sick room, seemed for some weeks impossible, and I was obliged to perform the double duty as best I could.

We had provided ourselves with a supply of fuel, but no kindling except a few pieces of plank and some paper. In my efforts not to neglect the invalid, fires kept going out and in frequent re-kindling I had almost exhausted our scanty supply of kindling.

On Seventh-day evening I said to myself in despair, "If these fires go out again I don't know what I shall do, for my kindling is gone."

First-day morning dawned after a weary night of nursing invalid and fires. I was almost too exhausted mentally to think of anything, even kindling had escaped from my memory, when about noon a strange man stood at our door saying he had heard of my husband's illness and called to see if we needed any help. I thanked him for his kindness but told him that for the present I had sufficient supplies in the house, and after exchanging a few words he left, but only to return in a few moments with the question, "How are you off for kindling wood?" It came to me in a flash, kindling wood! I exclaimed, "It's the one thing I do need." "I will send you a supply," he said, and he did, enough to last for weeks.

Later on, becoming better acquainted, he told us the story of his coming.

Sitting in his meeting, we were presented to his mind as being in need of kindling wood.

He tried to dismiss it from his mind, saying, "I don't know the people. They might be offended if I spoke of such a thing," but still kindling wood remained so impressed on his mind, that after meeting, instead of returning home he turned his steps towards our home. Three times he walked up nearly to our door and walked away. Three times he felt he must return. The third time he stopped and said, "Lord, what must I do for those people?" "They need kindling wood," was so deeply impressed upon his mind, that even after I had told him we needed nothing and he had turned away, he could not feel satisfied till he had returned to inquire concerning our need and to supply it.

Wonderful are God's dealings with his frail children! Far beyond our deserts, they should call forth all our gratitude, and stay our trust beyond a doubt on the Love that never fails.

C. W. MOFFITT.

"Not knowing," said Cowper, "that Christ was exalted to give repentance, I despaired of ever attaining it."

## PRIESTS UNTO GOD.

BY TERRY COOKE.

There is a silent ministry

That knows no right of book or bell,  
That eyes Divine alone can see,  
And heaven's own language only tell.

It has no altars and no fane,  
No waiting crowd, no tuncful choir;  
It serves from beds of speechless pain,  
From lips that anguish brand with fire.

From homes of want, and loss, and woe,  
Its worship rises up to Him  
Who hears those accents faint and low,  
Through the loud praise of cherubim.

The dauntless heart, the patient soul,  
That faces life's severest stress  
With smiling front and stern control,  
Intest its suffering kin to bless:

The meek, who gather every hour,  
From brier and thorn and wayside tree,  
Their larges earst of fruit or flower,  
The harvest of humility;

The tempered will that bows to God,  
And knows Him Good through tempests lower,  
That owns the judgments of his rod,  
Are but the hidings of His power;

That sings the sun behind the cloud,  
Intest to labor, pray, and wait,  
Whatever winds blow low or loud,  
Sure of the harbor, soon or late;

Like the small blossoms by the way,  
Enduring cold, enjoying sun,  
In rain, or snow, or sprinkling spray,  
Cheerful till all their life is done.

Dear, blessed ministers of love,  
Used and forgot, like light and air,  
Ah! when we reach that life above  
They will be stately seraphs there!

## Memorial of Samuel Morris.

*Issued by Frankford Monthly Meeting concerning our late beloved Friend, SAMUEL MORRIS.*

We feel it right at this time to record our sense of the exceptional grace bestowed among us by our Heavenly Head in the life and example of Samuel Morris, and to testify to the loving faithfulness and devotion no less than the cheerful obedience which marked his labors in the service and household of Christ.

He was born in the year 1827. Looking back upon his life, we can early trace the helpful guidance of the only surviving parent, his father, who lovingly devoted himself to the best interests of his children, and entered into their studies and pastimes, their friendships and their aspirations greatly to the profit of heart and mind.

Leaving the city home at the age of six years, he was henceforth associated with Germantown, which in 1833 was still a quiet country village. The meeting at this place was then small, but his father's house was a centre at which paused many traveling Friends, bringing with them a spiritual atmosphere which cannot but have influenced his future life. Thus, when he was eleven years of age we find as a guest in the household, a minister, who, taking both father and son into a season of silent waiting upon the Lord, there declared that if he had any true sense of the future he felt convinced that a call to public ministry and a wide field of service lay before Samuel Morris. Such a solemn prospect was never wholly forgotten, although times of departure from so high an aim might inter-

vene. In reference to this period it is recalled that on a Fifth-day morning at Germantown, not long before his death, he was watching the school children at their play, and speaking of their future; he recalled how as a boy about twelve years old, in the garden of his father's home he had been given to see something of the service that he should be called to in years to come. He said, "I saw Europe and I saw Australia," and his words conveyed the deep impression which this vision had made upon him. In later life also so distinct at times were the intimations of the divine will, that, as he declared, he heard as it were almost an audible voice, or felt a hand laid upon his shoulder.

When he was a student at Haverford a period of doubt and darkness intervened in his experience, but the pleadings of eternal love pursued him still, and this time of gloom fell across his pathway only to be followed by a crisis in his spiritual life, when in great prostration of soul he was enabled to make a full surrender to the Lord of all that he had and was.

In the years following Haverford his taste for a farm life led him to the pursuit of this occupation at the home of John Benington, in Chester County, where he entered fully into the work of the farm—driving the ox team and handling the axe with his companions in toil. Here also he formed a life-long friendship with his instructor.

Soon after the year 1850 a tract of land was purchased for a new home at Olney, Philadelphia, and here in 1853, after his marriage to our late beloved friend, Lydia Spencer, he settled for the remainder of his life, never wearying of the details of rural employment, but clinging to the variety of outdoor enjoyments, the beauty of the landscape, and the quiet retreat. He was often heard to say, "After the tedious detail of city business, there is no medicine so effectual as working in a garden."

As his life went forward seeking ever more and more to have his eye single to the Lord, he was qualified by Him for his service, not only as a minister of the Gospel, but in many weighty affairs of the Church. In the exercise of the discipline, especially, his clear judgment joined with great Christian tenderness, fitted him in no common degree for its important and oft-times difficult labors. His sympathetic nature prepared him to enter largely into the feelings of others in the varied trials of life, as well as in their religious exercises and conflicts, so that he was oftentimes engaged in privately handing forth a word in season to instruct, strengthen or cheer.

Samuel Morris' gift in the ministry was acknowledged in the year 1864, when about thirty-seven years of age. Of the experiences which led to this important event we appear to have little record. Yet perhaps their fruit may be embodied in an utterance of his in recent years, when to one just beginning to this effect: "Simple obedience is what we are to seek after; just to put aside the arguments and debates of our own mind, and simply obey the dear Master—that is all." Thus he expressed the spirit in which a divine prompting to speak, even though it be a gentle one should be received.

In the year 1876 he was drawn to an extensive visit among the North American Indians. A few years later he visited Canada and our Southern States, where, finding unsettlement, he counselled unity and an avoidance of separation, maintaining that patient suffering and forbearance were more effectual than isolation.

When he returned once more to the congenial surroundings of home life, we find him in the serene enjoyment of daily blessings; for he had no desire to travel for travel's sake. He was not indeed exempt from trials in these quiet years, some of them very sharp and some of long duration, yet he was enabled through the abiding spirit of patience to rise above these things, and to accept them as of the Divine ordering. And when the affairs of the church again called him to distant service, he could leave home with an assurance that all would be cared for by the same gracious Master who sent him forth.

Thus in the year 1889 the prospect of a visit to Friends in Europe was again forcibly presented to his mind as a duty now to be fulfilled. He found a companion in one who had been called in like manner to this service, our late friend, Thomas P. Cope, who had also accompanied him on previous journeys. We may here remark the great harmony and unity that existed between these two beautiful characters, not only in their long visits in the different countries of Europe, as formerly in Canada, Virginia and Maryland also, but always in the more constant concerns of their home, meeting and community.

Only three years after the return from this European trip a similar call drew Samuel Morris once again from home—this time to visit the colonies of Australia, also Japan and the Sandwich Islands. Once again the loving Hand of his Heavenly Father had provided for him a companion and a true yoke-fellow in the ministry, Jonathan E. Rhoads, who share with him the burdens of this long and arduous service. Their concern was to go on a mission of love, without criticism of faults, that they might strengthen whatever of good they might find among any of the name of Friends. This indeed was the keynote of Samuel Morris' ministry. His companion on the long Australian journey bears this testimony to the message and manner of his service. "In our long voyage around the Pacific his sympathetic feelings made his private service and intercourse as valuable as any portion of his ministry. In both public and private he advocated the Gospel of peace, and emphasized missionaries and others the necessity of cooperation with the Divine Spirit in teaching and preaching the Gospel of Christ. Having proved that Gospel a message of glad tidings to himself he would often present it to others in the same loving light. One part of his character which much impressed me was his trustfulness. He seemed literally to take anxious thought for the morrow. He would allow each new move to bring its own solution of procedure, and from this cause was not easily jostled aside from a direct movement toward the main end in view." In both his extensive journeyings he and his companion made many valued friendships which lasted through life, and developed an interesting correspondence with Friends in France, No



way, Australia, and other lands. The returning minutes expressed a warm appreciation of their service.

Following him back to his home, we may note the many-sidedness of his character as shown under all the varying circumstances of the earthly pilgrimage, as in the home circle where his deep desire for the welfare of his family, often expressed itself in vocal prayer at the time of Bible reading, or in the wise counsel and interest in the affairs of his servants, which kept them long in his employ—everywhere the fruits of a gracious spirit made themselves manifest. Finding that the claims of the church occupied nearly all of his time, the greater part of his farm was rented, and he was thus released for other interests; yet so generous and Christian were his terms made with his farmers, that five of them in succession were enabled to begin life for themselves by the purchase of independent farms. Of like tendency was his service in gathering the savings of employees in factories of the neighborhood, so that large sums of money were accumulated, and many poor men became able to build their own homes. The testimony of his services to the countryside around about him is feelingly presented by a Methodist neighbor, as follows: "The question of who is my neighbor never troubled Samuel Morris. His sympathies were broad enough to take in his fellow men wherever found on God's footstool, but towards those among whom he had been placed to live his long and useful life, he ever showed a sincere and heartfelt interest and a true neighborly concern. Fortunate indeed was the community in which he dwelt for so many years; for he knew his neighbors miles around, in the good old-fashioned way. It was a great privilege to me to have known him for more than fifty years, and I believe I have seen in him the perfect flowing of 'whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure and lovely and of good report.'"

Nor was his earnest, philanthropic interest confined to his own neighborhood. His connection with the educational work of our society was long and close. For forty-one years he acted on the Committee for West-own Boarding School, and was engaged in much of the detail of its work, especially at the time of the re-building of that institution. In the peace of the world and in the political prosperity of our own land, he ever took a keen interest, being anxious for the purification of Government and solicitous for the choice of wise leaders. He was frequently sent with others to Washington by our Meeting for Sufferings, and he thus came in contact with each of the Presidents of the United States successively, from President Grant down to Roosevelt. Bearing with them as they did messages of peace, good will and benefit to men, he and his companions were always most courteously received.

Nearer at home his heart was grieved to observe the evidences of political corruption in every hand; he longed to see the day come when men would rise and throw off the chains that bound them, and show to the world that they were indeed free men. He expressed his great concern for the outcome of the political struggle that was made in Philadel-

phia during the last few months of the year 1905, and hoped once more to exercise the right of franchise, but this hope was never realized, for before that time the Master called him to enjoy his full citizenship in the Heavenly City, whose maker and builder is God.

No memorial of our beloved friend will be complete or true which fails to mention the gracious public ministry committed to him by our Lord and Master—a ministry which through forty years flowed as a perennial fountain of refreshment and of healing streams amongst us. It was marked, as indeed was his entire religious life, by a complete and humble reliance upon the grace of God made known in the offices of our Lord and Saviour Jesus Christ, and through his offering of Himself upon the cross for the redemption of the world. His was a power that lay in simple truth, and in completeness and purity of utterance, rather than in great flights of inspiration. His sermons were marked by clearness of expression, much definiteness of aim, and a presentation of the great truths which came before him, in regularity of order and in a language which, while without rhetorical display, and uttered in a tone not far removed from that of common life, was pervaded by a warmth of concern, a mild and healing sympathy, which attested the divine source, and at once claimed and received the heartfelt attention of his hearers. As he was careful never to prolong his speaking beyond the definite message with which he was charged, this receptive attention was very usually maintained in the hearts of his hearers quite to the end of his communication; and many are those who have thereby found their highest aspirations awakened or renewed, and their spiritual strength promoted. The natural freshness of his gift was shown under remarkable circumstances in an incident recently related. A number of years ago he was traveling in the South by night, when, a bridge having been washed away by flood, the car in which he was sleeping crashed into the chasm. The passengers, being left in total darkness amid wreckage, wounds and death, were giving way to a spirit of panic, when there arose in the mind of Samuel Morris, who had found himself pinned fast among the debris, the words of the prophet Isaiah, and he cried aloud in calm, clear tones to his fellow passengers, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." He then urged upon them self-control, with the assurance that rescue must be close at hand. Thus a habit of dwelling near the Eternal Refuge ministered strength to the needy in their hour of extreme peril.

Among all the attainments of an impressive life, the most lasting impression to many was that of the personal character of this dear friend. Samuel Morris was eminent as an example of how the grace of God may develop the Christian life, and he thus showed forth the praises of Him who had called him out of darkness into his marvelous light. His quiet cordiality, his unfeigned humility, so well in accord with the precept, "in honor preferring one another;" his simplicity of soul in thought and word and deed—and yet back of these a reserve of firmness, courage and settled purpose—all these combined to make a

singular effect of poise, moderation, and unobtrusive completeness which are among the rare attainments of character; they are indeed solely to be acquired by the secret might and effectual working of Him whose perfections we are called upon to follow.

His humility was especially noticeable. Deeply conscious of his own inability to sustain his hearers in a Christian life, he would say, "Oh, I see so little result from my ministry;" and on one occasion, being told of newness of life found in a man with whom he had conversed upon best things, he was moved to tears, and to exclamations of thankfulness that he had at last heard of fruit to his labor. The truth as taught by George Fox was ever before him, I have brought men to Christ and then have left them there.

Referring to what is called "immediate conversion," Samuel Morris acknowledged that in the experience of some this type of change is needed; there were, however, he said, different degrees of awakening, and those who have not greatly violated God's laws are often led gently by Him, and almost insensibly brought beneath his banner, and shown clearly that they are his, after years of increasing love.

In the declining years of life he was blessed by the loving Giver of all good things with an unusual soundness of mind and body. Illness was practically unknown to him; and yet this only led him to greater pity for those who were not so blessed. The disease which finally brought his peaceful life to a close was not thought of as a source of great danger by many of his friends, among whom he moved as usual up to within a day of the end. Simply a gradual weakening as of old age was noticed, and then came the peaceful change, on the 17th day of Tenth Month, 1905.

Having been thus faithfully, patiently and cheerfully engaged in his Master's service in so many fields while strength was his, as strength declined he could make this acknowledgment in a letter to his sister, about two weeks previous to his death: "Looking back over the past, a quiet soul-satisfying peace is mostly my portion, not because I have done so much, but that my best has been given to the Best of masters, and as such it has been accepted so graciously. What little there may yet be for me to do I know not, but trust that I am patiently waiting and quietly hoping, through all the days of my appointed time, till my change come. We may well accept with daily gratitude and praise the quiet peaceful old age that is made possible for us, that we are still surrounded with kind and loving friends, while creature comforts without number are filling the overflowing cup. May we not therefore exclaim with the Psalmist, 'Bless the Lord, O my soul, and all that is within me, bless his holy Name.'"

We, of his own meeting, in solemn thankfulness for such a life, record our sense of his sweet and loving trust, even unto the end, in Him who is the dwelling place of his children in all generations. We remember how blameless were his life and conversation among us, and how faithfully, amid the trials which were laid upon him in his later years, he kept the word of the Redeemer's patience, and knew himself to be kept thereby. His faith, as years passed over him, and as his mortal



life matured and ripened, partook more and more of the simplicity of the gospel.

He acknowledged that he came to cling more closely to the essential realities of the Christian faith, and we believe his ministry of the spoken word among us partook more fully of these realities, and deepened in sweetness and strength as he drew near his journey's end. His memory is fragrant, precious, for we rejoice to believe that like Enoch he "walked with God and was not for God took him.

### Preparing for Ministry to the Doubters.

In the year 1800, as Stephen Grellet was returning from a religious visit in the Southern States, he relates that on the eighth of Ninth Month he reached Chichester in Pennsylvania.

"There I was permitted by my blessed Master, who knoweth what is good and necessary for my purification, to be introduced into very deep baptisms—O, the depth of the anguish that came upon me! No past experience of the Lord's redeeming love and power was able to administer to my distress.

"I was plunged into a state of doubting and even of unbelief in the mercy of God through Jesus Christ; a dark spirit on which account I have at times so bitterly suffered for those who have been carried away by it. I continued in such a state for some days, that I could not travel. It would indeed have been presumption to go forth as an ambassador for Christ, while I was tempted to doubt his eternal Divinity and God-head, his meritorious sacrifice for the sins of the world, even to let go the hold of my hope in Him, through whom is the atonement, through faith in whom alone remission of sins is to be obtained. O, the working and subtlety of this spirit of unbelief! For ever and ever blessed be the Lord, who, after days and nights of fiery conflict, was pleased to lift up again the light of his countenance upon me, and at the brightness thereof darkness fled apace. O, never have I beheld the excellency of the Gospel of Christ with more ravishing beauty than I did then. The same light which gave me to see the transforming power of Satan and his temptations, showed me also the Lord of glory, even Him who has been delivered for our offences, and raised again for our justification; who is the Way, the Truth and the Life without whom none can come to the Father.

"Whilst wondering why such an exercise should come upon me I saw I must be prepared to feel for and enter into the states of those that are variously tempted, through the subtleties and stratagems of Satan."

THERE are many who would die for Christ, but in these times He calls for men willing to live for Him. What is needed to-day is a higher heroism, a nobler, more costly martyrdom—that of the living sacrifice, the sustained resolve, the Jewish self-giving, the daily consecration.—*Joseph Strong.*

OBEDIENCE means mastery and wealth. Therefore let us glorify obedience, which is light and life, and dread disobedience, which is darkness and death. Find your true masters, and obey them. Only in obedience do you enrich your life.

### CHRIST IN US.

O Christ, I used to say, "help me come to Thee!" But can I say it now, when *Christ hath come to me!* Dear Presence in my soul, where Thou hast found thy rest! Why seek Thee in the skies, who dwellest in my breast? The mother seeks her child when wayward it doth roam; But seeking hath no place, when it is safe at home. His Name is on my lips; His tear bedews mine eye; His home is in my heart;—*He cannot be more near.* Oh no! He is not now a Christ that lives apart; But near, as life with life, He dwells within my heart.

UPHAM.

### Revival in Waste Places.

David Sands, after his visit to Scotland, returned to England much worn in mind and body, as well as in his apparel. The Lord Jesus whom he served, directed him to a town where a very rich member of the Society of Friends lived. It was made known to him that he was to go to that rich man's house and rest there and wait for further directions. So he went in faith, and calling at the door, a servant came and asked what he wanted. David said he wanted to see the owner of the house. The servant said, "I will go and see whether it is suitable to come before my master." He offered David a chair in the hall and went towards the parlor, but David followed closely and as the servant spoke he entered and said, "I am a pilgrim of the Lord Jesus Christ; I am much worn and the Lord has directed me here, saying, 'I have blessed Him much, go and partake of the blessing with a little rest.'" The servant stepped back and the master of the house, being much offended at his bold entrance with such language, went out and told his wife what had occurred. She, being of a more Christian disposition than her husband, said, "Please be not hasty in turning him out of the house, but let us first see who and what he is." She went into the parlor and asked David some questions as to whether he was a Friend, etc., whereupon he showed her his certificates. She then returned to her husband and pleading that the Friend should remain with them, he at length consented that he might remain in the kitchen with the servants. David gladly accepted the situation and went into the kitchen where he found among the servants some who were far more of true Friends than their master and mistress, and they soon observed that David was a true Friend, and had much experience in the Christian warfare, and they enjoyed his company very much. The mistress of the house hearing him conversing with the servants, soon perceived that the stranger was a very intelligent Friend, and was interested in his company. Pleading with her husband to allow him to come into their parlor, to which he at length consented, provided she would give him a better suit of clothes (as his old ones were much worn). This she soon did and he was invited into the parlor. He at first refused to go, saying he was well suited with his company, and the servants were not well pleased at losing so interesting a companion. David walked to meeting with his cane, while the professed Friends (the master and mistress) rode in a fine coach, with a finely dressed driver and a servant behind. But David in his humble way was much favored in their meetings and was made instrumental in awakening fresh life therein.

These Friends with whom David made his

home had four children, two sons and two daughters, who were all in Paris to learn the refinements of the world, and the time had now come for their return home. There were great preparations made for their reception, and in great pomp and show they came, and were so received by the family. David received them in his plain, Christian way, which attracted their attention, it being a contrast to what they had been accustomed to, and they also soon began to feel an attachment to him.

After some time one morning at the breakfast table, David asked whether there were not some Friends living in the north part of the country; he was informed that there were some meeting-houses belonging to the Society but no Friends were living there. He said he felt a religious concern to visit that part, and his Master directed him to look to him (the master of the house) for an outfit and company. But the answer was, "I am not fit to go on such errands." A few mornings after David again mentioned his concern to them; then the Friend said he could not go himself, but if he would David might take his eldest son and daughter with him, having no thought that his children would go, or that David would accept them; but they expressed a willingness to go. Then the father asked whether he would not be ashamed to take them, as they made no appearance of Friends in dress or manners. But David was willing they should go with him, and was then told he might take one of the carriages; but he felt no freedom to do so, painted and gilded as they were, and needing an extra person to sit outside and drive. A more suitable one was furnished in which the driver could sit inside. Being now provided with an outfit David set out with his gay young companions.

On the way from time to time he felt engaged to speak to them of the Truth as it is in Jesus, and in accordance with the Holy Scriptures. They felt more and more interested in the principles held by Friends and became convinced thereof in this journey. The Truth was also received by the people with great conviction so that four of the old meeting houses were repaired and meetings again established.

The children on their return told their parents of the wonderful grace of God to them and that they were also convinced thereof and could no longer wear their fashionable clothing, but must dress plainly. The father, being a fashionable man, was much affected at the conviction of his children; though at first opposed to it, but their faithfulness to conviction made him at last say, "If they would dress so, they would have to be good Quakers, and endeavor to walk consistently with their profession or else they might leave home for he would have no hypocrites about him. So they changed their dress, their general conduct being also changed to the honor of Truth.

After resting some weeks, David felt a concern to visit another part of England which he made known to the family as before, saying that he looked to some of them to accompany him in this journey also. The father said, "Thou canst take the same children again." David replied he was satisfied to do so, if they felt it their duty to go; but they did not

believe it right for them to go, at which their father greatly wondered, and could not comprehend it. But David mentioning his concern from time to time, the father at length said that if it could not be otherwise he might take his two younger children and see whether he could make them Quakers. David answered, "I cannot, but with the Lord all things are possible." So, being willing to go, they set out in the same carriage and the Lord blessed the journey to the conviction of these children and many others, so that they repaired three old meeting-houses and established meetings to the honor of Truth. The children in this case, as the other two had done, furnished all the money from their own private purses, for repairing the houses. On their return home they also informed their parents of the wonderful works of God, and that they must change their dress and conduct according to the conviction of Truth in their hearts. This brought a great concern upon their parents, so that they were broken in heart and became of a contrite spirit, and through submission to the operation of the grace of God, became changed themselves, so as to be consistent members of the Society of Friends.

A. FISHER.

Eighth Month 16, 1906.

### What is Religion?

Man needs something more effectual than knowledge; something more sustaining even than the support that comes from a tranquil dependence on God. He needs the gift of union with the indwelling presence of Deity.

Harnack remarks that "it is by their prayers that the character of the higher religions is determined." Religion does not consist merely in the sense of dependence upon a higher Power. The crowning point and aim of religion is the self-communication of God to man, "the penetrating of man by the Divine Spirit." "This is the great secret! And how much do we need Him!"

And herein lies the essential simplicity of Christianity. The moods of the human soul are many, its needs and yearnings seem to be infinitely various; but the true response to them all is God. What he is, not what he gives, is the true life of man. "He gives thee," says Augustine, "not any of those things which He has made, but his very self, for thee to enjoy."

As we advance in years, the interest we once felt in clear and hard outlines and exact distinctions drop away from us. We learn by experience our own helplessness; we perceive now that we know much less than once we imagined we knew. Or, rather we realize that a Presence broods over us and stretches out hands towards us—"a Presence that is not to be put by," because it seeks not ours, but us. It would possess, illuminate, transform us; it would be within us as a principle of knowledge, love and power. And in opening to this Presence the inmost recesses of our personality we attain to the end of religion;—"God dwelleth in us and we in Him." Herein lies that simplicity in religion for which we are impelled to look. The science of theology has its intellectual grandeur and fascination; but its true end is fellowship with God—the spiritual apprehension of Him,

the faculty of strength to embrace Him and to receive of his fulness. Hence religion comes to mean, more and more, love and prayer and aspiration. It reaches continually forward unto "those things that are before;" its progress consists in a growing receptivity, a continual rediscovery that one thing only will satisfy the soul's yearnings and supply its needs, namely, God Himself. "Let him who prays," writes Augustine, "desire the indwelling in his very self of Him whom he invokes."

To be led by God, taught by God, strengthened by God, satisfied with the presence of God—this is religion.—*Outley in Christian Life.*

Two very significant points may be noted. First, that since the unity which once existed in the Society of Friends was divided, the spiritual power they exerted as a society on the world at large has waned. Second, that when their primitive teachings and practices are revived by others, as in Wales, the power is once more revealed. These points do much to emphasize the importance of primitive Quaker teaching, indicating very clearly how applicable it is to the needs of the world at the present time, as it was in times gone by. Multitudes are longing for a spiritual revival to-day. They will, doubtless, get it when they attend to the Inward Light, whereas externals, to which so much attention is paid, are more of a hindrance than a help.—*The Inward Light.*

EDUCATION commences at the mother's knee, and every word that is spoken within the hearing of the little children tends toward formation of character. The true purpose of education is to cherish and unfold the seed of immortality, already sown within us, to develop to their fullest extent the capacities of every kind with which God made and endowed us.—*The Vindicator.*

"Blind unbelief is sure to err,

And scan His work in vain:

God is His own interpreter,

And He will make it plain."

### Bodies Bearing the Name of Friends.

The meeting at Medford, N. J. was attended last First-day by John B. Garrett and Joel Cadbury.

SINCE leaving Peabody Minor the editor has been led into some religious service in Lynn and Worcester, Mass., and in North Berwick, Maine, besides West Falmouth, Mass., whither he returned last week.

ABRAHAM FISHER who has been passing the summer at Plainfield, Indiana, returned to Woodland, N. C., to attend the Rich Square Quarterly Meeting of last week.

It is said that the Western Quarterly Meeting, Pa., met for the last time at London Grove last week on Sixth-day, and that hereafter all the sessions will be held at West Grove, Pa.

At the Salem Quarterly Meeting held at Lynn, Mass., recently, George A. Barton of Bryn Mawr, Pa., returned the minute which had liberated him to attend North Carolina Yearly Meeting, having accomplished the visit.

WILLIAM C. COMPERTHWAIT, with the approval of Haddonfield Monthly Meeting, has lately been engaged in a religious visit to the school at Tunessassa and the Indians of that neighborhood, and William Bacon Evans is accompanying him.

NOTICING the quality of attendance of men and of

women at Friends' Meetings among us in Philadelphia Yearly Meeting we have been accustomed to say there is something in Quakerism that makes it a men's religion. On coming to several quarters eastward, one is surprised at finding the comparatively small attendance of men, as is the case in other denominations. Those other churches, arrangements for worship having been adopted, similar results must follow. Is it the case that the opportunity for reality in entering into worship for one's self, appeals to the masculine mind, rather than such observance as is by pastor and proxy and some one to lean on wherein the female mind is willing to confide?

A correspondent writes—"I had the privilege for so long a time, to attend Concord Quarterly Meeting at Medford last Third-day of the 14th. How sadly were dear Jonathan E. Rhoads and Thomas H. Whitson missed, especially as their absence was due to the infirmities of age. . . . But the Master of assemblies was present, and His name was exalted. The vocal service was shared by several, among others by Elizabeth C. Dunn, Edwin J. Sewell, Joseph H. Branson, Joseph Rhoads and Arthur Pennell. In the business-session, the certificate issued by Chester Markley Meeting, approving the prospect of S. Calvin Barker, of attending Ohio Yearly Meeting, to be held near Barnesville, and Western Yearly Meeting, to be held at Sugar Grove, Indiana, and some of the meetings composing them, was endorsed, and he encouraged to fill his call to this service. There were probably between two hundred and fifty and three hundred in attendance at the Quarterly Meeting, or more than the combined attendance at Philadelphia and Abington Quarterly Meetings the preceding week.

### SUMMARY OF EVENTS.

UNITED STATES.—A despatch of the 24th ult. from Oyster Bay, the home of President Roosevelt says: "Hereafter the spelling in all messages from the President and his family, and in all communications from the White House will be according to the reformed method. President Roosevelt issued the necessary orders to-day, indorsing the Carnegie spelling reform movement, and instructing Public Printer Stillings that all his official documents be printed in accordance with the recommendation of the Spelling Reform Committee, headed by Brandegee M. Brewster, professor of English at Columbia University. It will no longer be 'through' and 'though,' but 'thru' and 'tho.' But this is merely a sample of familiar words reformed. The President's official sanction of the reform movement is regarded as the most effective and speediest method of inaugurating the new system of spelling throughout the country. Not only will the documents emanating from the President utilize the reform spelling, but his correspondence will also be spelled in the new style. As the Spelling Reform Committee adopts new reforms they will be added to the President's list and also to that of the Public Printer. While the order to the Public Printer to-day does not contemplate an immediate reform in the spelling of official documents from the executive departments in Washington, it is regarded as more than likely that the respective heads of the departments will fall in line with the President's ideas and have their official documents printed according to the new spelling." About 300 words have already been decided upon by the Simplified Spelling Board. After a mold for a whole house is set up it will be a very simple matter to pump concrete into every nook and cranny. The pumping process will not require more than a few hours. After four days, that at most will be necessary for the hardening of the concrete, the parts of the mold will be unscrewed and

Thos. A. Edison is planning to construct houses out of concrete for workmen at a cost of \$300 to \$600.

He proposes to have metallic molds made for every part of the house and says: "The mold for each house will be made in detachable parts. There will be separate plates and small molds that can be screwed together easily to form one mold for an entire house. That a fine finish may be obtained the inside surfaces of the parts will be nickel plated. After a mold for a whole house is set up it will be a very simple matter to pump concrete into every nook and cranny. The pumping process will not require more than a few hours. After four days, that at most will be necessary for the hardening of the concrete, the parts of the mold will be unscrewed and



taken off, and a solid concrete house will remain." He proposes to erect a number of these houses in New Village, Warren County, N. J., where one of his large industrial plants employs several hundred persons.

A mechanical art school, with day and evening courses of instruction in various trades, together with academic subjects, it is stated will be opened by the Board of Education on Ninth Month 10th at Twelfth and Locust Streets. It will be the first institution of the kind established in this city. In connection with the public school system, and will afford the opportunity of acquiring that skill in mechanical arts which heretofore could be acquired only under the apprentice system.

A new volcano is reported to have recently sprung up on Fire Island one of the Aleutian chain of islands about 60 miles west of Unalaska, in the Bering Sea. It rises abruptly from the water to a height of about 700 feet, and in shape greatly resembling a monster ice-berg, with a base about 900 feet in diameter. From the numerous crevices columns of steam and sulphurous gases continuously arise and form a cloud which is visible for more than thirty miles. It has been named "Terra Peak."

A recent issue of the suit at law begun by Food Commissioner Warren against the Corn Products Refining Company, the latter has made an unconditional agreement to pay the fines of all candy manufacturers and dealers prosecuted by the Commissioner for using the refining company's glucose containing sulphur dioxide. The Food Commissioner is withdrawing all such illegal glucose from the markets in Pennsylvania and in every other State and Territory in the Union and to replace the same with glucose fully in conformity with the pure food laws. Food Commissioner Warren has received a letter from Dr. H. W. Wiley, Chief of the Bureau of Chemistry of the Department of Agriculture, in which he states that the sulphuric acid and sulphur dioxide, taken inwardly, is highly injurious, especially to children. In his annual report the Food Commissioner states that there has been a gratifying decrease the past few years in the sale and use of adulterated foods in Pennsylvania particularly those that are regarded as the more dangerous kinds, and that the reports for the State clearly show that the percentage of adulterated, preserved, counterfeit or impure articles of food and milk, in particular, is gradually growing very much smaller, and, as a result, the number of prosecutions ordered during 1905 shows a marked decrease as compared with the preceding year.

Foreman. A despatch of the 22nd ult. from St. Petersburg says: "In spite of the wholesale arrests and deportation of revolutionists in the big centres the daily chronicle of murder and robbery is not appreciably diminishing. The police seem utterly powerless to capture the perpetrators of the crimes. They do not make an arrest in one case out of twenty-five. While the revolutionary opposition to the Government has thus degenerated into a campaign of crime the three political parties, the Constitutional Democrats, Octoberists and Regenerationists, are drifting. The efforts to effect an amalgamation have failed, and all the leaders seem greatly at sea as to what tactics to pursue." A despatch of the 22nd says: "Within a fortnight an imperial ukase will be issued, directing the Agrarian Commission to begin the distribution of 4,500,000 acres belonging to the appanages, 10,000,000 acres belonging to the crown and 5,500,000 acres of land offered to or purchased through the peasant's bank. The forests and lands belonging to the State, the preservation of which is considered necessary for the future agricultural prosperity of the country, will be reserved. Nearly all the present restrictions upon the peasants as a class will also be removed. This, in substance, is the Government's bold bid for the support of the Russian peasant, and the principal propaganda of the revolutionists." It is further stated that: "In the process of the distribution of these lands all the energy of the Government will be devoted to the dissolution of the existing communal systems, which now cover two-thirds of the peasant holdings, and all the energy of the peasantry in general, in order to instil respect for the principle of private property. If successful the Government confidently expects the peasantry will become conservative and set their faces against socialistic dreams of the nationalization of land." The number of Jewish emigrants from Russia it is stated which amounted to 155,000 persons last year has

risen to 300,000 during the first half of the present year. Great alarm exists among the Jews in different places. In anticipation of further massacres, an unsuccessful attempt was made upon the life of the Russian Premier Stolypin on the 23rd ult. Thirty-two bystanders were killed in the attempt.

A recent visitor to Ireland states: "As far as I could see, the people of Ireland are better off and more contented now than ever before. The country is most contented, and it is rather delightful to go through the country. A great many farmers have availed themselves of the land act, and are purchasing their farms. This is an incentive for them to work and improve the land, which will eventually become their own. Under the purchase terms a great many farmers are buying their farms and do not halt the annual rent, but they are rather poorly paid for rent alone. The great trouble in Ireland is to keep the young people there. They are leaving so fast that there are not enough of them left to do the work. They hear about the good wages earned in this country and the opportunities for advancement here, and they want to come. The only remedy would be for the farmers to raise their wages, but they say they can't afford to do this."

Platinum is selling for \$28 an ounce, the highest price on record. The metal sold a year ago for \$18. The latest increase in price is directly attributed to the political troubles in Russia, which country furnishes about 95 per cent. of the world's production of the metal, estimated in 1904, to have been 2,000 pounds. The United States furnished 200 ounces, valued at \$14,600.

At one point the first great shock of the recent earthquake in Chili is said to have lasted four minutes and fifty seconds and was the longest shock recorded there. It is reported that during the shocks it was impossible to stand erect. A commission composed of the leading business men of the city, the building now standing in Valparaiso and to report upon their condition, so that those which are in a dangerous condition may be pulled down. In different parts of the city depots for the distribution of food have been established, the main features of which are immense cauldrons from which, soup is distributed to the poor. The sale of articles of food is strictly supervised by the Government to prevent abuses in increase of prices. Merchants selling food above the fixed prices are compelled to close their stores. The Island of Juan Fernandez, off the Chilean coast, it is reported, was destroyed by the earthquake. The island belonged to Chili and on it were a party of soldiers and an officer. The coast line is reported to be upheaved in many places by the shocks. One report states that about one-half of the city of Valparaiso has been destroyed. On the 22nd ult. it was stated that thousands of persons are fleeing from this city after the earthquake and fire of last week. The declaration is made that 80,000 in all will seek refuge in Jeddah. Already a number of steamships engaged in moving business have been ordered to the north and south. People are still camping on the surrounding hills and in the streets and plazas. On the 20th another heavy shock was felt at Valparaiso which was also felt at Lima and on the 21st a heavy shock occurred at Guayaquil in Ecuador. Further shocks were reported on the 24th at Valparaiso which did damage to tottering walls.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 81.

Milton Stanley, Ag't, Ind., \$10, for Richard S. Ashton, Jr. and Edwin, Albert Maxwell, Arthur B. Maxwell and Edwina Maxwell, \$10, for Richard S. N. J., \$6 for himself, Edward H. Jones and Wm. L. Hamilton, M. D., Chas. Lippincott, G't'n; Milton Mills, Ia.; Jos. Thomasson, Phila. and for Eunice Thomasson; Ephraim Smith, Phila., \$10.50, for himself, Joel J. Smith, Morris S. Cope, L. M. Williams, M. D., and Henrietta Cawley, Ind., \$2.50, for Jesse Negus, Ag't, Ia., \$10, for Elias Crew, Mary M. Edmondson, Hannah M. Knudson, Nicholas Larson and Clarkson T. Penrose; Saml. L. Smedley, Pa.; J. S. Moore, Can.; Marietta Wilkins, N. J.; H. M. S. Taylor, Pa.; Joseph Henderson, Ag't, Ia., \$12, for Wm. Wells, Las Stangehand, Julia Tjossem, to No. 27 Vol. 81 and Severn Tow; Ira S. Frame, Phila.; Danl. D. Test, Pa.; Geo. Abbott, N. J., \$6, for himself, Geo. Abbott, Jr. and Henry A. Lippincott; Wm. L. Bailey Ag't, Pa., \$10, for Susanna Sharpless, Wm. T. Sharp-

less, M. D.; Thomas Sharpless, Isaac Sharpless and Ralston R. Hoopes; Mary J. Foster, R. I. and for Anos O. Foster; Paschal Worth, Pa.; Isaiah Pemberton, O., \$6, for himself, and Calvin W. Thomas to No. 14, Vol. 81 and Anson Hildebrand to No. 14, Vol. 80; Jos. Warner Jones, Pa.; Ole T. Sawyer, Ia., \$14, for himself, Sighjorn T. Rosdale, John Knudsen, E. Allen, Pa., Edgar T. Hall, Ag't, Pa., for J. Adrian Rayner and Archibald Crosbie; Randolph H. Chappell Phila. and for E. E. Chappell, Ind.; Nathaniel Barton, N. J.; Rebecca F. B. Hulme, Phila.; Laura A. Osborn, Conn.; Joshua Brantingham, Ag't, O., \$4, for Mary H. Brown and Sarah Ann Hobson; Isabel Henderson, Minn.; Lydia H. Lippincott, N. J.; Gen. M. Thompson, Ind.; T. Tostenon, Oliver E. Adrian Moore; H. W. Smedley and Philena Y. Smedley, Pa.; Daniel G. Garwood, Ag't, N. J., \$12, for Joseph H. Ashed, Wm. C. Allen, Elizabeth F. Darnell, Edith Lippincott, J. Whitall Nicholson and John B. Rhoads; James M. Moon, Pa.; Hannah Hoyle, O.; Susan S. F. Goodwin, N. J.; Rebecca W. Warrington, N. J.; Anna Deacon Calif.

Receipts received after Third-day noon will not appear in the Receipts until the following week.

#### NOTICES.

WANTED.—Mother's helper for Friend's family in Philadelphia. Address D.

THE FRIEND.

WANTED.—Teachers for small school in charge of Da Morris Monthly Meeting, Kansas. Application may be made to MARION SMITH, Dwight, Kansas.

WANTED.—A man teacher, for Hickory Grove Boarding school, near West Branch, Cedar county, Iowa. Under the care of Hickory Grove Quarterly Meeting of Friends. Application may be made to

JOSEPH HEALD,  
Springfield, Iowa.

School for Indian Children at Tunesassa, New York.—Wanted a woman Friend to take charge of the boys out of school at the opening of the term in the Tenth Month.

Application may be made to  
ZEBEDEE HAINES, West Grove, Pa.  
or to CAROLINE C. SCATTERGOOD,  
West Chester, Pa.

DANIEL G. GARWOOD has been appointed Agent for "THE FRIEND" in place of Henry B. Leeds, removed to another neighborhood. Address Moorestown, Burlington Co., N. J.

FRIENDS' LIBRARY, 112 N. SIXTEENTH STREET PHILADELPHIA.—On and after Ninth Month 1st, 1906, the Library will be open on week-days from 9 A. M. to 1 P. M. and from 2 P. M. to 6 P. M.

WANTED.—A woman Friend desires position as companion to invalid or elderly Friend. Address—"L" office of THE FRIEND.

HADDONFIELD and SALEM QUARTERLY MEETING will be held at Medford, N. J., on Fifth-day, Ninth Month 13th, at 10 o'clock. Train leaves Market Street Ferry at 9 o'clock, Camden at 9:07, Haddon Avenue at 9:10, stopping at Haddonfield and Marlton. Returning leaves Medford at 2:05 and 5:14. After meeting a lunch will be provided.

WESTWTON BOARDING SCHOOL.—School opens on Third-day, Ninth Month 11th, 1906. New pupil should take the 8.21 or 11.12 A. M. trains from Broad Street Station, Philadelphia, so as to allow time for classification, etc. Stages will meet after trains leaving Philadelphia at 1:32, 2:49 and 4:32 P. M.

WM. F. WICKESHAM, Principal,  
WESTWTON, PA.

DIED, at their residence, Moorestown, N. J., on the twelfth of Eighth Month, 1906, ELIZABETH H. BROM LEY, widow of James Bromley, aged nearly seventy eight years, a member of Chester Monthly Meeting N. J. She was much beloved by a small circle of friends because of her gentle, Christian character, and her simplicity of her thought and expression. Her last illness was waiting for transportation into the heavenly country, glimpses of which she seemed to catch as her weary spirit parted from its house of clay.



# THE FRIEND.

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THEY who have not been disobedient to their heavenly vision, will not be to their heavenly vision.

THE great problem of humanity is to decide whether men shall make their own gods, or God will have the making of men.

Wherein men have made their own gods, we see what imperfect and impure characters they have been—even though deities of the most civilized nations. Man-made, they were orally of man's fallen nature. But wherever God has the making of a man, being permitted to work in him to will and to do of his own pure pleasure, then the man is made to partake more and more of the Divine nature.

We come into Divine worship to partake of God himself. We cannot in worship add to him, except the pleasure which he takes in seeing us partaking of his nature and Spirit.

We also partake of the same when outside meetings, in every act of obedience to his spirit.

"He hath shown thee, O man, what is good," showing thee Christ upon earth; who could say, "He that hath seen me, hath seen the Father." He has shown to man what God is like. When men try to make their own gods, they show at best only what they themselves are like. But the Christ of God is the word that has declared Him and "dwelling in the bosom of the Father," keeps on declaring Him now. He that has seen Christ according to his measure of the true light, has seen "the image of the invisible God;" and cannot afterwards make unto himself another god which he can at heart adore. He may fashion gods, as they do of the world still do, that shall cater to his lusts; but none which maintains his moral aspect. But thanks be unto God for his ex-

pressed image in Christ, that He may the more readily be permitted to have the making of us in the same image.

## The Department of the Interior.

Printed matter is regularly sent to THE FRIEND from Washington D. C., in envelopes marked as from the "Department of the Interior." To-day on seeing that heading, its appropriateness for THE FRIEND for the first time occurs to us, for it is that department in man with which THE FRIEND principally deals, and from which most of our considerations have to spring. It is an inward religion which we inculcate.

A few days ago after some hours' ride from the north, the writer disembarked from the train at the Eastern Railroad Terminal in Boston, and now returning home from a series of religious and other visits, he was struck with the reading of a great sign set up on the wall of the Depot in front of him. The inscription was: "INWARD RETIRING ROOM"—denoting the general reception-room for incoming passengers. But it came as a message to the traveler homeward from visits social and public. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee;" and "In returning and rest thou shalt be saved."

A frequent return to the base of supplies for spiritual life and equipment is necessary for those who serve their generation in the name of the Lord, that in the same name they may put on fresh strength, lest they be tempted to feed on their past or present labors, and become weakened with that which puffs up rather than builds up. We need to keep close to the fountain or to return to it quickly, if our service is to be from the fountain; and it is a blessed thing to be reminded of the inward retiring room for that restoring communion which is found when we have shut to the door and prayed to our Father who seeth in secret.

Thus not held back by the things we have done or dreaming over past favors, we gain strength by forgetting the things which are behind in reaching forward to those which are before. It is with face forward rather than backward that we successfully press toward the mark; and in the inner chamber, alone with our Lord, our face is turned from our own works and readjusted to his living ser-

vice. It is very kind of Him at seasons to remind his travelers to retire inward. "They that wait upon the Lord shall renew their strength."

The essential Christian religion exists wholly in man in the department of the interior. Much of its expression and effects are in the department of the exterior. These two departments are often distinguished as *spirit and letter*, or as *life and form*. Some men's religion seems to stand in the one, and some men's in the other. But as a man's name is not the man himself, so the externals of Christianity are not its reality, but a language for expressing portions of it to men. But God does not need the exterior sign, for He looks at the heart or interior. There we find all the religion we have, and there He finds it. Words are but expressions of it, not its substance; yet as the carrying out of the faith into practice they are means of its growth. But the body without the spirit, the letter without the life, is dead. The kingdom of God is within us, Christ the hope of glory is realized within us; He desires truth in the inward parts, and in the hidden parts shall make us know wisdom. Prayer is inward, saying prayers is outward, and is not in itself prayer. All worship exists within, its expression is without. The outward man perishes, the inward man is renewable unto eternity. The visible things are temporary, it is the invisible that is eternal.

If our inward state is the renewed life of Christ within us, then every thing and occasion, let it be what it will, only makes the same life to sound forth and show itself.

What a miserable mistake it is, therefore, to place religious goodness in outward observances, in notions and opinions which good and bad men can equally receive and practice, and to treat the ready real power and operation of an inward life of God in the birth of our souls as fanaticism and enthusiasm; when not only the letter and whole spirit of Scripture, but every operation in nature and creature demonstrates that the kingdom of heaven must be all within us, or it can never possibly belong to us. Goodness, piety and holiness can only be ours, as thinking, willing and desiring are ours, by being in us, as a power of heaven in the birth and growth of our own life.—*Lav.*

"That which thou knowest not believe He knows; and leave it yet a little while with Him."

# VACATION AT POCONO LAKE

Hallowed be the time that God doth bless,  
This Sabbath of our year,  
Whom we the Lord of Life confess,  
And in his works revere.

Thy life in nature rests our mind,  
Thy life in grace restores our soul,  
Thy love our only home we find,  
Thyself in life and death our goal.

## Letter From Joseph Elkinton.

FREIBERG, GERMANY,  
Eighth Month 11th, 1906.

The Black Forest, where we are now stopping is worthy of all the reputation it has for beauty and interest, and no one should pass by Freiberg, so picturesquely situated at the top of a valley in its midst, with an elevation of three thousand feet.

A series of waterfalls dashing over the moss-covered rocks adds an attractive feature. This is the centre of the clock industry and we found a great variety of designs, showing much skill in carving as well as in clock-making. There is something very characteristic in these German communities, and as our first introduction to the Kaiser's dominions, it has been a most interesting experience.

The Swiss cantons bordering on Germany all show the influence of the latter, especially in the language spoken, but once over the border the manner and uniform of the railroad officials indicated another attitude toward travelers. The Swiss often speak English and make provision for foreigners in every way. It was said seven-eighths of the visitors in Lucerne a few days since were Americans.

The five weeks spent in Switzerland will long remain as a beautiful dream more than realized.

After leaving the Val d'Herens, our re-united party went from Visp to Zermatt by rail and so on to Riffelalp and Gorner Grat, some 10,500 feet above the sea, where we had a grand view of Monte Rosa, the Breithorn and Matterhorn, with their glaciers flowing together at our feet.

As the weather was all we could desire, these Alpine summits appeared in all their grandeur. We could hear the roar of the waters under the glaciers and mark the course of their terminal moraines for many miles. The evening glow upon these snow-covered mountains is of the finest purple and rose tints one can imagine. A week at Grindelwald, near the foot of the Matterhorn and Eiger, gave us ample opportunity to witness these color effects after sun set and the outlook from Schiedegg and Mürren afforded unusual opportunities to see the Jungfrau, Mönch and Eiger by sunlight.

The railroads up and down these mountains exhibit great engineering skill, as they vary from ten per cent. to fifty-five per cent in grades. The electric cable road from Lauterbrunnen to the top of the cliff upon which Mürren stands lifts us two thousand feet high on an incline of fifty-five per cent. and it looks rather perilous. The cliffs are so perpendicular on either side of this valley that the sun shines into it very little during the winter, and the water falling from the top of the cliff almost disappears in spray.

The ride from Brieg, near the northern entrance to the new Simplon Tunnel to Gletsch, at the foot of the Rhone Glacier will be re-

membered with much interest, as we rode in a Swiss post diligence for more than six hours through a most picturesque country. These post carriages are different from any we have in America. Five horses are attached to one, three in the lead and two at the pole. Beneath the driver and manager of the Post are two coupé seats entirely enclosed with glass. Behind these are regular coach seats for four, in a separate apartment, while high up in the rear are two more, on a level with the driver and mounted over the huge mail box. Thus ten persons are drawn up the heavy grades very comfortably while the driver cracks his whip incessantly, but so as seldom to touch the horses. These were changed about every ten miles, and generally seemed in good condition.

It was a clear, cool morning when we drove over the Grimsel Pass in this way and as we descended to the Grimsel Hospice at a lively trot, with stupendous bare crags on every hand, showing the action of hygone glaciers, it was a most impressive experience, and so novel were our surroundings they sometimes made us wonder if we were not in another world. The ride by boat on the Brienzsee from Brienz to Interlaken is a pleasant change from the cars on a hot day, and Switzerland has shared the heat which has prevailed in Europe this summer. It is possible, however, to escape this by ascending to the higher levels, as the temperature falls about one degree F. for each three hundred and thirty feet of elevation. At a height of 10,000 feet, the grass grows, so the sun is just as warm here as in the White Mountains at home, and on the whole I think the air on Pocono more invigorating than any we have found on this side of the Atlantic.

The School system of Switzerland has interested us, as it is said that the Swiss are better educated than their neighbors, and I think we have found it so among the peasants. Between seven and fourteen all children attend school and are taught three languages beside the rudiments. Italian, French, German and English, in addition to the Swiss, which is often a patois, are spoken in different parts of this Republic. The Tell country on Lake Lucerne was particularly interesting and we dedicated a day to it. The traditional spot where William Tell shot the apple on his son's head in the village of Aldorf, has a fountain to mark it, while an old clock tower stands beside the bronze figure of Tell and his little boy, recently placed where the bow is said to have been drawn. We took lunch within a few feet of the latter, and could but catch the spirit of the tradition, for all the environment of this section of wildest scenery lends color to the story. Here is an instance where the character of a people has been embodied and in a sense, immortalized, more perfectly than any single historic instance would probably have done. Schiller served his own and succeeding generations well by gathering up the threads of this popular legend.

The forests about Aldorf are kept from the woodsman's axe, as they protect this village from the landslides and falling rocks. In connection with this we were told the Black Forest in Germany brought in a good revenue, paying all the taxes upon the land and sometimes affording a dividend to the

communities living in it. We noticed the trees throughout the Black Forest looked very thrifty and that they were not allowed to grow more than two to three feet in diameter. The great extent of territory covered by these firs was a surprise, as well as long stretches of country apparently unoccupied by human habitations.

The German cities are attractive and the people have a wholesome, happy expression of countenance. The Castle at Heidelberg originally built in the XII. century, is the largest and most interesting stronghold of its type we have visited. The walls are twenty feet thick, in places, and it has a moat, although high above the Neckar River. Most of the castle is in ruins, while extensive restoration have been made, and the gardens about it are beautifully laid out. From the terrace these gardens one overlooks Heidelberg, with the valleys of the Neckar and Rhine, at an elevation of two to three hundred feet, a great advantage. We were shown a wine tun said to be the largest in the world, holding 49,000 gallons. Frederick V. (1610-1621) enlarged this fortress considerably and built a palace for his wife, Elizabeth (of England) within its walls. Nothing brings into sharper contrast the past and present, than such ruins. Mainz, at the junction of the Main and Rhine has a history of 1900 years, as the Roman occupied it 14 B. C., under the leadership of Drusus. We saw buildings erected in the tenth century and were impressed with the substantial character of this ancient and modern city. But if one would see Germany at its best we can recommend a passage down the Rhine on one of the day boats from Mainz to Cologne, as every foot of the way is historical ground, with innumerable castles and vine yards on either side.

J. E.

## Christianity is a Life.

It is a life in the general order of the world, and it is a life in the individual believer. Jesus Christ proclaimed himself as the Life. He brought life into the world in his own person. And from Him life went out into his disciples and from them it has gone forth into the world through those who believe from generation to generation. From Christ as the fountain source a stream of life has issued, which has flowed and is flowing through the ages and is increasing in volume in its onward move. All the nations of the earth that have come involved in the stream become refreshed and purified by the waters of life, and are made fruitful in works of goodness and Truth. The outward form by which this life comes to expression is the Church [and works of obedience].

The Christianity of the individual is a life in his soul which purifies and invigorates him and makes him fruitful in every good word and work. It does not consist in doctrine, though the believer must hold something for the Truth. He must believe something and have his convictions. But the Christian life is something deeper and more abiding than outward forms of faith and doctrine. It does not consist in outward forms and ceremonies and church membership. The life of Christ in the soul is deeper than all these things, but it necessarily comes to a mani-

festation in them and is nurtured by them. Christianity does not consist in emotional experiences, yet it produces emotions of various kinds. It is a living power within them, which makes men, women and children good, and moves them to do all the good in the world possible for them. The Christianity of the individual is that life in him which bears much good fruit. By their fruits ye shall know them. Every believer in Christ Jesus must belong to [his] Church and use the means of grace. In no other way can he be a Christian in the true sense. But, then, the question is what kind of life does he live and what good works does he perform? Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven. He that doeth the will of the Father belongeth to the kingdom—*Reformed Church Messenger*.

### Memoranda and Letters of Ellwood Dean.

(Continued from page 58.)

LETTER OF JOSEPH WALTON.

MOORESTOWN, N. J., Seventh Month 27th, 1873  
*My Dear Friend, Ellwood Dean,*

Thou may remember that on one occasion during thy late visit to Philadelphia, our conversation turned on Hannah Hall's engagement within the limits of London Yearly Meeting, and the question was raised how could a friend from Philadelphia or Ohio Yearly Meetings pay such a visit in a regular manner? I alluded to the subject afterwards in a letter to Daniel Pickard, and in reply from him, dated Sixth Month 17th, he says: "I scarcely know how to reply to thy inquiry as to how it might be accomplished in a regular manner, in case a rightly called minister came over to England, either from your Yearly Meeting or from that of Ohio. It would be a circumstance which, if rightly ordered, would be a great comfort to many here. I do not think there could be any just impediment to the endorsement by our Meeting for Sufferings of credentials from your Yearly Meeting. But in the case of Ohio, here would doubtless be a strong hesitation and possibly an entire denial on its part, of encouragement thereby; but it might be deeply profitable for Friends here to be put to such a proof—and a Friend so coming, if well furnished and sustained with the heavenly anointing—might possibly find a way made, even through such an opposing troop or stone wall. All depends on moving under the guidance of Divine wisdom, and grace." I thought thou might be interested in what Daniel Pickard said on the subject, and therefore have copied it for thee. In speaking of his own Yearly Meeting, Daniel Pickard says, "There were, however, notwithstanding these serious drawbacks, some seasons of good in the meetings. There were also various opportunities of mingling with exercised minds, that were enough to themselves to repay for the effort of coming to London, and for which humble gratitude is due to our Heavenly Father."

I frequently recall thy visit among us, and especially some occasions where I was present, and favored to partake of the precious visitation of heavenly good. The opportunity after breakfast in Joseph S. Elkinton's family after Yearly Meeting was over; and that most solemn one at John E. Carter's in Germantown; as well as the meeting which thou attended at Moorestown, are remembered as

seasons of peculiar favor. I hope the recollection of thy visit and labors is attended with peaceful feeling. Though the true disciple knows that all praise belongs to that Divine Power without whose guidance and help all our efforts are like beating the air; yet it is a comfort to feel the operation of his hand upon us, and to know that He is at times pleased to make use of us, be it in ever so humble a way. I believe that since our Yearly Meeting it has been a time of poverty and strippedness to several of our valuable Friends. As to myself an unusual pressure of worldly business absorbs much of time and thought, I sometimes think unprofitably so, though I do not see how to avoid it. Yet I am not without some hope that in the attention of the spiritual seasons, I may yet experience the descendings of the heavenly rain, and know my garden to put forth leaves and fruit. And now, in drawing to a close, I remember the language of Paul to the Elders of Ephesus, "Brethren, I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them that are sanctified." Desiring that thou may be strengthened to accomplish thy allotted service willingly and diligently, I am with love to thee and Elizabeth, Thy friend,

JOSEPH WALTON.

LETTER FROM JOHN S. STOKES.

Eighth Month 4th, 1873.

*Ellwood Dean, Dear Friend:*

Thy long-looked for letter arrived on Fifth-day 31st, which was in due time after it was mailed. We sometimes say "Better late than never" and so I esteem it in this case. I am very glad to hear from thee and trust I fully appreciate thy kind, good and interesting letter. I often feel it to be a great favor that time or distance does not prevent our entering into sympathy and fellow-feeling one with another in our trials, religious exercises and the discouragements by which we may be surrounded in the present day. And I believe it good for us to be made willing to bear each others' burdens and so fulfil the law of Christ. Thou hadst the opportunity of seeing and feeling some of our various burdens when thou wast mingling with us, and I trust thou hast had no cause to regret making the sacrifice thou didst in order to be with us last Spring. We have had some close trials since, caused by persons in the station of ministers and making no appearance of being Friends, attending our meetings and advancing sentiments therein entirely contrary to our doctrines and Christian testimonies. How long we are to suffer these things I do not know, but desire "patience may have its perfect work." The Yearly Meeting's Committee is engaged from time to time in going up and down visiting meetings, under a deep sense I trust of the great importance of the objects of these appointments. And under the feeling that "of ourselves we can do nothing," and in view of the low state of things as to religious exercise or travail of spirit in many places, we are often brought very low before the Lord, with our hands ready to hang down and our feeble knees to smite together from very weakness. But notwithstanding all this, and more than this, the Lord is still round about his people, even as the mountains are around about Jerusalem. Some of the

committee are at times enabled to preach the way of life and salvation by and through our Lord and Saviour Jesus Christ, we trust in good authority. But how often are we made sensible that Paul may plant and Apollos water but it is God only who giveth the increase. I have been favored with the company of our friends Phebe W. Roberts and Abigail W. Hall in visiting a number of meetings, which has been satisfactory and encouraging to my often drooping spirit. If it could be done upon the right ground in the unity and fellowship of the gospel of Christ, I would rejoice to see a renewal of epistolary correspondence between our Yearly Meetings, believing with thee, that it might be beneficial and strengthening both to us and to you. Some are prepared for it now, others think the time is not yet. We must be patient. I can freely and fully respond to what thou sayest in relation to the state of our religious Society. The longer I live the more convinced I am that we as a people have great need to get down below the surface, to dig deep and lay our foundation low, even upon the eternal Rock of Ages, our Lord, Christ Jesus, being willing to be led and guided by his Holy Spirit who teacheth as man never did or can teach. And when this Divine and holy teaching in the secret of our hearts is given heed to, it will teach us to deny ourselves, to take up our daily cross and follow Christ in the way He would have us go, and lay all our willings and runnings in the dust. I know of no other way to the kingdom of Heaven than by the cross of Christ, our crucified and risen Lord, for "there is none other name under Heaven or among men whereby we must be saved, but the name of Jesus." Oh, that we—the members of our religious Society—might live more and more under the government and influence of the Spirit of Christ! Then there would be no strife or division amongst us, but we should see eye to eye, and walk by the same rule, minding the same thing, and thus becoming prepared to labor harmoniously for the honor of Truth. Thou expresses a desire that some of the members of our Yearly Meeting may be drawn toward you in your annual assembly which is fast approaching. We hear our beloved Friend Clarkson Sheppard obtained a minute from his Monthly Meeting last Sixth-day, liberating him to attend some of the meetings of Ohio Yearly Meeting, especially those in Iowa. I have not heard exactly what his prospect is but thought I might say this much. Our Quarterly Meeting was held this day. In my view there was no great abounding, but perhaps the fault was mine. Just three months since thou wast with us, time passes rapidly along. Our aged friend, Samuel Hillis, attended two meetings yesterday (First-day), was taken ill with a chill in the evening and without much suffering, died this morning early. Truly we are here to-day and gone to-morrow. Joseph S. Elkinton and family are boarding out of the city, he was not in at meeting, being somewhat indisposed. When I commenced writing I thought I might go so far as to acknowledge the reception of thy truly acceptable letter, but have run on with that which may not interest thee. May we, my dear friend, bear each other on our hearts, desiring the spiritual growth and preservation one of another while in this probationary state.



My wife joins in love to thee and thy dear wife.

Truly thy friend,  
JOHN S. STOKES.

LETTER FROM ELLWOOD DEAN.

AT ASA GARRETTSON'S, BARNEVILLE,  
Ninth Month 5th, 1873.

Dear Elizabeth:

My heart has warmed with love and sympathy whenever my thoughts have turned towards thee, which has been very often indeed since leaving thee. Tears now fill my eyes whilst penning these lines to thee as thy loving care comes before my view, not only in so freely giving me up to apprehended duty but also in almost wearing thyself out in trying to fix me up nicely and comfortably, and in taking all the burden of the home care, whilst I am away. I hope and have earnestly desired that a blessing might rest upon thee and dear Mary. Dear child, try to make dear aunt's way as easy as thou can, and I do believe the Good Master's presence will be with you and his blessing attend you.

Now I will tell thee a little of how we have been getting along. We reached Callwell before sundown and I still felt somewhat like appointing a meeting, but my faith was weak and I hardly knew what was best. I finally concluded that the doctor might go out and see a little about it, so we went to a man who had the keys of the Methodist Meeting-house, but something was in the way for that evening, so that it did not seem best to proceed in the matter. The next morning there was preparation to receive the Governor, who was expected before noon, and the minds of the people were so filled with political matters that after waiting until noon and no way opening to proceed in appointing a meeting, we concluded to journey on, and left there about one P. M., and drove to Kent's Tavern by sun-down. There we fed our horses and drove on by moonlight reaching John Thomasson's at about eleven o'clock at night. Next morning we went to Stillwater Meeting and met with Rebecca Dewees and Elizabeth Penrose. Rebecca had good service in the meeting and I relieved my mind pretty well for the time being. Had a message sent to Millwood for notice to be given of a meeting the next day. There was quite a general turn-out of the members and some others, and we thought it a favored meeting. I left it with a free and comfortable mind. We dined at John Doudna's. We had left word for a meeting to be appointed at Ridge on Sixth-day at the usual hour. Went to David Edgerton's and stayed all night and attended the meeting the next day. I thought the Divine power was eminently manifest to-day as well as yesterday. Friends seemed very loving and kind. We dined at David Edgerton's. John Thomasson's wife and two daughters and James Edgerton's wife came to dine with us. This afternoon I tried to look towards Flushing, but the way seemed closed and after a time of deliberation, I concluded to appoint a meeting for the youth and those in the earlier walks of life at Stillwater, to be held to-morrow at ten A. M. If I only can be favored to get safely through that it will be cause for deep gratitude, and I hope we can then proceed on our way. I want thy prayers, as the work feels weighty, and who

is sufficient for these things? I surely should faint under the prospect were it not for the Divine power being evidently felt to sustain me. O that I may be favored to make straight steps and not miss my way so as to lose the sensible feeling of that sustaining presence and power.

Love to thee and all inquiring friends.

Farewell.

ELLWOOD DEAN.

(To be continued.)

### The Future of the Quaker Sect.

The following from the Philadelphia *Methodist* is sent us by a Friend, and comments of ours are inserted:—

A Baptist minister named James, who lives in Johnstown, Pa., where there is much water, has assumed the prophet's role and of Jeremiah type by saying that the Quaker sect are a dead force. "Like a lump of sugar, it has melted and sweetened the community, but its work is done and it has begun to fade out of existence." We are familiar with the history of these Quakers and fully agree that their past history is full of charm. Meet them where one might, the air of refinement, of gentleness and love pervaded the atmosphere; no boisterous conversation, no unseemly conduct, no denunciation, no hickering, no fault-finding, but a beautiful exemplification of the Christly Spirit and a life that challenges admiration. Mr. James says that Quakerism has little left to teach us now. He admits their modesty, their straightforwardness, their truthfulness, but dare he assert that the Quakers to-day are less so, and will he assume that such traits of character were more needed in the seventeenth century than now, and that their work is done forever? He so asserts, but where is the proof? From the days of my boyhood, when I attended Friends' School on Quaker Hill, Wilmington, Del. until to-day, I have heard that the Quakers were doomed to extinction beyond the hope of recovery. We know that the Society is in jeopardy owing to its rigid adherence to the established rule that additions to the Society shall be only by birth. Why this rule should be so strictly enforced we fail to understand. [And we, on our part, fail to understand how the writer ever came to such an understanding. The Society never had a rule that additions to its membership should be only by birth. Its discipline has ever provided that those not born as members may be received into membership on being found convinced of our doctrines, and desirous of bearing testimony with us to their truth. And a large part of the Society's most valuable members, have, from the beginning of its history, been men and women who were not born as members, but who came in by conviction.—ED.]

We are free to confess that our next choice to that of the Methodist Episcopal Church would be the Orthodox Friends. The doctrines they teach, the lives they lead are such as commend them to our judgment. The fact is, that if the people who criticise Quakers (and if any of these should be Methodists) will take the trouble to read the history of the sect, they will discover that the early history of the Quakers demonstrates the fact that, except in polity they were very much

like Methodists. . . . Quakers are among our best citizens, and as a society they are a great credit to any community. Here in the East the birth-rate among members of the Friends' Society is far below that of the West, but taking 1905, the loss by death was nine hundred and sixty and the number received by birth eight hundred and eighty-three; Kansas being the only State excepting Ohio, a gain of one, where the births exceeded the deaths—births one hundred and fifty, deaths ninety. We, despite these statements, entertain no fear of the total extinction of Quakers, at least friend James will not preach the funeral sermon, of this we feel quite certain. On the other hand we firmly believe that the Society will adopt wise methods for its perpetuity.

FOR "THE FRIEND."

### A Review of the Early History of Friends.\*

BY CHARLES FRANCIS SAUNDERS.

The Society of Friends had its origin in a desire to return to the religion of the primitive Christians, whose principles had in the course of sixteen centuries undergone many changes, and doctrines had been engrafted on the creed of the Church such as Friends claimed had been unknown in the days of the early Fathers. In the place of a pure and simple worship there had grown up a church whose empty formalities and the corruption of whose priests were repugnant to sincere thinking minds.

At the time of George Fox's labors there was indeed no longer one outward church. After the Reformation numbers of Protestant sects arose, whose members, however, seemed blind to the true spirit of Christianity, and were more given to wrangling with one another or doctrinal points than to the exercise of the Christian virtues. In those days people carried their Bibles about with them, supporting their arguments by references on the spot to chapters and verse, and the meeting-houses throughout England were continually scenes of wordy encounters between adherents of different religious sects. Theology in short was the fashion of the hour, but the spirit which animates those Christian professors was not of love, but rather of vanity and rivalry.

Truly that was a degenerate time, but it seems to be the will of Providence that the world's progress shall be upward, and every great change is but a step towards a more perfect development. From the ruins of a great Past springs a greater Present, only if its turn to decline and give place to a better Future; and so above all that clamor of tongues in England, the voice of a man was heard whose words were not mere sound and who was destined to gather around him a society which was to be greatly instrumental in bringing about the liberties that we now enjoy. That man was George Fox—a poor cobbler, who had been divinely led to the fountain head of Truth after he had been rudely rebuffed by the clergy to whom he had applied for spiritual guidance.

The Society's belief in immediate revelation and its doctrine of a "free gospel ministry" were directly antagonistic to the inter-

\* First addressed to a mixed company

ests of the clergy, who became its most determined enemies and persecutors.

Friends have always been disposed to be a law-abiding people but when the laws have been opposed to what they have considered their duty to God, they have refused, regardless of consequences, to obey the dictates of man. In the early days of their history, therefore, bearing as they did a testimony against a hireling ministry, they suffered the full penalty of the law rather than consent to pay the tithes demanded by the church. In this more tolerant age we can but faintly realize what they suffered on this account. To say that they were imprisoned, often for years, in loathsome dungeons, among criminals of the most depraved sort, that their property was confiscated, that they were sometimes publicly whipped, and in some instances put to death in cold blood, conveys to us only a small idea of the hardships they really underwent. But "sustained by an unflinching trust," they bore all with a fortitude that elicited at times the admiration even of their persecutors. They made a name for themselves as a straightforward people—they resorted to no subterfuge, but obedient to the light in their souls they strove to do their duty faithfully and openly.

Others were more worldly-wise in this respect, for it is related that after the passage of the Conventicle Act (which was designed to put a stop to the assemblies of those not in unity with the established church) Friends continued to hold their meetings publicly as before, and suffered the prescribed penalties for such actions; while other Dissenters, against whom the act was equally directed, held their meetings secretly and at irregular times, thus often escaping punishment.

Cromwell, while Protector, seems to have been favorably impressed with the honesty of Friends, and on one occasion is reported to have said of them, "Now I see there is a people risen that 'I cannot win with gifts, honors, offices or places, but all other sects and people I can.'"

With the civil authorities Friends came into collision principally on account of their refusal to swear and to remove their hats in the presence of the magistrates, but by patient persistence they at last obtained recognition of their claims in these matters. It is a little curious, by the way, that the hat, which has been such a famous article of dress among Friends should have given rise to the first recorded case of disunity in the Society. It had been customary to remove the hat in time of prayer, but about 1661 one John Perrott objected to this practice and charged Friends with degenerating into formalities. His followers in America pretended to be above all forms whatsoever, and even discouraged the attendance of religious meetings. Another matter for which Friends were subjected to a great deal of annoyance was the manner of their marriages. It was a bold stroke, although quite in keeping with the actions of early Friends to ignore the officers of the church in this respect, for upon the legality of their marriages depended the question of inheritance. As in so many cases, however, where they followed their own convictions, they came through this successfully. There is a case on record in which the legitimacy of

a certain Friend's marriage was called in question, and the matter being taken to court, it was there decided legal. "There was a marriage in Paradise," said the judge in his charge to the jury, "when Adam took Eve and Eve took Adam, and it was the consent of the parties that made the marriage."

Another of the testimonies of Friends which even in recent years has caused them suffering, is that against war. Believing that recourse to arms is quite incompatible with the Christian character, they have always as a body been conscientiously opposed to serving in the armies and to paying war taxes. It is to be noted, though, that early Friends did not think that others were necessarily doing wrong who had not such scruples, believing such persons had not yet "attained to the full light of Christianity." In time of war, their position was one of neutrality as far as possible, and their conduct as evidenced by many examples during the Irish Insurrections and the Revolution in America, was characterized by a practical Christianity, and a desire to do good to the sufferers of both sides. It is a remarkable fact that the Society's views were very generally respected by the combatants, and in most cases where Friends received personal injuries, it has been shown that their confidence had forsaken them and they had armed themselves for better protection. It is but proper to mention that at the time of the Revolution a few members who believed defensive warfare to be justifiable, separated from the main body and fought on the American side. Their number was small and they were popularly known as "Fighting Quakers."

Many sects have rebelled against intolerance, and, acquiring power, have in their turn denied toleration to others. In marked contrast to these, Friends have never attempted to encroach on the liberties of those differing from them in opinion; on the contrary they have ever been consistent advocates of universal toleration and their acts and writings in past times had much influence in this respect. This benign spirit is no where better exemplified than in the founding of Pennsylvania, which was intended as an asylum, not for Friends alone but for all, regardless of sect. It is true dissensions in the Society have arisen, attended with acrimony, and resulting, in some instances in separation; but it is a question whether it is possible for any association of human beings to continue for a long time without splitting up.

One of the movements of world-wide interest in which Friends were influential workers, was the abolition of slavery. They early recognized the fact that to keep slaves was inconsistent with the profession of Christianity, and were nowise backward in spreading their views. Even the emancipation of the slaves held by members themselves was not the work of a day. Friends have never been given to deciding without careful deliberation. But once convinced they did not shrink from their duty however great the loss, and in many cases they were not content with simply liberating their negroes but kept a careful oversight of them, aiding them in learning to support themselves, and sometimes paying them for the service rendered during the term of their servitude. The Society's peaceful policy towards the Indians is also deserving of note,

and as long as Friends were permitted to pursue their own course, the results were most satisfactory. Their humane treatment was apparently appreciated in early times by the Indians, who showed by their conduct that they deserved the trust Friends reposed in them. It is to be regretted that the efforts to civilize the aborigines in spite of the early promises of success have been rendered almost fruitless by the unfortunate policy of the Government towards them, and by the contaminating influences of the Border population.

The period of the Society's existence when the conduct of its members seemed worthy of the greatest admiration was perhaps the first fifty years after its rise—during which time in spite of the most virulent opposition it steadily increased in numbers and importance. Its ministers, among whom were persons of exalted talents, were found not only in England and the adjacent countries, but also in more distant lands—in the American wildernesses, in Rome and in Malta, where they braved the Inquisition, in Turkey where the Sultan received them kindly, in Syria and Egypt where the only ill treatment they suffered was at the hands of British Christians. In those days the Society was a power because its members were in earnest; they realized the principles they upheld, and no opposition could shake them from the path of their duty. What they did was done because they believed it to be right, not that they might be praised by men. If today we enjoy greater civil and religious liberties than our ancestors did in 1650, if the pretensions of the clergy are less arrogant now than then, if negro slavery has been abolished and peace principles are every day gaining in favor, we are in a great degree indebted for it all to the labors and examples of George Fox and his followers.

### Inward Government.

To be at the mercy of your disposition is to be impotent, unhappy and of little real use in the world. The conquest of your petty likes and dislikes, your capricious loves and hates, your fits of anger, suspicion, jealousy and all the changing moods to which you are more or less helplessly subject, this is the task you have before you if you would weave into the web of life the golden threads of happiness and prosperity. In so far as you are enslaved by the changing moods within you, will you need to depend upon others and upon outward aids as you walk through life. If you would walk firmly and securely and would accomplish any ahiement you must learn to rise above and control all such disturbing and retarding vibrations. You must daily practice the habit of putting your mind at rest, "going into the silence," as it is commonly called. This as a method of replacing a troubled thought with one of peace, a thought of weakness with one of strength. Until you succeed in doing this you cannot hope to direct your mental forces upon the problems and pursuits of life with any appreciable measure of success. It is a process of diverting one's scattered forces into one powerful channel.

As you succeed in gaining mastery over your impulses and thoughts, you will begin to feel, growing up within you, a new and silent power, and a settled feeling of composure and



strength will remain with you. Your latent powers will begin to unfold themselves, and whereas formerly your efforts were weak and ineffectual, you will now be able to work with that calm confidence which commands success. And along with this new power and strength, there will be awakened within you that interior illumination known as "intuition," and you will walk no longer in darkness and speculation, but in light and certainty. With the development of this soul-vision, judgment and mental penetration will be incalculably increased, and there will evolve within you that prophetic vision by the aid of which you will be able to sense coming events, and to forecast, with remarkable accuracy, the result of your efforts. And in just the measure that you alter from within will your outlook upon life alter; and as you alter your mental attitude towards others they will alter in their attitude and conduct towards you.

A man's foes are they of his own household, and he who would be useful, strong and happy must cease to be a passive receptacle for the negative, beggarly and impure streams of thought; and as a wise householder commands his servants and invites his guests, so must he learn to command his desires, and to say with authority what thoughts he shall admit into the mansion of his soul. Even a very partial success in self-mastery adds greatly to one's power, and he who succeeds in perfecting this divine accomplishment enters into possession of undreamed of wisdom, and inward strength and peace, and realizes that all the forces of the universe aid and protect his footsteps who is master of his soul.—James Allen.

### Friends in Rhode Island.

At a recent gathering of members of the Rhode Island Historical Society at Friends' Meeting-house in the town of Lincoln, in that State, some remarks were made which are interesting and may be suggestive to some of the readers of THE FRIEND. This meeting-house, it was stated, was built in 1703, and is the oldest house for public worship now standing in the country.

The following statements are extracted from an address by James N. Arnold on this occasion: It is well to note here a few facts in connection with this humble place of worship. Here were preached the first sermons against slavery, not only against the African, but also the Indian, which latter form of slavery was more or less in practice in both our adjoining colonies. The cases in our colonies were more rare. It was in this very direction that the Friends' influence was first directed, holding firmly that we had crossed the broad expanse of water to escape mental and physical slavery, hence had no right to inflict it on a weaker subject; holding also that the best test of faith was an exemplary life. As a missionary, it was the first duty of the teacher to set the right example by his own daily conduct, and until he had set his example he could not ask others to do what he was not willing to do himself. These humble worshippers have set an example that has done their faith credit. The community had not been burdened with paupers nor criminals. They have so conducted themselves that these two very undesirable features have

been more nearly eliminated from their ranks than have the same elements in other religious orders. The celebrated Greene farm case is proof of this position. Here a Friend left a valuable farm to his religious order for a place where old and poor Friends could have a home and be provided for. It was a Friends' Poor Farm. This was held by the Friends in trust for about fifty years, when the heirs at law, and very distant at that, broke the provision of the will, on the ground of "Obsolete gift." That the Friends could not show the farm had been used or that a Friend had been in any wise so benefited or was liable to be in the future. The Supreme Court on this ground alone gave an opinion that it was and had been an "obsolete gift," and returned it to the family. This is the only case of like character that has ever been so decided in our courts, and I believe the Friends to be the only faith in our State that have or can make such a record. Again, while the demonization has been in colonial times very numerous, it has never produced a criminal of first-class order, as judged by the returns of our courts. Here is a victory for a principle that deserves to be held in honor and respect.

"These people have stood nobly as friends of the slaves. The earliest anti-slavery advocates were found here. In this place were heard the first voicings of a principle that caused a bloody war, but under Divine guidance gave freedom to a nation. Another trait of these people was education of the children. There has not been in our colony from its settlement up to the present, a firmer advocate for universal education than these people. They have always stood for practical, everyday matter, and not for the mere ornamental. In these particulars (an everyday, practical education), these people have exerted an immense influence on our colony and State. Temperance was made a part of their faith, and no single faith in our colony and State have produced less drunken members. It could invariably be written that he who crossed the threshold of a Friend entered into a haven where sobriety abounded. I must mention one feature of their records that has always appealed strongly to my historical love of research, and that is the record of the births, marriages and deaths. No other religious faith, contemporary with them, has ever approached them with such fulness. Genealogists are every day perplexed with a want of this fulness, and regret the meagre details so often given. This fulness also appears in the town records where Friends were numerous. To-day when so many are so deeply interested in genealogical pursuits, and genealogy has become a large feature in historical studies, it can be said that the Friends were our pioneer genealogists, and have set for us the first lessons.

The Friends have been strong advocates of peace, and believed that a pleasant world would often turn aside wrath. As peacemakers among their neighbors they have been noted. They have ever held unto a principle of self-control. As Scripture records: "He that controlleth himself is greater than he that taketh a city." As we cast our eyes over their final resting place beside this building, we see the same humble carriage that

hath distinguished their life. Here is preached their final admonition, "We came from nature and to nature we have returned our body, but our soul hath passed on to the Great Creator of Life, there to receive its final reward." Whenever I cast my eyes on these last resting places of our now sainted ancestors, I have been often reminded of the fact that the living ones of to-day are often careless, indifferent and far too forgetful of the cost of these very blessings that are around us in many ways to-day, and make our lives more secure, more peaceful and more pleasant. We have the every-day blessings on every hand, and yet forget that every one of these has cost thousands of lives. We forget that we are the heirs of the ages, that we have the wealth of the world in our custody, which has cost the labor of all these who have preceded us. It is demanded of us that we add our mite to the accumulation before we pass it on unto those who are to succeed us. Yes, it is well that we visit such places as these, and remind ourselves alike of our duty and our carelessness. To learn that even our mistakes of it lead to a further avoidance of them is not a mistake, but a blessing in disguise. We can find much in this lovely hamlet for future thought and present admonition. For two hundred years have an humble people wended their ways here to muse and commune with nature and with nature's God. For two hundred years have children looked upon the sunrise that has been shed upon these scenes. For two hundred years has nature sung her songs and passed her time of planting and harvest. For two hundred years has peace hovered here, and has allowed no stern tale of bloody conflict to write her history here, but has from her humble temples voiced the lesson of "Love and good-will towards man." I do not wonder that those first settlers loved this spot, and that their love first kindled here was born with their children, and has remained with them even until to-day. How can it be said that in so small a locality the names of its six and earliest settlers should still be found in possession, with a fair prospect of continuing for another century at least.

FOR "THE FRIEND."

### Goodwill to Men.—Fruits of the Spirit.

In the Eleventh Month, 1775, David Evans and John Parrish, two members of the Meeting for Sufferings in Philadelphia, feeling a concern to attend the newly organized Meeting for Sufferings of New England Yearly Meeting, left Philadelphia to fulfil their prospect. They carried with them on behalf of Friends in Philadelphia funds to the amount of £2000, most of it in gold, for the aid of the destitute in New England. The epistle, of which they were the bearers, which was to govern Friends in New England in the disbursement of the money, has this passage in it: "It is not our intention to limit the distribution to the members of our own, or any other religious Society, nor to the place of their present or former residence. It seems probable many who never lived in Boston may be as proper objects as those who have, and although we would not have our brethren in religious profession who are in real suffering excluded from partaking of the contribution, yet we consider they are entitled



to your immediate care, and will no doubt partake of the Christian brotherly assistance we have ever extended as a Society to such." After receiving this contribution, an attempt was made to carry out the benevolent design of the donor, and in the Twelfth Month a committee of five Friends, of whom Moses Brown was a member, was appointed by the Meeting for Sufferings for this purpose. In pursuance of their object they presented an address to General Washington, commanding the American forces around Boston, desiring permission to enter the town; and a copy was also sent to General Howe, the officer in command of the British troops, an extract from which is as follows: "The principle of benevolence and humanity exciting our brethren in Pennsylvania and New Jersey to contribute and send to our care a considerable sum of money, to be distributed among such sufferers as are by the present unhappy difficulties reduced to necessitous circumstances, without distinction of sects or parties, provided they are not active in carrying on or promoting military measures (so that our religious testimony against wars and lightnings may be preserved pure), and we being sensible there are many such within the town of Boston, and being desirous of finding those that are most needy there, as well as without, desire thy favorable assistance in getting into the town." Though kindly received by General Washington, the requisite permission could not be obtained, and difficulties being raised by those in possession of the town, a draft for £100 was sent to two Friends residing in Boston and the committee turned their attention to relieving the destitute in other portions of New England.

In a letter written by Moses Brown there is a brief account of the labors of this committee, from which the following is extracted: "At Marblehead, eighteenth of Twelfth Month, 1776, we went from house to house among the poor, seeing and inquiring into their circumstances. Where need required and they were within the intention of the donation, we relieved them. We found great poverty to abound; numbers of widows and fatherless, and wood and provisions greatly wanted among them. When I have since reflected on divers necessitous states (we met with), I have been so affected as to conclude had I not been favored with an unusual fortune and guard upon the affections, the service we went through would have been too hard for me to have borne. Through Divine favor we were preserved through the whole in a good degree of satisfaction, having sometimes a word of consolation counsel and admonition, occasionally arising. We visited this day and helped between sixty and seventy families, mostly widows and children."

At Cape Ann he says: "The inhabitants were very necessitous, having been poor when the fishery was carried on, which is now wholly stopped. You can have very little idea of their poverty, yet the children seemed healthy, though crawling into the ashes to keep themselves warm. I may say it hath been a sort of school to us, for we never saw poverty to compare with that of about one hundred families in this town, which we visited and relieved. Many expressed, some of them feelingly, a sense of gratitude. The name Quakers

though little known in these parts, will be remembered, and perhaps some may no more think it a term of reproach. I have thought of John Woolman's remark in his illness, of affluence relieving in time of sickness." How many are spending their time and money in vanity and superfluities, while thousands and ten thousands want the necessities of life, who might be relieved by them, and their distress at such a time as this in some degree softened by the administering suitable things."

Further remittances were made by Friends of Philadelphia, making the amount contributed by them £2540 (nearly \$13,000). The names of three thousand and thirty families, consisting of six thousand nine hundred and twenty-three persons, who received aid from this sum, were recorded. Of the families more than eight hundred were widows. This charitable gift appears to have been of singular service and carried the more weight as an act of public generosity, inasmuch as very few members of the Society of Friends received any benefit from it. The whole sea coast of New England was visited. Nantucket and the Isle of Shoals also received help.

A. FISHER.

PLAINFIELD, INDIANA, Eighth Month 18th, 1906.

### Bodies Bearing the Name of Friends.

On First-day, Eighth Month 26th, "The Friends' Church at Eagletown," which takes the place of the meeting heretofore held near Rich Square, N. C., was according to the county paper, to have its new meeting-house dedicated by Allen Jay.

SOME are urging consecration, others education, as the means of setting the Friends' Church forward among the visible forces for good in the world. Is there not a danger that our efforts are that we may be conspicuous rather than beneficial to the world? The value of an individual is apparent only as something is sacrificed for others.—*Exchange*.

A correspondent reports the recent Rich Square Quarterly Meetings, N. C., as receiving answers to the Queries from four Monthly Meetings. The death of one minister was noticed, and one acknowledgment of a gift in the ministry was recorded. A prominent Friend remarked it was the best Quarterly Meeting he had ever attended.

THE attendance at Burlington and Bucks Quarterly Meeting, which was held on the 28th ult., at Burlington, was about as usual, though never large. All the local meetings were represented, except a distant small one at the seaside. It was observed that about one-sixth of those present were visitors from other parts of the Yearly Meeting. A sweet and harmonious exercise spread over the meeting, and several voices were heard in testimony and prayer. All routine business only occupied the business portion of the meeting. The ministers were engaged in performance of their detailed duties. A visiting minister who has been engaged since last winter in religious services throughout the Quarterly Meeting limits, rehearsed his labors among them, which had included all the monthly and all the First-day meetings, and several appointed meetings. The public opinion and stated that he felt his service within their limits to be nearly finished, and that he would not probably attend Burlington and Bucks Quarterly Meeting again, while he held the present minute for service among them. An expression of appreciation and thankfulness was heard in response.

### Correspondence.

MOORESTOWN, N. J. Eighth Month 27th, 1906.

DEAR FRIENDS:—It has long been a source of deep concern to me (and I trust many other Friends), to see the increasing prevalence among our younger people, and some older members, who occupy prominent places in society, of removing their hats on entering our meetings and carrying them in their hands while in the room, also our boys, and to a con-

siderable extent the pupils of our schools, including those of Westtown. It seems to me if such members, and the parents of our youth, duly weighed the ground of the testimony maintained by the founders of the Society of Friends, and the cruel persecution which they suffered therefor on this subject they would be constrained to maintain the testimony still. Thy Friend,

DANIEL G. GARDNER.

### Gathered Notes.

MANY are asking why should unbelieving pastors be persecuted for heresy while a pious path is spread before the professors who have robbed them of their faith?

WHERE MINISTRY IS MAN MADE and not having its qualification in the root of Life, the preparations for it may be much cheaper and require cheaper talent than the profession of actor requires. The recent action of the local Y. M. C. A. of Pittsburgh in refusing to receive an actor as a member has brought forth comment of various nature. Henry Dixey offered to donate \$1,000 to any charitable institution if any one could prove that the penitentiaries of the United States hold more actors than preachers. Having heard of the offer, a newspaper man in Cleveland, who persecuted the prisoners, with the result that forty-nine preachers and seventeen actors were found to be imprisoned at the time of polling. Still those forty-nine will probably be called reverend.

COMIC SUPPLEMENTS. The attitude of the religious press to the "Sunday" newspaper is pretty generally known to be antagonistic, and its attitude is due, not alone to the fact that it is issued and served on that day, but largely to the character of the paper. It is full of froth and personalities, which are not only baneful in themselves, but their perusal is far from fitting on a day of rest and worship.

By no means the least noxious thing in the Sunday papers is the comic supplement, which is presumably prepared for the entertainment of children. This supplement is almost invariably the most outrageous thing that can be put on paper, and so far from being really humorous, it is impossible and ridiculous. Now and again a voice is lifted against it in protest. These voices should be more numerous and continue to utter their protest, until some radical change is effected in these pages.

In *The Atlantic Monthly* for the last month, Ralph Bergengen enters a farther protest against the comic supplement, and that his protest is needed the analysis he provides us of these comic sheets clearly shows. He complains of the way which types are selected and held up to ridicule. Children are specialized "with a genius for annoying their elders," and "white-whiskered elders with a genius for playing practical jokes on their grandchildren, policemen, Chinamen, Irishmen, Negroes," etc., are found in the supplements every week.

As to ludicrous and humor. "Some one is always hitting somebody else with a club; somebody is always falling down stairs, or out of a balloon, or over a cliff, or into the river, a barrel of paint, a basket of eggs, a convenient cistern, or a tub of hot water." Of all the *metifs* at the back of these effusions, that of physical pain seems in the ascendant, and this is "counted upon to be called to amuse the average humanity of our so-called Christian civilization."

So wanting in invention and refinement are these productions, that one is amazed to think that these horrors ever pass the scrutiny of the editor. The average editor, as R. Bergengen suggests, should be given a course in art literature, and in science and Christianity. Such "humor" is a disgrace and shame to the American people.

We are opposed to the reading of the "Sunday newspaper" on principle. We believe its influence is baneful, and the issue of it entirely unnecessary. But it seems to have come into our national life to stay, and so we protest against these comic supplements. If humor cannot be genuine, let it be dispensed with. Certainly mischievous doings should not be held up to the youthful gaze as anything either funny or laudable.

### SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt has made public a letter written to the Public Printer in Washington in which he explains the motives which induced him to adopt the recent changes in spelling

proposed by the Simplified Spelling Board. In it he says: "Most of the criticism of the proposed step is evidently made in entire ignorance of what the step is, no less than an entire ignorance of the very moderate and common sense views as to the process to be achieved, which so excellently set forth in the introduction to which I have referred. There is not the slightest intention to do anything revolutionary or initiate any far-reaching policy. The purpose simply is for the Government, instead of going behind popular sentiment, to advance abreast of it and at the same time abreast of the views of the masses to the most profound education of our time, as well as the most profound scholars. If the slight change in the spelling of the 300 words proposed wholly or partially meet popular approval, then the changes will become permanent without any reference to what public officials or individual private citizens may feel; if they do not, they are not ultimately meet popular approval, they will be dropped."

William Jennings Bryan returned on the 29th ult. to this country after an absence of nearly a year. Upon his arrival in New York City he was accorded one of the most remarkable greetings ever extended to a private citizen of the United States. A large number of "Democrats were present from all parts of the country, and more than 20,000 persons, including Governors of States, United States Senators and Representatives, national and State leaders of the party greeted him." As the probable candidate of the Democratic party for President his views on the subject of tariff subjects as stated by him on this occasion have received great attention. Those in reference to the ownership of railroads by the Government, which he advocated, have caused much dissent in various places.

From the reports made in reference to the weather during the eighth month it appears that it was one of exceptionally persistent and heavy rains in the South Atlantic and southern parts of the Middle Atlantic States. At Washington the rainfall, 14.36 inches, was more than 10 inches in excess of the average, and was the heaviest rainfall recorded for any month at that place. From 1st to the 16th inst. the rain fell over the Southern States and comparatively high over the Northeastern States, and the result was a continuance of moisture-laden easterly winds over the districts referred to. In Philadelphia cloudy and sultry weather prevailed throughout the greater part of the month, with only five clear days and the rainfall was 9.56 inches.

The recent failure of the Real Estate Trust Company of this city with a deficiency estimated as probably not less than \$7,000,000 has shocked the community. It appears that the directors of the institution were not in the habit of acquainting themselves with the details of its management, relying up on the statements of its president, Frank K. Hipple, who was active in the affairs of the Presbyterian body of which he was a trusted and influential member. His life was ended by his own hand shortly before the failure was announced. For many months the directors made statements in regard to the condition of the bank which it has now been ascertained were false.

On the 27th ult. ten bills of indictment were returned by Grand Juries in Chicago against the Standard Oil Company in the United States Circuit Court. The bills contained 100 counts against which the Standard Oil Company had entered pleas of "not guilty." The charges were in connection with the shipments of petroleum products from Whiting, Ind. One of the statements made is that the Burlington and Alton Railroads had "published lawful rates of eighteen cents per 100 pounds to East St. Louis from Whiting, and nineteen and one-half cents to St. Louis, but published rates of six and one-half cents to these points respectively." It is said that the penalty for each offense alleged in the indictments is a fine of not less than \$1,000 nor more than \$20,000.

A dispatch from Cleveland, Ohio, says: "Superintendent Elton and Assistant Superintendent Hicks have planned a technical high school to prepare girls to become wives. They will be taught to sweep, to cook, to economize in household expenditures, to make their own clothes, to take care of babies and to nurse their husbands when they come home from the office and the battlefield."

**FOREIGN.**—The distribution of crown appanages in Russia, the first part of the administration's agrarian programme by which it is hoped to win the peasantry to the support of the Government at the coming elections has been begun. More than 4,500,000 acres, forming part of the Crown lands, which con-

sist of 20,000,000 acres including 12,500,000 acres of forest lands, are to be sold under the imperial ukase of Eighth Month 25th, to peasants and small landowners in the provinces of Samara, Saratov and Simbirsk. A dispatch of the 29th says: "The official record of terrorism for last week is significant of the conditions of affairs in the Empire. It emphasizes the fact that crime is as rampant now as it was before the Tsar's death and that the military and police authorities are unable to cope with the crime. It is fair to say that his concession promised to effect." An imperial ukase has been issued authorizing the Minister of Finance to issue \$25,000,000 4 per cent. rentes to cover the expenses of the relief of the districts affected by the failure of the crops. By this means the Government has directed the railways to have spread to the provinces of Kazan, Simbirsk, Samara and Saratov. The Zensivo treasures are exhausted, and the whole cost of feeding the people devolves on the central government. The grain required in the provinces named for food and sowing will cost approximately \$21,500,000. At least \$75,000,000 would be needed to combat the famine, which is the severest in seven provinces, viz: Samara, Saratov, Simbirsk, Penza, Kazan, Tambov and Ufa, and that assistance is needed in twenty-one other provinces.

A dispatch of the 28th ult. from Madrid in Spain says: "A royal decree published today restores the civil marriage formalities and suppresses the obligation on the part of parties desiring to get married to declare their religion. This is directly opposed to the Papal Nuncio's claim and is expected to arouse a political struggle when Parliament reassembles."

An insurrection has taken place in Cuba, which appears to be in progress.

On the 27th ult. another earthquake shock was felt in Valparaiso. It is stated that the Government will facilitate emigration of those who have been impoverished by the earthquake to the Magellanes territory. An important decree has been issued in China, pledging China to continue the reform movement in order to fit the country for constitutional government. The decree says: "Since the beginning of our dynasty there have been wise Emperors who have made laws suited to the times. Now that China has intercourse with all nations, our laws and political system must be more antiquated and our country is always in trouble. Therefore, it has been necessary for us to gather more knowledge and draw up a new code of laws. Otherwise we shall be unworthy of the trust of our forefathers and the people." The decree cites the fact that traveling commissioners report that the custom of China's weakness is antagonistic to the more antiquated and the ruled, and promises administrative and financial reforms. When these are accomplished and the people have been educated to understand their relations to the Government, a constitution will be framed. The time for putting this into effect, the decree says, will depend upon the stability of the nation's progress toward enlightenment.

### RECEIPTS.

Unless otherwise specified, all bills are here received from each person, payable for vol. 9.

Allen T. Leeds, Phila.: Wm. Hoyle, or; Ezra C. Engle, N. J.; Anna M. Shearn, O.; L. O. Stanley, Ag. t. Ind.; 86, or Joel W. Hodson, Irene J. Pickett and Wm. C. Stanley; Elizabeth S. Britton, F. K. d.; Samuel G. Gidley, Mass.; Hannah J. Reid, Pa.; Elizabeth Taylor, Pa.; Elizabeth C. Thomas, Pa.; Sallie A. Arnold, Pa.; Margaret Maud, Pa.; Elizabeth C. Thomas, Pa.; Sarah V. Rorke, Canada; Isabella P. Russell, N. J.; Caroline Cop, Calif.; Wm. L. Bailey, Pa., Ag. t. 81, for Mary E. Webb, and Anna Webb; Ann Satterthwaite, N. J.; for Margaret T. Engle; Mary Reynolds, Ind.; Thos. S. Shearn, Canada; Mary A. Forsythe, Pa.; Wm. C. McCham, Canada; Richard W. Hutton, Pa.; Samuel Forsythe, Pa.; Wm. L. Bailey, Ag. t. 80, for E. H. Hall; Adeline Hutton for Rebecca H. Savery, G. t. d.; Marianna Eastburn, N. Y.

Remittances received after Third-day noon will appear in the Receipts until the following week.

### NOTICES.

**WANTED.**—In family where one helper is kept, a house-hold assistant who would be considered one of the family.

Address J., office of THE FRIEND.

**WANTED.**—Helper in Friend's family of two members.

Address, 294 W. Main St., Moorestown, N. J.

DANIEL G. GARWOOD has been appointed Agent for "THE FRIEND" in place of Henry B. Leeds, removed to another neighborhood. Address Moorestown, Burlington Co., N. J.

**FRIENDS' LIBRARY.** 142 N. SIXTEENTH STREET, PHILADELPHIA.—On and after Ninth Month 1st, 1906, the Library will be open on week-days from 9 A. M. to 1 P. M. and from 2 P. M. to 6 P. M.

**WANTED.**—A woman Friend desires position as companion to invalid or elderly Friend. Address—"L," office of THE FRIEND.

**HADDONFIELD AND SALEM QUARTERLY MEETING** will be held at Medford, N. J., on Fifth-day, Ninth Month 13th, at 10 o'clock. Train leaves Market Street Ferry at 9 o'clock, Camden at 9:07, Haddon Avenue at 9:10, stopping at Haddonfield and Marlton. Returning leaves Medford at 2:05 and 5:14. After meeting a lunch will be provided.

**WESTCOTT BOARDING SCHOOL.**—School opens on Third-day, Ninth Month 11th, 1906. New pupils should take the 8.21 or 11.12 A. M. trains from Broad Street Station, Philadelphia, on 3rd day, Ninth Month 10th, and arrive at the school at 11:00 A. M. on 11th. Tuition, \$1.32, 2.49 and 4.32 P. M.

WM. F. WICKERSHAM, Principal,  
WESTWORTH, PA.

**WESTWORTH BOARDING SCHOOL.**—Our stage will meet trains leaving Broad Street Station Philadelphia, at 7.17 and 8.21 A. M., 2.49 and 4.32 P. M., other trains will be met when requested; stage fare fifteen cents; and 7.00 P. M., twenty-five cents each way. To receive telegraph, wire West Chester, D. and A. phone 114 A.

WM. B. HARVEY, Superintendent.

**SCHOOL FOR INDIAN CHILDREN AT TUNESSABA, NEW YORK.** WANTED: A woman Friend to take charge of the boys out of school at the opening of the term in the Tenth Month. Application may be made to

ZEEBEE HAINES, West Grove, Pa., or to  
CAROLINE C. SCATTERGOOD, West Chester, Pa.

**WANTED.**—Mother's helper for Friend's family in Philadelphia.

Address "D" office of THE FRIEND.

**WANTED.**—A man teacher, for Hickory Grove Boarding school, near West Branch, Cedar County, Iowa. Under the care of Hickory Grove Quarterly Meeting of Friends. Application may be made to  
JOSEPH HEALD,  
Springville, Iowa.

**DIED.** at his home in Malvern, Pa. On the thirtieth of Seventh Month, 1906 Clara M. Terrell, the sixty-ninth year of his age. The deceased was born at Mt. Pleasant, Jefferson County, Ohio, ninth of Third Month, 1838, at which place he resided until the spring of 1863, when he moved with his parents, Clark and Mary J. Terrell and several of his brothers and sisters to Des Moines, Iowa, where his brothers and three sisters survive him, and deeply feel the loss although comforted with the assurance that it is his eternal gain. He was married on the seventh of Sixth Month, 1866, to Esther Pickrell, daughter of Mahlon and Rachel Pickrell, of Logan County, Ohio. They were blessed with one child, Oliver C. Terrell, who is their surviving son and comfort, and to whom they resided when the sad hour of parting came. The deceased had been a great sufferer for several years, and had tried many remedies, and sought different localities for healthfulness. He bore his sufferings with Christian fortitude, through many severe attacks; and at length, conscious until almost the last, he quietly passed away. He was a sincere Christian and a life-long member of the Society of Friends, an elder for thirty years; was truly devoted to its principles, and practices, although charitable toward others of different Christian persuasions. His public utterances were not many, but of good valor; and his prayers, on reading the scriptures, and like occasions in the family, though not frequent were a strength and solace. For justice and right and for reforms for the betterment of mankind, although it meant sacrifice and hardships to gain them, his voice in faithfulness was not withheld.



# THE FRIEND.

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No. 140 N. SIXTEENTH STREET, PHILA.

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DEPTH RATHER THAN BREADTH.—Instead of a wider fellowship, what we need now is a deeper fellowship. A wider fellowship of the right kind will ensue from this. It will have a solid foundation to stand upon, and to spread upon.

We observe, professing under our name generally, two classes of minds; one holding the Society as subordinate to its principles, and the other holding principles as subordinate to the Society. The latter are by far the more numerous.

CHRISTIAN endeavor is one kind of exercise, human effort is another. Usually no distinction between them seems suspected.

## The Inwardness of Christian Endeavor.

Christian endeavor was named by the apostle as endeavoring to keep spiritual unity in the bond of peace. Peace is the bond to hold the spirits of members in unity with the Spirit and so with each other. Now this binding Peace is more than an abstraction. It is Christ, its Prince, its Author, its life. "He is our Peace, who makes both one" in spirit—but always one in intellect and opinion—but united in the communion of the same Spirit and the oneness of Love.

Loose barrel staves are of doubtful use anywhere, except for kindling wood—and then an ax has first to make them cease to be barrel staves. They can hold no goods till bound together by the right hoops. So individuals are not a church except as assembled and bound together into one vessel by Christ. He, when He is their Peace, is their bond of unity as a receptacle of the goods of the Spirit.

Let us keep the peace, and the Peace will keep us. "The peace of God shall keep your minds and hearts by Jesus Christ." Peace

is the bond which holds together the unity of the Spirit in members, though they be as staves built together on different sides of the same barrel. If all the staves were set on the same standpoint, there could be no barrel. But they must each in his own place and service be enclosed by the same binding power, and themselves endeavor to keep together the same heavenly contents.

## Memoranda and Letters of Ellwood Dean.

(Continued from page 68.)

Supposed to be about Ninth Month, 1873.

*My Dear Elizabeth.*—

I arrived here last evening between eight and nine o'clock and am at Samuel Shaw's. I believe I gave thee an account of our getting along up to the time we expected to attend Smithfield Meeting. We attended that on Fifth-day. Drove to John Hoyle's in the morning before meeting. It was not large but satisfactory. After meeting we went to James McGrew's and lodged there. James' wife is a sister of George Gilbert and they have a very nice family of children at home, four daughters and one son. We had a sitting in the morning before leaving, which was comfortable and relieving to my mind. Then we traveled through to Sandy Spring on Sixth-day. Seventh-day dined with Thomas Chambers, and in the afternoon went to Barton Dean's. Had notice given for a meeting at Sandy Spring on First-day afternoon and that we would be at New Garden at the usual hour.

Both meetings largely attended and favored. Yesterday there was a funeral at New Garden of Preston Beck an aged Friend who I think had left the Society formerly, but he and his wife had returned several years ago. He was an old settler and the funeral was largely attended. The corpse was taken into the meeting-house and there were more who came than the house could contain. It proved a solemn satisfactory time. I might well exclaim, "what shall we render to the Lord for all his benefits towards us." His living presence and power have accompanied me from place to place, sustaining and strengthening me for the work whereunto He has called me. Pray for me that I may still be sustained and enabled to go through the allotted labor and return with the reward of peace. I have been in usual health since leaving home. I hope you may be preserved and cared for by the unslumbering Shepherd of Israel.

Affectionately,

ELLWOOD DEAN.

LETTER FROM HANNAH A. MOTT.

Ninth Month 11th, 1873.

*Dear Friend,*—

As my mind has been turned towards thee

in my travels from time to time for some days past—yes, as it were from meeting to meeting—I thought I would take the freedom to pencil a few lines to thee, but do not know that I, a poor frail weak one in every way, can write anything that will be interesting or of any use to thee. I felt very much disappointed in not seeing thee before thee started on thy journey after hearing of thy prospect, but so it was. I feel that I can say I have a word of encouragement for thee particularly in regard to appointing meetings out from among Friends. I do believe there is a great work to do and a great deal of good may be done among the world's people by those of our Society that are rightly qualified for it as I believe is the case with thee; and I do believe the everlasting arm of Ancient Goodness will be underneath for thy support, and the Lord will make way for thee in this and every other good work He may assign to thee to do. So my dear friend, lift up thy head in hope for surely the same good hand which has hitherto been near to help will support thee throughout thy present undertaking. Therefore, dear friend, fear not to trust the good Master if He sees meet to lay it upon thee to hold meetings among other people, for I am persuaded that all things necessary will be furnished thee by Him who has so evidently put thee forth in the great work. Oh, may the Lord on high, who is mightier than the noise of many waters, be thy bow and battle-axe, thy shield and thy exceeding great reward, and bring thee safely through to the peace of thy own mind. May the Lord favor thee to return again to thy home, bringing the sheaves of peace with thee. And now while I am writing, something of the substance of the twentieth Psalm has been brought to the view of my mind and if thou feels enough in it to do so, turn to it and read it, and if thou finds any instruction or encouragement therein accept it as such from thy sincere friend. So with the salutation of love, in which my dear Daniel joins, I conclude and bid thee farewell.

HANNAH A. MOTT.

Near New Sharon,  
Eleventh Month 5th, 1873.

*Dear Elizabeth,*—

I have been thinking about home and about thee nearly all this afternoon, and have been pretty nearly homesick. We were at Coal Creek last Fourth-day. [Also on First-day, having visited meanwhile at other places.]

Notice having been given, the meeting was large on First-day and a remarkably favored meeting, or at least I thought so and hoped I might journey on. Stayed at Michael King's over night. On Second-day went nine miles toward Benton and stayed all night with a niece of T. Bundy, but became so uneasy before morning that we concluded to return to



Coal Creek and appointed a meeting particularly for the youth and those in the earlier walks of life, to be held on Fifth-day at three P. M. Then we went to New Sharon and appointed a meeting about two miles west of there to be held at eleven o'clock in the P. M. and another at New Sharon at three in the afternoon. I spoke in the first mentioned meeting, but not relievingly.

Eleventh Month 13th, 1873.

Dear Elizabeth,—

We returned from Jonathan Briggs' at New Sharon, to Coal Creek and attended the meeting appointed there, which proved a very exercising time. I spoke, but obtained no relief and my way seemed entirely closed from moving on, so concluded to stay over night, and next day was Sixth-day and the Select Meeting at two P. M. We attended that and there I had a more relieving time, though close and searching labor fell to my lot. Next day was the Monthly Meeting held, so we concluded to remain and attend it. I again attempted to relieve an exercised mind, but failed to attain relief and passed through very deep suffering. The next day was First-day and we still felt bound; no way of escape. Went to meeting under very deep discouragement. In fear and I might say with trembling of heart, although I had become in a measure resigned to my lot, expecting I should most likely have to leave with a heavy heart. But thanks be unto God, who giveth us the victory that day proved a memorable day; the gospel seemed to have free course, and was glorified.

A full attendance and a free open time. I was favored to obtain full relief and started on my way rejoicing. Took dinner at Joseph Edgerton's and went to Jonathan Hampton's, nine miles on our way to Benton. With a peaceful mind everything seemed beautiful to me, and it seemed to me that the vast and almost boundless prairies sang praises to an Almighty Creator. We reached a pleasant valley and lunched by a brook, eating our dinner in the buggy. I enjoyed it much, for the time being, yet the feeling would now and then arise that bonds and afflictions still abode with me, and I remembered the wormwood and the gall. . . . [After paying some visits] we had a considerable number collected here, and had a favored meeting. . . . I shall rejoice if I am permitted to return home after Quarterly Meeting. . . .

Farewell affectionately,

ELLWOOD DEAN.

Hickory Grove,

Eleventh Month 25th, 1873.

My Dear Elizabeth,—

I feel somewhat disappointed in not getting off home yesterday. Last Seventh-day was Quarterly Meeting and it was largely attended. Rachel E. Patterson and Abigail Vail were both acceptably engaged in the ministry. Silence appeared to be my proper place. On First-day the meeting-house was filled to its utmost capacity, notwithstanding that it was a snowy, stormy day. The meeting sat long in silence, I had almost concluded that it would close in silence, but the way finally opened to address the people and to endeavor to impress their minds with the necessity of silent waiting upon the Lord if we would know an advancement in the Truth, and an establishment on the unchangeable foundation. Finally

one thing after another presented, until way seemed opened to speak of many things pertaining to life and salvation, and the well-spring of life seemed to arise and flow until it not only reached the ankles or to the knees but became as a river to swim in. There seemed a solemn covering over the meeting and we were all comforted and edified together. I had expected to go on my way rejoicing with a free and easy mind toward my dear home, but on Second-day morning in looking towards the cars no light seemed to shine on my pathway. I made a few calls and the way opened for us to be comforted together, but now I do not feel that I can leave until after meeting to-morrow. I do not know what will be then, but I feel doubts as to whether the time of release is at hand yet. I should not be surprised if we have yet to return to Linn Co. It seems as though bonds and afflictions may still abide me. I desire to be able to say with Paul that "none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry that I have received of the Lord Jesus to testify the Gospel of the Grace of God." I hope you may be preserved in patience and remember you are under the protecting care of Him without whose notice not a sparrow falls to the ground. I have been preserved in health through all sorts of weather in a remarkable manner. We have had some beautiful weather and some very blustering and stormy. The mercury was about at zero once in some places. When we came from Linn Co. the Cedar River was frozen over. Thomas and I helped to cut the ice and get the boat across. It took four hours hard work but we have been so bountifully provided for that we have suffered but little inconvenience from cold. We had a large and favored meeting at Springfield Meeting-house the day after Monthly Meeting. The Monthly Meeting was a trying one. I was silent in the first meeting but obtained some relief toward the close of the second. I received a few lines from John Fowler, which were a comfort to me.

ELLWOOD DEAN.

Twelfth Month 7th, 1873.

My Dear Elizabeth,—

Last Sixth-day week Isaac Walker took us to Springfield after the Quarterly Meeting, and we attended Hopewell Meeting on First-day, had an open time in testimony, yet did not feel prepared to leave, so remained until Fourth-day, when again the way opened in a relieving manner in testimony. Dined with William Dewees, then went to Samuel Stanley's over night and attended Springfield Meeting on Fifth-day, where the way opened for a close, searching testimony and I was engaged more extensively than often and much to the relief of my mind. I believe it might be said "Truth reigned." Friends there are in a very tried situation, and I have feared the meeting was in a critical condition. . . . I feel my mind again dipped into exercise on account of the situation of things there. We returned to Cedar Co. last Sixth-day and attended the Monthly Meeting there, also the meeting yesterday which was First-day, but I sat in peaceful silence through both, but my mind is still under exercise in regard to Springfield Monthly Meeting, and my spirit seems

bound so that I cannot yet see my home, or at least cannot see the way to it in peace. I am patiently waiting to see whether I shall be released or whether I shall have to return again to that Monthly Meeting. If it seems right for me to return there I shall have to wait till next Seventh-day week for the Monthly Meeting, which seems a trial of faith, and will require a renewal of faith and patience on your part also. I feel sometimes as though I would like to have the wings of a dove—that I might fly to my home and be at rest, but when I reflect, I feel that I have no cause to complain, but cause for abundant thankfulness; and my heart ought to say, "what shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation and call upon the name of the Lord."

Hitherto He hath helped me, and it is cause for thankfulness that Friends are thoughtful and kind to you whilst I am far away. I hope and trust they may all have their reward. Give my love to Friends. Thomas is kind and seems willing to give up his time cheerfully to accompany me until the time comes for a peaceful release. Friends here are very kind to us and willing to assist in any way that will forward the carrying out of our prospect, and they seem to have a kind remembrance of thee and send love to thee wherever I am. We have had some cold, windy weather. Mercury at zero two or three times, and on one occasion, lower. But we have been so kindly provided for that we have not suffered much. We have crossed the Cedar River twice on the ice. With an abundance of love to thee and Mary, I will close for this time.

Farewell,

ELLWOOD DEAN.

At Thomas Leech's,  
Twelfth Month 12th, 1873.

I am still here, seem bound in spirit and cannot see my way out of Iowa; still hope I may experience preservation and right guidance. I attended Hickory Grove Meeting day before yesterday (a favored time) and yesterday the Ridge Meeting near Isaac Walker's, a favored meeting also. . . . I hardly see yet whether we shall be a liberty as soon as Springfield Monthly Meeting is over or not, but hope we may be enabled to see the right time. It seems some relief to my mind to hear that you are well and cause for thankfulness that Friends are so kind. . . . Much love to all.

Farewell,

ELLWOOD DEAN.

At Joseph Embrie's, Twelfth Mo. 22nd, 1873.

Dear Elizabeth Dean,—

. . . . I will commence at Hickory Grove Monthly Meeting. That was the first Seventh-day in the month. Sat the Monthly Meeting and the First-day Meeting both in silence; but on Fourth-day had an open, relieving time. Then went to Ridge Meeting by Walker's on Fifth-day. Had a favored meeting and relieving service, but still felt as if more would be required, so appointed a meeting to be held on First-day afternoon. Attended Hickory Grove at the usual hour and was largely engaged in testimony for so poor an instrument in setting forth the peaceable nature of the kingdom of Christ, much to the relief of my mind, and then attended the appointed meeting at Ridge. The house was filled to its

utmost capacity, and it proved a favored, relieving time, but still a concern remained with me for the members and for those who had been disowned, and I appointed a meeting for such to be held on Third-day at eleven A. M. It was a favored meeting, a time when all were encouraged to diligence in the attendance of religious meetings and the wandering ones encouraged to return to the Father's house. I felt peace and relief in my labors. Attended Hickory Grove on Fourth-day and labored for some time, and after meeting was plunged into extreme suffering and distress which continued for several days. I returned to Linn Co. and attended the Monthly Meeting. Sat the first meeting in silence, but in the second had a close testimony to bear against the spirit of separation. Sat the First-day meeting in silence, and after meeting dined at E. Bedell's, and we are now starting to Benton Co., and to Black Hawk and may have to go to Marshall Co. to see the Norwegians. If so the time of our return home cannot be clearly seen yet, but I earnestly crave it may be in the right time and with the reward of peace. I do not feel clear of Linn Co. yet. I hope you will still be preserved by Him who careth for the sparrows, and though thou, my dear Elizabeth, may often feel discouraged and as an owl of the desert, a pelican in the wilderness, or a sparrow alone on the housetop, yet I believe the hairs of thy head are all numbered, and "for the oppression of the poor, the sighing of the needy" now will the Lord arise and give "beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness." Therefore be encouraged, dear heart, to lift up thy head in hope, believing that all things will work together for good if we faithfully endeavor to serve the good Master. That is what we are in the earth for and if we are faithful we shall be favored to be of the number who will be happy with Him in eternity. I have received all thy letters and they have been a comfort to me in my trials.

Farewell, affectionately farewell.

ELLWOOD DEAN.

LETTER OF R. E. PATTERSON.

Twelfth Month 25th, 1873.

Elizabeth Dean,—

I have many times since thy dear husband has been among us thought I would write to thee, but I have failed to get it done. So now when I do not know but that he may be nearing his own home, I take up the pen. We parted with him and his companion last Fourth-day evening at E. Bedell's, they then going to Joseph Embree's, but I cannot tell further. Their visit among us has been so entirely what we need that I trust those dear ones they left for the work's sake will be favored to abide in the patience and share in the spoil on their return with their sheaves. Truly the harvest is great but the laborers are few. I was much gratified with the reading of two letters from thee to Ellwood, and to find that strength was given to bear the disappointment of his unexpected detention in our far off land, where it is natural to suppose thy imagination would picture some cold, exposing trips, but we are having unusually moderate weather for this first month of winter. When I asked Ellwood the evening they left, what I should tell thee if I wrote, he said,

"tell her I am going to Embree's, and must wait and see which way the compass points in the morning." We know the Scripture saith, "The wind bloweth where it listeth," etc., (John iii: 8th.) I truly sympathize in my measure with those who are bound to the work in these days, and are faithful in it through evil report and good report, and desire their preservation through all perils by sea or by land or among false brethren. I received a good letter from Joseph Scattergood this week, in which he mentions being glad Ellwood was moving round amongst us.

As ever thy friend,

RACHEL E. PATTERSON.

Benton Co., Iowa,

At Thomas Emmons', Twelfth Mo. 27th, 1873.

Dear Elizabeth,—

This morning I felt constrained to supplicate on bended knee for thee and all those left behind, as well as for ourselves, that we might be sustained, that the Almighty arm might be underneath to sustain and bear us up in all our trials and afflictions, and my faith is that it will be so if we keep our eyes steadfast unto the Lord, and that I will be restored to you in his own appointed time with the reward of peace. We came from Springville here last Second-day and went to Black Hawk Co. Third-day, expecting to have a meeting the day following, but it was thought best to postpone it until Fifth-day. The meeting was held accordingly at ten A. M., and proved a favored time wherein Truth reigned, and the doctrines and testimonies thereof were opened in a clear and plain manner, it seemed to me to the understanding of all. It was a very relieving time to my mind. When we returned to Lydia Heald's after meeting, Louisa Engle said she wished there were Friends enough there to have a meeting. We left there immediately after dinner and drove about forty miles before we slept. . . . We are now starting to Marshall Co. to see the Norwegians and if all is well we hope to return here next Second-day and on Third-day go to Linn Co. again and attend a meeting there on Fourth and Fifth-days; then to Cedar Co., and from there home as soon as we feel at liberty, but can set no time. Possibly we may have to return to Salem, in Henry Co. I have not felt fully clear of that place since I left it. Starting time has about come and will have to close. . . .

Affectionately, farewell,

ELLWOOD DEAN.

(To be continued.)

If you are given to anger, worry, jealousy, greed or any other inharmonious state of mind, and expect perfect physical health, you are expecting the impossible, for you are continually sowing the seeds of disease in your mind. Such conditions of mind are carefully shunned by the wise man, for he knows them to be far more dangerous than a bad drain or an infected house.

J. R. MILLER SAYS: "We are willing to love our neighbors—if we can choose our neighbors. But that is just where God tests us. He gives us neighbors whom we naturally would not choose, in order to teach us to act upon the real neighbor rule of, helping the man next us, whoever he is.

When Kate Was Ashamed.

A little girl with rosy cheeks and bright brown eyes named Kate Martin stood under a great pine tree near her home, with a very ashamed face. "I'll never, never do it again," she whispered to herself. What had she done to make her look so guilty? A wicked, mean thing—she had cheated about her lesson and told a story. She was a little girl, remember, and her teacher gave her a hard example in arithmetic and she tried but could not get the right answer. She had been lazy at first, looking out the window at the blue sky and trees and listening to the birds singing and longing to get out doors.

Being lazy always makes things hard, and by the time she had to get her arithmetic lesson Kate had let her thoughts wander so far away she could not well bring them back to put them on her sums. At last the teacher said she must stay till she had found the right answer to the hardest sum. Kate worked and worked, but still the answer came out wrong.

The teacher went out of the room for a few minutes, and Kate remembered she had seen her take the hard sum given her out of a book in a desk. She even recollected the very page it was on. What did Kate do but steal softly and quickly to the teacher's desk, snatch up the arithmetic, and set down the answer she found there under her sum. When the teacher came back Kate pretended to be adding up the figures diligently, and soon showed the teacher the true answer she had copied. To her surprise the teacher straightway asked her, "Did you look in the arithmetic in my desk to find this answer?" This was most unexpected to Kate, and she hated to add a story to her deception, but she promptly said, "No!" It has often been found that one sin leads to another. When Kate Martin went out of school that evening and stood under her favorite pine tree she hung down her head for shame, and earnestly wished she had not peeped into the arithmetic. She was so thoroughly ashamed of her sin that she never cheated in her whole life again, although she lived to be an old lady.

After she was a grown lady she often took care of children, and loved them very dearly. She taught them to pray to God to help them to speak the truth, for it is not always an easy thing to do. "The devil," she would say to them "is the father of lies, and he continually tries to make us tell lies that he may keep us from heaven. Jesus is the truth itself, and He always spoke the truth when He was a child and when He was grown."—*Christian Work*.

In the forty years during which Moses kept his father-in-law's flocks at the backside of the desert, he may have been surprised to find that he had no use for all the learning he had acquired during the first forty years of his life. He kept sheep, but when he found that this was what God had given him to do, he did it well, and was found at his humble work when God revealed himself to him. Perhaps he may have learned his meekness in these quiet years—learned to give up his own will to the Lord's. Then, too, he had leisure to meditate and to pray, like John the Baptist in the desert.—*Zion's Watchman*.



A smile, a word, a touch,  
And each is easily given;  
Yet either may win  
A soul from sin,  
Or smooth the way to heaven.  
A smile may lighten the falling heart,  
A word may soften pain's keenest dart,  
A touch may lead us from sin apart—  
How easily either is given!—Selected.

### The Joys of Sorrow.\*

Blessed are they that mourn, for they shall be comforted. To be comforted is not the same as to be consoled. We are consoled when our grief is alleviated, we are comforted when we are made strong through our grief.

Webster says that "the meaning of comfort, to make strong, is obsolete," but it is not obsolete in experience. William Aldis Wright, in his "Bible Word Book," says, "The idea of strengthening and supporting has been lost sight of in the modern use of the word comfort, which now means to console! It ought not to be lost sight of in Christian experience. They that mourn are blessed because through sorrow they are made strong. Suffering is not punitive; it is redemptive. It is not sent as a punishment, but as an education. We are perfected in character in the school of suffering. It was Paul's conception of this truth that enabled him to say: 'We glory in tribulation also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.'" There are some lessons which can be learned only in the school of suffering; there are some virtues which can be forced only in the fire. How could one acquire courage if he never confronted danger? How could one acquire patience if he never bore burdens? How could one acquire pity if he never was allowed to see the sufferings of others? There are three ways in which we may meet sorrow, as the Epicurian, who counts sorrow an evil, and flees from it if he can; as the Stoic, who counts sorrow as an evil and conquers it by his pride if he can, or as Paul, who counts sorrow as God's angel, and asks what gift does he bring us from Heaven? But sorrow does not only make us strong, it ordains us to a strength-giving ministry. "The God of all comfort," says Paul, "comforteth us in all our tribulation that we may be able to comfort them which are in any trouble with the comfort wherewith we ourselves are comforted of God." He imparts strength and courage to us through danger that we may encourage others; patience to us through burden-bearing that we may inspire others with patience.

There are three ways in which we may serve our fellow-men, at least three. We may minister to their material wants, as Christ fed the hungry in the wilderness. This is the first and the simplest way. We may teach them the truths of life as Christ taught them in the synagogues and in the fields; this is the second and the more difficult and higher ministry. We may enter into their lives and

bear with them and for them the consequences of their own transgressions, as Christ bore them for us in his passion and in his cross. This is the highest and most difficult of all. "I rejoice in my sufferings for you," says Paul "and fill up that which is lacking of the afflictions of Christ in my flesh, for his body's sake, which is the Church." The passion [suffering] of Christ is a perpetual passion, and we enter into Christ's ministry only as we become sharers in that passion with Him. Who would live in a world of tears and be always dry-eyed? Who would live in a world of sorrow and never know sorrow? Blessed are they that mourn because in their sorrow they can, if they will, strengthen those that sorrow, sharing their grief and bearing their burden for them.

But sorrow not only develops the highest phases of character and endows for the highest form of service, it also furnishes the supreme revelation of God. We know Him best when we know Him as the Comforter; that is as the Strength-giver. Through the hour of sorrow He enters most into the very interior of our lives. We know our best friends only when we walk with them through their valley of the shadow of death, and they with us through our dark valley. We know God best only when He is our companion in our tears; when we see Him in the darkness, when He is with us in the furnace of fire. "As one whom his mother comforteth, so will I comfort thee," saith Jehovah. Did you ever notice how a mother comforts her sobbing child? The father stands by his side, brushes off the dirt which has come upon his clothes from the fall, and counsels him to be brave. The mother picks him up, holds him to her breast, stills his sobbing by her strange hypnotic power pours her own life into his, and in a moment or two he is looking up into her sympathetic face with a smile through his tears. She has given to him her strength to meet his trouble. So God comforts his child. He takes us to himself and we never see Him so plainly or understand Him so well as when He reveals himself to us in the chamber of sorrow.

Thrice blessed are they that mourn if they know how to take from God's angel of sorrow the benediction which He brings. They grow strong with a divine strength under his upraised hand, they minister to the world through their passion as Christ ministered by his passion, or rather let me say Christ ministers to the world by their passion which He shares with them, and they come into the secret place of the Most High and abide under the shadow of the Almighty.

"Deem not that they are blessed alone

Whose days a peaceful bened keep,

The God who loves our race has shown

A blessing for the eyes that weep."

MEN are always eager to do some great thing. Let them remember that self-mastery is the greatest conquest, an achievement not of a day, but of years. It is not the result of any single heroic endeavor, but the reward which comes when the little worries of every day life, the petty and aggravating trifles, are cheerfully and bravely borne. He who knows self-control in little things will not lack strength when the sterner struggles come.—Selected.

### The Boer Spinning Girls and the Lack of Wool to Supply Them.

[In forwarding the following letter from Emily Hobhouse, dated at Johannesburg, the 20th of Fifth Month last, Evelyn legli Asinelli hopes it may be brought to the notice of the readers of THE FRIEND, some of whom have substantially shown their interest in the Boer girls who are striving so assiduously to become self-supporting in their own homes and neighborhoods. She points to the present stringency as one of the marked hapless sequences of the war, wherein the Boer farmers' sheep having been destroyed, the people have no wool, as also no money to purchase the staple from their more fortunate neighbors.—J. W. L.]

JOHANNESBURG.

I am very anxious that our supporters should understand the exact position of the two schools at the present moment.

To begin with our old school at Philippolis. The interest in this does not lessen, but keeps steadily on, as is shown by the fact that it draws fresh girls every month or so to come and learn. Every few weeks also a pupil leaves for her farm, keeping the average at school at about seventeen or eighteen girls. The yarn here is principally supplied from the neighboring hamlet of Waterkloof, about three miles distant. Our pupils went home and taught their relatives and friends, with the result that we had a large demand for wheels, which we were enabled to supply by the opportune arrival of the Swiss gift. We have had as many of them mended as we can and now some sixty are gone out in the immediate district. We are receiving an average of fifty pounds of yarn a week from these spinners the quality is not yet very high, but it improves and will of course always tend to improvement. We pay according to quality.

Our trouble is that these spinners require payment on the spot, which means putting out six or seven pounds sterling a week, whereas the weavers have to wait for their money till the articles are sent away and find a purchaser. The railway rates are terribly high, and add considerably to the cost of the work. Of course, as long as we are there as a school, we can manage to put out money to pay for the yarn. But my fear is what may happen if we shut up and single girls, weaving in their homes, were unable to advance money for the yarn. The whole thing might collapse unless we were able to hold on long enough to watch the development of the industry till it is sure to work automatically and without our help. At present I am only certain of money enough to maintain the school till February, 1907, and if I do not very soon hear of the certainty of an increase of funds, I must very reluctantly shape my policy towards the closing of the school at that date. To be able to maintain it a third year would mean more to the industry than I can possibly convey on paper.

Turning to Langlaagte, there is much to say. This has become purely a training school for teachers. The S. A. Federation are maintaining these ten girls from as many districts, the Federation paying half and the district from which they come half of the board expenses. In these girls are centred

\*This article is copied by a well-remembered Friend from one by Lyman Abbott in the *Outlook*, notwithstanding his own and others' disunity with L. A.'s attitude on other matters. "But he often speaks the truth," says our contributor, "and this piece would, I believe, find response from many readers of THE FRIEND."



the real interest and usefulness of the school, for I have just received notice from Mr. Kiel that he intends to withdraw the six orphanages of the Langlaagte orphanage at the end of May. Consequently we have no further reason to remain here. The next few months should show us clearly what will be the fate of this northern school. Naturally the girls now training will go out one by one, and begin teaching elsewhere. I shall give each when she goes a loom for herself and a certain number of Swiss wheels to take for her pupils' use. As yet we do not see where the salary for these girls is to come from, but I rely on the Federation for that. To minimize expense, we urge them not to attempt starting school, but from the first to be itinerant teachers in the farms. They are an interesting and intelligent set of girls and teaching them is an enjoyment, for they are eager to learn.

The first, Anna Fourie, left us yesterday. When all the ten are gone, we do not know what will happen. It all depends upon money. The Federation wants to send us relays of girls, but they also live from hand to mouth and cannot promise beforehand. Now that we have the plant, I think it possible that Drs. Götzsche, with her economical methods, might run the school for herself on self-supporting lines, but I have not yet asked her opinion upon the matter. Of course the really wise thing to do would be to buy a site with water, and put up suitable premises and make it for some years to come a central home of the Industry. I think it would largely support itself if once we were helped with the remises I think £1000 or thereabouts would buy a site and put up what is required. This centre would then receive the work done in the country, and also send out the new ideas and designs and maintain the standard. Many of the girls who have learnt, would come and work in it permanently, and become experts and do advanced work. Is this only a dream?

So many girls want to come to us and earn, but we have not the means to board them, and they are wretchedly poor; as to the Federation, it can only undertake the ten already mentioned, and is uncertain of the future. Hence we grope our way along in the dark, not knowing what will turn up, and desperately afraid of undertaking responsibilities we may not be able to meet.

Meanwhile applications reach me from all arts to send teachers to the distant lonely districts, where board and lodging will be freely given, but there is no money for even low salary for such a teacher. It is [diseheartening] to have to refuse when one has teachers to send and the necessary wheels.

Another feature of the situation is the increased production of cotton, and in the low arm parts where this is grown, much could be done with this. Flax is being grown by a firm for making linseed oil cakes, and they have been writing to ask me if I could take their flax—another opening. Also a man from Natal has sent samples of a fibre grown there of which he can obtain large quantities if I spin it. We are trying it, a sort of fine fibre I think.

I hope I have given a fairly comprehensive sketch of our position. At least I want to make it clear that on every side there is opportunity to develop, and desire to co-operate

in helping the work forward, but we have to nip it in the bud for want of means.

Yours very sincerely,  
(signed) EMILY HOHHOUSE.

We have just received from Germany a beautiful gift of fifteen spinning wheels, three of them being a present from the Grand Duchess of Baden. We opened the case yesterday. Count Bothmer, of Wiesbaden, sent it.

### Right Thinking.

Does it make any difference whether we think or not? Does it matter what we think? Thoughtless people are doing much evil in the world. Thoughtless parents and teachers are bringing up worthless children to curse the home and the nation. Thoughtless husbands are making the lives of their wives bitter and the atmosphere of the home murky by their peevish dispositions and profane speeches. Thoughtless ministers are splitting churches to pieces, and thoughtless laymen are giving occasion to the enemy to blaspheme. Thoughtless young people are rushing out into the great world utterly unequipped for the battle and the work of life, when the means of adequate equipment are at hand.

Most men who think do not think on a high plane. There is much low thinking and much evil thinking, and the results are terrible. O that men and women would think profoundly, soberly, honestly. There are topics of thought in abundance being pressed upon us all. The Bible was given to make men think. It is not a mere charm to ward off evil, but a magazine full of the weightiest and highest thoughts ever presented to man. These are God's thoughts, and are well calculated to rouse the mind of man to think. Jesus came into the world to awaken men to think and lead their thoughts into the highest channels.

The Holy Spirit was sent into the world to stimulate thought, and to turn the minds of men to the best thoughts. Think not that the Holy Spirit is merely an electrical force which shocks the mind and stirs the feelings. He works within us to make us think. If the Spirit of God and the Scriptures of God do not make us think they will accomplish little for us.

The first result of right thinking is right feeling. "While I was musing the fire burned." Some people complain that they have no religious feeling. Their hearts do not move and their tears do not flow when they hear the gospel. Is it not because they do not think? One cannot make his heart tender by an act of the will. The feelings do not respond to the command of the will. But they do respond to close and sober thought. Take time to think of the great things of the kingdom. Think silently, quietly, diligently, and the heart will be moved. It is in the heart of the man who muses that the fire burns. Many are afraid of religious feeling. Canon Farrar says that if there was one thing the priests and bishops of the Church of England dreaded before Wesley began his work it was religious enthusiasm. There are men of the same type now.

Another result of right thinking is right speaking. "While I was musing the fire burned; then spake I with my tongue."

When a man has thought on these great themes until his mind is saturated with them

and his heart aflame with them he will not be a dull speaker. The world has no patience with a prosy preacher, and in this the world is right. The minister of the gospel who comes forth from the secret place where his ear has been attentive to the voice of the Holy Ghost will speak with power.

Another fruit of right thinking is a noble character. "As he thinketh in his heart, so is he." One cannot insist on this too strongly. We are all becoming more and more like the thoughts we permit to lodge within us. He who thinks narrow, selfish, uncharitable thoughts will become more and more narrow, selfish and uncharitable. But if your thoughts are broad, generous, magnanimous, divine, you will become broad, generous, magnanimous and divine. You will be a partaker of the divine nature. Someone tells of a man who brought a number of serpents' eggs from the Orient as a souvenir, and gave them to a friend. The friend laid them away in his study drawer, and after a few days went to take them out, when he found several deadly vipers creeping about in the drawer. The sun had hatched the eggs and made a nest of venomous things for the owner. Whoever will permit evil thoughts to lodge within him will soon realize that the process of incubation has been going on unconsciously but steadily under the natural heat of the soul, and the deadly serpents of sin and death will take possession of him. There are thousands of such young men and women among us. Their character is base, and it is no accident. "As he thinketh in his heart, so is he."

Another sure result of right thinking is noble achievement. Thought always goes before achievement. The dome of Saint Peter's was constructed in the mind of Michael Angelo before he flung it into the air to delight the vision of the multitudes. The songs of Homer made music in the soul of Homer before they made music in the ears of other men. Only close thinking can produce such results. It is not enough to gather facts from books and nature. It is not enough to read the Bible. We must think on these things. The bee gathers honey from a hundred flowers, and laden with its rich treasures returns to the hive. But this is not all. Men can do that. But the process by which the sweets gathered from the flowers are transformed into clear, delicious honey, is a secret with the bee. No man can meddle with it. So the mind has a secret and mysterious process whereby the facts and lessons gathered from the world are transformed into beautiful and useful things. It is in the mind that the principal part of the work is done. On his way to Damascus Saul of Tarsus was busy thinking, when all at once there shone about him a light above the brightness of the sun. While he was musing the fire burned. The result of that day's musing was a new heart, a wonderful life, and those grand epistles in the light of which millions of men have walked with joy.

John Wesley mused on the moral condition of the people, the low state of religion in England, the reality of spiritual regeneration and the witness of the Spirit until his heart was "strangely warmed," and out of that fire came the Methodist Church. When Martin Luther made that wonderful discovery of the doctrine of justification by faith, he did

not dismiss it from his mind as many an idle person would have done. He mused upon it, pondered it, thought upon it, until his heart became hot within him. Then the truth blazed forth in sermons and songs and all Europe felt the heat of the flame.

We need more thinkers. Everyone should do a deal of honest and hard thinking for himself. But have a care of the materials which are put into the mind to work on. "Whatsoever things are pure, whatsoever things are true, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." Let every thought be brought into captivity to the obedience of Christ. Think on Him. He is pure and true and just and lovely and of good report. Let the mind be saturated with his truth and the heart aflame with his love. Let the music of his name lull thee to sleep at night, and the thought of his grace be first to greet thee in the morning. Then canst thou tell to sinners round what a dear Saviour thou hast found—*Christian Advocate*.

### Know Your Opportunity.

God sometimes exalts the humble to positions of high social standing that they may prove channels of blessing to others. A young Burman of superior rank became a convert. His sister was maid of honor to the queen, and being greatly distressed at her brother's change of religion and purposing to separate him from Christians, she obtained for him an appointment as governor of a distant province. He had not been long at his new post when some Karens were brought before him accused of worshipping a strange God. "What God?" he asked. "They call him the Eternal God," was the reply. A few questions satisfied the young governor that he had believers before him. To the great surprise of their accusers, he ordered the prisoners to be dismissed, and himself became a protector of the new religion. Before he left the district there were two thousand converts.—*Illustrator*.

PILATE'S problem, "What is truth?" is a question which, above all other questions, it is to every man's interest to solve. The noblest souls of every race and of every creed, have made it their first object to find the solution of this problem. In consequence, light shined into their darkness, but, unfortunately, their darkness has too often not fully comprehended it.

Where has the mistake been?

It has mainly arisen from the fact that they have sought light from or through other men, and did not recognize that the very desire they had for truth was the first glimmer of the true light, shining within themselves!

Where did this light come from?

It came from God. Nay, it is God, or his Spirit, his Voice, his Word, his Light, his Seed speaking, shining and endeavoring to take root in the human soul.—*The Inward Light*.

MANY of our cares are but a morbid way of looking at our privileges.—*Sir Walter Scott*.

THE heavenly revelation comes to those who are faithful to earthly duties.—*H. F. Cope*.

Jesus, thou joy of loving hearts!  
Thou fount of Life! Thou Light of men!  
From the best bliss that earth imparts,  
We turn unfill'd to Thee again.

Thy truth unchanged hath ever stood;  
Thou avest those that on Thee call;  
To them that seek Thee, Thou art God,  
To them that find Thee, All in All!

We taste Thee, O Thou Living Bread,  
And long to feast upon Thee still  
We drink of Thee, the Fountain Head,  
And thirst our souls from Thee to fill!

Our restless spirits yearn for Thee,  
Where'er our changeful lot is cast;  
Glad, when Thy gracious smile we see;  
Blest, when our faith can hold Thee fast.

O Jesus, ever with us stay!  
Make all our moments calm and bright  
Chase the dark night of sin away,  
Shed o'er the world Thy holy light.

RAY PALMER, Translated from "St. Bernard."

### A Right to be Kind.

"I have a right to be kind," said the master of Balliol. He said it in defense of his gift of a Ten Pound Note to a student whom he knew to be poor. The young man was sensitive about receiving a gift, and the master called him in, frankly presented the money, and cut off refusal or discussion by saying, "You know I am your master, and I have a right to be kind."

The student was himself a curt and blunt young man, and proud besides, but there was no gainsaying the master's assumption of authority. Moreover, he was in dire need, and had serious thoughts of giving up his struggle for an education. The ten pounds tided him over, and he was graduated from Oxford, poor, but of large promise.

Years afterward, when he had become Archbishop of Canterbury, Frederick Temple told the story of his need and his relief.

"It was impossible to refuse," said he, and then he added, "And I was desperately poor." That act of blunt kindness, defended by an assumption of authority, had its important part in giving to the world a man of heroic strength.

The incident is also significant in another way—the interpretation which the head master put upon the word "rights." It is a word which is frequently in the mouths of persons who have a grievance. They "want their rights," as if the only prerogative worth defending were the power to take. The master, viewing life more sanely, demanded also the power to give.

But kindness needs no defense on the ground of authority. Every man has the right to be kind. In a world where sensitive people are constantly rasped by people almost devoid of finer feelings, where want is made more keen by the sight of waste, and where the gala procession and the funeral jostle one another in the busy streets in which impatient throngs wait with equal impatience for the passing of both, the call for kindness is constant and imperative. No duty is more easily performed and none takes to itself a wider variety of diversified ministration.

It is not the condition that makes miserable, but the want of Christ in the condition.—*Penington*.

### The Two Silver Coins.

The providential leading exemplified in the "Kindling Wood" article which appeared in THE FRIEND of Ninth Month 1st, recalls to the writer the following incident, occurring in the early part of 1905.

It was late in the afternoon of a cold winter day when, returning to the city from Frankford, I alighted from the Sixth Street trolley car at the intersection of Market Street, purposing to at once take another car on the latter avenue to Broad Street Station. As I stepped on the pave at the corner a woman of middle age and of a serious countenance went by, hurrying up Sixth Street. A small, flat bundle was held in one hand before her, while with the other hand she drew tightly about her the dark-colored, well-worn shawl which likewise served her as a hood in lieu of a bonnet. There was at once impressed on the writer's mind the feeling that this woman was much in need of a little help. Turning around to follow the woman, who, however, quickly out-distanced me, so urgent seemed her haste, I at the same time felt in the little outside pocket of my overcoat and found that there were two silver coins there. The corner of the first small street was turned, and as I followed on at a less hurried pace, the woman opened the rear door of a store, the front of which was on Market Street. It proved to be a wholesale clothing house, and so the surmise meanwhile mentally formed that she was taking a made-up garment to a wholesale clothier—the pay for which would be all too meagre—was evidently correct. Going past the store I walked to the next corner where was an open entrance to the building there to accommodate a hand-lift or hoist. I stepped within its shelter that might consider what further to do. There was but the one thought uppermost in those few tarrying moments, to wit, that if this strong impression felt had not been misinterpreted I should retrace my steps and the woman be met directly that the store was reached. This was done, and as I came exactly opposite the door, it was opened by the woman, the silver coins were placed in her now empty hand, and as she gave a quick look of surprise, I said it was her's, and then pursued my way to the trolley car corner, still in time for my train. The woman had gone in the opposite direction, hurriedly as before. There was no explanation of the peculiar occurrence, but, as I thought upon it, the queer arose whether there might not have been some sick and suffering one at home, anxiously waiting as the short day wore away the faint full breadwinner's return, wistful mayhap for some article or provision of comfort, only very little comfort, that the Lord's more might buy.

J. W. L.

THINK of the millions of horse-power energy that has been going to waste these centuries when man did not know how to put on the electric harness. And think of the incomparably greater amount of energy that is still going to waste because men have not learned to wear the harness of the will of God instead of rushing down the precipice of self-will.—*Brethren Evangelist*.



## HOME-LIFE ASPIRATIONS.

These lines were communicated with the recent biweekly notice of Clark M. Terrell, having been first sent to him and his son at the time of their first days, which came in immediate succession Third Month 8th and 9th, 1897).

Sometimes it may be told,  
That "Speech is Silver, Silence Gold,"  
When there is lack of careful word;  
But yet, how often thoughts are said  
In sweetest tones beside the dead  
Which would with holy zeal have fed  
The living ear, could it have heard.

Then let me say with heart sincere  
To you my precious ones and dear,  
That there seems nought too good I see  
Within my power to give or spend,  
For whom my prayers so oft ascend,  
On whom I lean, trust, and depend;  
For you are next to Christ to me.

These days are mile stones of the years  
You've journeyed through with hopes and fears;  
May their returns be many more.  
And may they each be filled with peace,  
And may your usefulness increase,  
And joy of life and hope ne'er cease,  
While nearing to the other shore.

Then, as some flowers which close at night  
Their beautiful leaves till morning light  
Then breathe their Sweetness out again,  
May you, at close of life's pure day,  
But fold Earth's leaves, and calmly say  
In light of Heaven's unending ray,  
"We will with Jesus, live and reign."—E. P. T.

## The Humble Servant.

It will be written on a modest tombstone that John W. Farrar "died September 3, 1905, aged 82, and the neighbors will remember as they see it that a blunt, kind, conservative old farmer was gathered to his fathers at a good old age.

Yet this quiet and uneventful life had a rather little known, and one worth telling, twenty years ago he was ordered to spend a winter in the South for his health. A winter at a fashionable hotel would have had no harm for him. He sought from the Tract society of his denomination authority to work as a colporteur, and they accepted him, paying at the outset his travelling expenses, and after giving him a modest salary, as winter after winter he continued in that work. Of what work there may be some record in official report, but of what it actually meant to the ones he visited few people know who are likely to tell it in print. The distribution of tracts can be about the most profitless of religious undertakings. But it was not so in the case of John Farrar. Into a poverty-stricken one of the Tennessee mountains he would go, a plain old man with bulging pockets and pair of saddle-bags.

"Good morning!" he would say. "May sit down for a few minutes? And if you could like, I will read you a little poem." He would read the poem or religious story on the tract, and he had a certain blunt intonation which experience sharpened, in the selection of his tracts. He read the tract rough, and seldom failed to excite interest. I will leave that with you if you like," he would say, and if there was a Bible in the house he would place the tract between the covers of the Bible. By perfectly frank questionings he knew in ten minutes the essential facts of the family life. He was equally ask about himself. And each condition of

sorrow or of disappointment or of shrinking hope he met with a poem or story, which he first read, and then left with the family. Before he got away he produced picture papers for the children, and illustrated cards, and often a Bible or other good book. He used his tracts sparingly, as if each were precious; and people generally cherished them.

People importuned him to stay longer. They kept him and his horse without accepting payment. They extemporized little evening meetings to hear him read and talk, and assembled in schoolhouses or cabins to listen to him. He went slowly, sometimes on foot and sometimes on horseback, and he stayed where night overtook him. The fact that there was but one bed in the cabin did not cause him to refuse an invitation; they were always able to provide for him some way. He was not thin-skinned or particular as to his food. A home missionary's wife, at whose house he made periodical stops, grew almost impatient because he did not seem to know that she had got him especially good meals to compensate him for his hardships. He was happily unaware of some of the discomforts which most affect a more sensitive man. And such discomforts as he realized did not deter him.

In the course of his ten winters in the South, J. W. Farrar covered hundreds of square miles of rough country. Many of his routes he retraveled with intervals of years between. The leaflets were still cherished in the Bibles, and often had been read to tatters. He was over sixty when he began, and after he had gone some years beyond seventy he had to give it up. But in thousands of cabins, of both white and colored, there are retained to this day little leaflets that date from his visits.

John Farrar came back one spring, as he had been doing for ten years before, but this time convinced that the trip had become too hard for so old a man. And he spent his remaining decade quietly on his farm. Some of his neighbors will still remember how, some years ago, he spent some winters in the South, and that he did some sort of missionary work; and some may wonder just what a plain old man like John Farrar can have accomplished in work of that kind. Not much, if statistics were demanded; but of lives that received a touch for good, and lowly homes that received a welcome light, the numbers are not small. And this is the story of how a plain old New England farmer obeyed the doctor's orders, and spent his winters in the South.—*Youth's Companion*.

I said it in the meadow path,  
I say it on the mountain stairs—  
The best things any mortal hath  
Are those which every mortal shares.  
Rich by his brethren's poverty!  
Such wealth were hideous. I am blest  
Only in what they share with me.  
In what I share with all the rest.

—LUCY LARCOM.

## Bodies Bearing the Name of Friends.

We are pleased to hear of Greenwich, N. J. Meeting being again visited. John B. Garrett and Joel Cadbury were expecting to be there last First-day.

By advice of New England Yearly Meeting, larger body, we notice that a collection-box is passed before all the attenders of the meeting on First-day, in solicitation for money offerings, once a month.

The pastoral committee of a Friends' Church in a Western City has ousted the regular pastor, it is said in opposition to the avowed sentiment of a majority of the members of the congregation. The charge against him was that of wandering from the fundamental principles of the Quaker faith, and that the teaching set forth in his sermons are not in accordance with the true doctrines of Friends. The said pastor's defense is that the Friends' Colleges and leading ministers are endeavoring to formulate the teachings of George Fox into logical conclusions, and it is along this line that his work has been devoted.

BURLINGTON AND BUCKS QUARTERLY MEETING.—(Further observations by another correspondent.) On Eighth Month 28th, meeting convened in the historic house at Burlington, formerly the home of so many worthies that it was called the "Home of the Prophets."

Let us of to-day ask the vital question:  
Does the Father of the prophets own and bless our assemblies now as He did in olden times.

Why are not the many visitations of the Lord experienced in especially favored meetings and at other times, productive of greater dedication and consecrated service?

Those who were present upon this occasion we think could feel that the bringing of a few loaves and fishes to the Master resulted in his blessing and breaking and the feeding of the multitude.

A number of visiting Friends were with us, and those who took part in the vocal exercises as well as the who labored in silence were proud that they had been with Jesus. It was felt to be a time of seed-sowing. What shall the harvest be?

## Correspondence.

TO THE FRIEND.—We note the sound that has gone forth in parts of "our heritage" in favor of Bible Schools or Readings, which has brought to remembrance the time when this was the opening wedge for further innovations from the established usages of Friends, by that body now known as "Friends' Church." And a fear has arisen with exercised members, who feel the necessity laid upon them to identify themselves with, and walk in the "old paths," lest the same leaven be at work within the pale of our own society, to draw the minds in to a more outward means of knowing that which can be rightly received only through Him who alone openeth the Scripture's truths to our understanding. One may receive an opening which he imparts to another; yet each must receive it "not because of thy saying," but because it has been made theirs by and through the same Divine channel. It is written for our instruction that in the building of the Lord's house the cedars and hewn stones were cut out of separate mountains and in the building thereof no sound of a hammer was heard, and again in searching the Tribes of Israel, each individual was searched separately, not collectively. May we in deep humility submit ourselves unto a searching of heart by Him who alone can preserve us a people unto himself.

A. M. P.

PASADENA, CAL., Eighth Month, 1906.

## Gathered Notes.

At Winona Lake last month a Catholic priest in good standing, "Father" Jeremiah Crowley advocated the publication of parts of the New Testament in tracts to be distributed among the Catholics and affirmed that the church does not want its priests to be students of the Bible or its church members to interpret it privately. He said the Catholic people are in abject ignorance of the Bible; not 5 per cent. of the Catholic people own Bibles.

The new French law for a weekly day of rest requires employers—except railway and steamship companies—to give persons in their service one day of rest in seven. Sunday, as far as possible, should be the day set off for this purpose, but in business concerns where work cannot be wholly suspended, the rest may be given on some other day in the week. The bill, having already passed the Senate, was adopted in the Chamber of Deputies by a vote of 575 to 1.

ANDOVER THEOLOGICAL SEMINARY, where a great and flourishing resort of students who would be Con-



DIED, at her residence, Lansdowne, Penn., Eighth Month 19th, 1906, REBECCA P. ELPRETH, the seventy-second year of her age. A beloved member and Minister of Lansdowne Monthly Meeting of Friends. She bore her last illness of several months, with patience and peaceful resignation. Her death all things well, seemed the clothing of her spirit. "Blessed are the pure in heart for they shall see God."

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THERE is a "Don't Worry" club in Melbourne, Australia. It numbers six hundred members. Every one wears a badge, "Don't Worry." Some time ago the club arranged for and carried out a trip "down the bay," fifty went. It was very rough. Whenever anyone became seasick one of the club went over to the invalid and remarked, "Don't Worry." All the members became ill, one after the other, until at last none was left to speak the motto. We have seen some [other professionalists] on shipboard in exactly the same situation, says the *Christian Advocate*.

There are several schemes and books promising a triumph over physical and mental conditions by an exercise of inner forces and effort. But these all prescribe man's innate powers and the exercise of man's own strength simply. They give not the glory to God, and would seem to ignore help from above, or dependence on the Divine Spirit, or a laying hold on the immediate life and love of God in Christ.

How different was the "Don't Worry" testimony of Samuel Morris, when bound down in the wreck of a train with alarmed and frantic passengers, when in the midst of their terror his voice rang out clearly, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee!"

XAVIER KOENIG, who was the companion of Charles Wagner in his American journey, in writing for his copy of THE FRIEND to be addressed to his new residence (90 Avenue de Paris, Niort, Deux Sevres, France) writes:

"I have been so much interested about all I have seen and heard since I met in America the Friends and I have studied their religious literature, that it seems to me that in my new field, where the call of the Lord has brought me, I shall work in the spirit of the Friends.

"The more I know them the more I feel their

method is the most appropriate for the present circumstances. If the Friends would understand that and go forward in the faithful spirit of the inner Light I am sure they would be the greatest help to work in the fulfillment of the kingdom."

## Our Awkward Pauses.

One of our exchanges remarks that "The silent moments of prayer (not the awkward pauses) are the most impressive part of the service. There is a great future before the prayer meeting."

A devout Presbyterian woman after hearing at Pocono Manor recently an address on Silent Worship, expressed to one of us her gladness to have the subject of worship so treated in the hearing of members of her own and other denominations. "I want them to see what you Friends mean by worship and by silence as its best opportunity. Why, only a day or two since, a lady after observing your manner of public worship, in our talk about it afterwards, said, 'You don't mean to say that those people sitting there were praying?' I told her that that was the very engagement for which they were so assembled." Her answer acknowledged that this showed their practice in a new light to her.

Silent worship when really entered into and experienced needs no other recommendation than the experience. Arguments about it are thrown away on those who know it, for the knowledge exceeds the argument. But it is they who sit empty of worship, waiting only on a vacant or a worldly time and waiting for it to end, that find themselves so tedious to themselves, that they crave for an escape or a diversion. If, however, obliged to repeat such sittings, they learn to find relief in a wandering mind, or in sleeping with their eyes open, these form a congregation of the dead silence. And the periods between the hearings of preaching or prayer become the awkward periods. The sinner still makes them awkward by not worshipping.

To what extent whole meetings are in general sitting under an awkward silence because it is a dead silence, is known only to the All-seeing eye. But it does not take long for the attenders to realize that death reigns there, as much as if a dead ministry of stated lectures were in dominion. But these are more entertaining than a dead silence is, and

of two evils the people will choose the less tiresome, and so a professional ministry was brought in. Our awkward pauses are to blame for it. Our awkward pauses have discredited silent worship and brought in the program lecture, the program prayer, the program praise. The reign and dominion of a dead silence in many meetings is responsible for the pastorate system. Whatever exhilaration its voices may stir up will for a time be called life, until the thrill or charm of human nerves and thought is found distinguished from Divine inspiration.

There is in truth a great possible future before the prayer meeting wherein both the silent and the vocal moments are occupied in the communion of the Spirit. It is a comfort to find the spiritually minded in our neighboring denominations confessing that in these meetings "the silent moments of prayer are the most impressive." They often tell us the same when they visit our meetings. Worship is becoming acknowledged over a larger and larger field as an inward exercise and consisting rather in a state of soul than in an outward performance. Let us come to their help in demonstrating that the people do renew their strength in keeping silence before God and that in coming near they find the call to speak. The dead silences must bury their dead who will not be revived, but rather may they revive no longer to be a stumbling block to a spiritual worship that is superior to words. The question now is, shall the revival of the true Friends' meeting as a prayer meeting in the Spirit be left, in the long-suffering patience of God, to the Society of Friends; or shall it be handed over to others who will occupy a waiting and obedient worship in the newness of the Spirit?

"The world is hungering and crying for the men of God who have seen his face, upon whom has come the spell of awe in the presence of his holiness, who have thrilled with joy in the sense of his love, and who know how to teach the world of to-day how its need and its sin and its ill can be ministered unto by that present eternal helper.

THOSE who simply declare the faith of the Society, and stand by it, and endeavor to defend it, are not the promoters of schism. That charge must properly belong to those who are endeavoring to lead the Society into another faith.—*Evangelical Friend*.



## Memoranda and Letters of Ellwood Dean.

(Continued from page 75.)

John Thomas's, Cedar County, Iowa.

First Month 3, 1874.

*My Dear Elizabeth,—*

I hope this will be the last letter I shall have to write from Iowa. I have passed through as much since I wrote, I hardly know how far I have kept these posted, but I believe I wrote from Thomas Emmons's. We left there on Seventh-day morning for Marshal Co., got to the Norwegian settlement in the evening. We remained over night with Peder Tjosan, a Norwegian, by whom we were kindly entertained. Attended their meeting on First-day, which was large, and thought to be a favored one. I spoke to them through an interpreter. Called on several of them. On Second-day morning we took our departure for Benton Co. Thomas Emmons went with us and we returned on Second-day evening, and on Third-day morning Thomas accompanied us to Linn Co., reaching Joseph Embree's in the evening. Attended Hopewell Meeting on Fourth-day, a favored meeting. At Springville on Fifth-day, it seemed required of me to bear the closest and strongest testimony against the spirit of separation that ever fell to my lot. The power of Truth seemed with me in an unusual manner, to strengthen me for the work required. I had passed through very deep suffering of spirit before the meeting, but felt relieved when it had closed. Dined at Stephen Hodgkin's. William and Matilda Pierpont, Eli and Sarah Hodgkin, Tilman and Rachel Patterson and some others were there. We went in the evening to Aquila Crew's to lodge. Ezra Embree brought us to Cedar Co. and we lodged last night at John Oliphant's. Attended Hickory Grove Monthly Meeting and was favored in testimony and supplication. Feel brought under fresh exercise now about a meeting in West Branch. To-morrow will be First-day and I think it likely that we shall take some steps towards having a meeting at West Branch at three P. M., and then we may proceed towards Muscatine and from there to Salem, in Henry Co., not feeling clear yet. If we should go there I suppose it would be over a week before we can start home. It may be we shall get a release from going to Salem; if so, we shall reach home a little sooner, but my hope is rather slim. I trust that if you are kept in the faith and in patience a little longer that we may be favored to meet again, and I think we should be mutually glad to see each other once more, for truly it seems as if it might have been last winter that we came to Iowa. I have passed through a great deal and have seen many people since I left home, but thanks be to the great Preserver of men, his sustaining Arm has been felt to be underneath, without which I should have sunk long ago; and my health has been preserved through it all.

May we not set up our Ebenezer and say "hitherto the Lord hath helped us."

The substance of a sermon preached by Ellwood Dean at Springville Meeting, Linn Co., Iowa, in 1874.

He arose and said, I have remembered the language of James Naylor after his fall and restoration in regard to the Christian life and

spirit: "There is a spirit which I feel that delights to do no evil nor to revenge any wrong, but delights to endure all things in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty or whatever is of a nature contrary to itself. Its crown is meekness, its life is everlasting love unfeigned; it takes its kingdom by entreaty and keeps it by lowliness of mind. In God alone it can rejoice. I have fellowship therein with those who live in dens and in desolate places in the earth, who through death obtain this resurrection and eternal holy life."

As I have been passing around amongst you in this land my spirit has been bowed down and oppressed with a sense of a separating spirit in this place, and having witnessed the desolating effects thereof—not only in this land, but also in other places—I desire to warn you against the blasting, scattering effects of such a spirit, for the end thereof would be affliction and sorrow of heart to all who were engaged in it. I have known an instance of one in this place who is not a member claiming to be a minister and intruding himself into our Meetings for Discipline on the ground of its being a Divine requiring. Friends, I have no hesitation in saying I fully believe it to be the strong and unsubdued will of man instead of a Divine requiring. To set up a claim to a Divine requiring in such a case is preposterous, and I would that Friends might view the contrast between the course of the person alluded to and the spirit of J. Naylor. The latter could say, "There is a spirit which I feel delights to do no evil nor to avenge any wrong, but endureth all things in the hope of enjoying its own in the end. Its crown is meekness, its life is everlasting love unfeigned. It takes its kingdom by entreaty, and keeps it by lowliness of mind."

But this spirit takes its kingdom by contention and keeps it by the strong will of man, contrary to the judgment of many solid and well concerned Friends. How contrary also to the doctrine of the Apostle Paul, where, speaking of charity, he says, "Charity suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave herself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things." But cross the path of this separating spirit and the wolf is quickly unmasked, and manifests itself to be out of that charity that suffereth long and is kind; but this is heady, self-willed, self-righteous and very ready to censure those who stand opposed to its course, although it will fawn upon and caress those who unite with and approve its doings. But our Holy Redeemer said, "Beware of false prophets who come to you in sheep's clothing but inwardly they are ravening wolves: ye shall know them by their fruits." "Many will say unto me in that day, Lord, Lord have we not prophesied in thy name and in thy name have cast out devils and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me ye that work iniquity."

Now, Friends, the fruits brought forth by this dividing spirit are very different from

the fruits brought forth by the Spirit of Christ in his truly humble and dedicated followers. The language of the Apostle has been brought before the view of my mind namely, "Great is the mystery of godliness. God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Great also is the mystery of iniquity and those who are brought under the delusive influence of this spirit are, as the Apostle Paul says, "false Apostles of Christ and no marvel, for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers are also transformed as the ministers of righteousness, whose end shall be according to their works." To such an one, who sets himself above the solid judgment of elders and other concerned Friends and is not willing to take their advice, to such it may be said, "The bed will be found shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." Again, I have remembered the language of the Apostle Paul where he said, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." This living faith is the saints' victory. I have no doubt but the fiery darts will be cast at me for thus endeavoring to discharge my duty in order to keep a conscience void of offence toward God and toward man, but the shield of faith will quench all the fiery darts of the archers. The name of the Lord is a strong tower wherunto we may run and be safe from the noise of the archers, and their fiery darts. But O, how gladly would I have been released from this deep exercise of mind! How gladly would I have passed away to my far distant home! But I could find no release or peace of mind until made willing as Jonah was, to preach the preaching that He the Lord bade me, or until I had discharged the duty which I believed was required at my hand. And now I have remembered the language of the Royal Psalmist, "How good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments, as the dew of Hermon and the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forevermore." And now in conclusion I would say, "I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

(To be continued.)

No life is a failure which is lived for God, and all lives are failures which are lived for any other end.—F. W. Faber.



# Aunt Sarah's Trust.

The Waltons were having a reunion. Grace, the youngest daughter, and the only one left at home, had arranged it for her mother's sixtieth birthday. The Waltons were a devoted family, and the fact that they had not all been together since Harvey's marriage, ten years before, was due to circumstances, and not to indifference, as was proved by Harvey's bringing his family on from Colorado—a not inexpensive journey for five—and Eleanor's giving up the summer abroad that she had planned.

Every nook and corner of the old house was full. There were Harvey and his wife and three children, Gertrude and the baby, from Ohio; Eleanor, from Boston; Rodney, from Pittsburg; besides Grace and the parents.

The days passed in a round of neighborhood hospitalities, in walks and drives and picnics. One rainy evening, however, the family happened to be alone. Rodney had started a fire in the old fireplace, and Grace brought out cookies and apples, and the oldtime setting started old memories.

"Nobody has mentioned Aunt Sarah," Harvey said suddenly. "Shall you ever forget those visits at her house? Queer, wasn't it, her notion that some time something big would happen in her life, and she'd got to get ready for it by doing every little thing the best way possible? She had a great way of making you feel responsible for yourself. Years after, when I came to a tight place in business—I never told you folks about it—the thought of Aunt Sarah made me brace up, and helped pull me through."

"Same way here," Rodney agreed. "I tried to shirk once or twice, but it was no good. I seemed to see Aunt Sarah at my elbow plain as day. Life was a grind to her if it ever was to anybody, but how she faced it! You remember how she used to rub it in, that you had to be honest in your work for your own sake?"

"I know that Aunt Sarah's theory has helped me in teaching many a time," Eleanor said. "You never know when a human soul may be at some crossroads; you don't dare shirk."

"Yet," Harvey mused, "nothing ever happened to her, after all—no opportunity. She lived and died in that little hillside farmhouse. She—What's up, Grace? You look as if you had discovered a continent."

"I have!" Grace cried, exultantly. "Oh, boys, how stupid we've all been—how stupid! Think of the men in your shops, Harvey, and the men Rodney has under him, and the children who pass through Eleanor's classes every year! Think of your own boys and what you are teaching them, and the people they will influence some day! All of them—every one of them—influenced by the splendid ideals of a little frail woman up on a hill farm; and yet you say no opportunity ever came to her!"

"I believe you have it, Grace," Harvey answered, gravely.—*Youth's Companion.*

THERE is great need, in these times of unrest and mad rush for the fading things of time, for more soberminded, consistent members, ere we can successfully uphold the doctrines and testimonies for which our early friends suffered so much.—*Kansas Epistle.*

# Gypsy Smith on Gypsy Life.

Seldom is it possible to hear the story of such a misunderstood people as the gypsies told by one of their own kith and kin, who was born and reared a member of the race. In his story of his life Gypsy Smith, the great English evangelist, speaks entertainingly of these wanderers.

"Eighty out of every hundred gypsies," says he, "have Bible names. My father was called Cornelius, my brother Ezekiel. My uncle Bartholomew was the father of twelve children, to everyone of whom he gave a Scriptural name—Naomi, Samson, Delilah, Elijah, Simeon and the like. Fancy having a Samson and a Delilah in the same family! Yet the gypsies have no Bibles, and if they had they could not read them. Whence, then, these Scriptural names? Do they not come down to us from tradition? May it not be that we are one of the lost tribes? We ourselves believe that we are akin to the Jews, and when one regards the gypsies from the point of view of an outsider one is able to discover some striking resemblances between the gypsies and the Jews. In the first place many gypsies bear a striking facial resemblance to the Jews. Our noses are not usually so prominent, but we often have the eyes and hair of Jews. Nature asserts herself. And although, as far as the knowledge of religion is concerned, gypsies dwell in the deepest heathen darkness, in the days when I was a boy they scrupulously observed the law of the Sabbath, except when the 'gorgios' [people who are not gypsies] visited them and tempted them with money to tell their fortunes.

"The sweet-hearting of a gypsy young man and maiden usually extends over a long period, or, as 'gorgios' would say, the rule is long engagements. Very often they have grown up sweethearts from boy and girl. It was so with my brother Ezekiel and his wife. There is never such a thing as a gypsy breach of promise case, and if there were the evidence would probably be scanty, for gypsy sweet-hearts do not write to each other—because they cannot. Ninety-nine out of every hundred of them never held a pen in their hands. When the young people are able to set up for themselves they make a covenant with each other. Beyond this there is no marriage ceremony. There is nothing of jumping over tongs or broomsticks, or any other of the foolish acts that outsiders attribute to gypsies. The ceremonial is the same as that which was observed at the nuptials of Rebekah and Isaac. Isaac brought Rebecca in to his tent, and she became his wife, and he lived with her. The gypsies are the most faithful and devoted of husbands. I ought to add that the making of the marriage covenant is usually followed by a spree.

"Like the Jews, the gypsies have in a wonderful way preserved their identity as a race. Their separate existence can be traced for centuries. Throughout these long years they have kept their language, habits, customs and eccentricities untouched. The history of gypsies and their tongue has baffled the most laborious and erudite scholars. We can be traced back until we are lost on the plains of India, but even in those far-off days we were a distinct race. Like the Jews, the gypsies

are very clean. A man who does not keep his person or belongings clean is called 'chickly' (dirty) and is despised. They have hand towels for washing themselves, and these are used for nothing else. They are scrupulously careful about their food. They would not think of washing their table cloth with the other linen. Cups and saucers were never washed in soapy water. I saw my uncle trample on and destroy a copper kettle-lid because one of his children by mistake had dropped it in the washtub. It had become 'unclean' A sick person has a spoon, plate and basin all to himself. When he has recovered, or if he dies, they are all destroyed. It is customary at death to destroy the possessions of the dead person or to bury them with him. When an uncle of mine died my aunt bought a coffin large enough for all his possessions—including his fiddle, cup and saucer, plate, knife, etc.,—except, of course, his wagon. My wife and my sister pleaded hard for the cup and saucer as a keepsake, but she was resolute. Nobody should ever use them again."

# "To Walk Even as He Walked."

A little girl used to start out from her home for the country school-house. When she got over the hill she would sit down by the road and take off her shoes and stockings. This was not because she liked to go barefoot, for she seemed never to do or not to do things because she liked or disliked. The simple rule of selfishness was not hers. It was not because she was wayward, for she was an unusually loving and obedient child. She loved to obey. She was obeying in that childish act, as she obeyed through all her life, the highest Voice that calls us—the voice of Chris. within us that bids us love one another, not ourselves; for some children came to school barefooted because they were too poor to wear shoes and stockings, and it hurt her sweet little soul to wear what they could not, more than stony roads and burrs and thistles hurt her bare little feet.

The tender little heart developed with the years, but never changed. She grew up always happy and sweet, and always sweetest and happiest when she wholly forgot or denied herself for others. As a woman she was never disobedient to the heavenly vision of self-denying love, in all the common things of every-day life just the same. Then she walked in dark valleys, very dark, very hard, very steep, the grief and gloom and stumbling of them seeming endless as she looked ahead, and ending after many years only the other day as the sun went down. Widowed twenty-three years ago, she felt stricken and weak, and often sat down by the long road, not to rest but to put off what might have shielded her, happiest when her heart and feet were bruised as others were.

It was not until after her marriage, apparently, that she fully recognized what voice it was in her that she had always obeyed, and then she and her husband confessed Christ together, uniting with the church. Before her widowhood, and after in spite of shattered health, family cares and many griefs, she was in the life of the church just the same as she was on her way to school. It did not occur to her to reckon church-going and profession

and creed as religion; they were only helps to religion; religion was walking as Christ walked. She went to school to Him every day and learned her lessons, and loved all the poor children along the road, and walked as He walked, until the Teacher came and called "Mary!" Then she was loving and obedient as always, and went in; and who would call her back to the long road?

Her Bibles are not marked much; the passages are mostly about resurrection, immortality, the future life. A sister died, her husband, another sister, a son in his fine young manhood, friend after friend. She read chiefly the literature of the endless life and hungered to talk about it; but she walked patient brave and smiling, the long road.

One of the noted Dr. Osler's sayings—that he has seen five hundred people die, and few with any thought of the life beyond—seems, in view of our experience, one of the most curious things we have ever read. We have not seen five hundred deaths, perhaps not a hundred; but with few exceptions the future life was thought of by the dying. A friend saw our friend die a few days ago. The lamp of life was burning very low and flickered in the chill draft from the door of death opening just before her, her mind wandering when she was not unconscious. They kissed her and stroked her face and told her over and over that her pastor was there and she made no sign. But when he repeated the Shepherd Psalm she said it all with him, and after the prayer she said, "Amen, Amen, Amen, Amen, Amen." Dying faith is, of course, an unimportant thing compared with daily walking even as Christ walked; but it is not without much comfort to us down in the valley to see the wayfarers up on the hill catch sight of the coming dawn. We have seen it scores of times. There was Marian Hedrick. She was a poor, deformed, suffering, silent little seamstress woman who walked every day even as Christ walked, brave, patient, loving, doing worlds of good in her timid, gentle way to the unfortunate, sewing and singing softly all day, perhaps nursing somebody's sick baby at night, at almost every communion bringing a rescued one. Many friends stood about her dying bed. Her mind had wandered, but now she lay very still, just going as we hurried in from the train. We spoke to her—no sign. "Here is Dr. —, Marian," they said. "You wanted to see him, and he has come. Don't you know Dr. —?" Her head wavered a feeble "No" upon the pillow. "Marian," we said, "do you know the Lord Jesus Christ?" Her eyes opened, seeing something we did not see, joy in them and she smiled like a happy child. "O, yes, I know Him. He is my Saviour." She died in one of several comfortable homes in which she was often entreated to live. She would come to one of us during her frequent times of suffering, accepting our ministrations as a child might; but she would go back as soon as possible to her little room down by the Mission; always, just over the hill, she sat down by the road to take off her shoes and stockings so as to go along with the poor children.

Those who walk ever as He walked, barefoot with the barefooted, know his step and love it when He comes to take them unto

himself to the place He has prepared for them.—*The New York Observer.*

### A Stolen Ride.

In 1901 George Newbert, says the *Youth's Companion*, stole a ride on an Erie Railroad train from Mansfield to Akron, Ohio. There would be no occasion to publish his real name and the wrong he did had he not made it public by his own restitution. Four years later he wrote a straightforward letter to the assistant general passenger agent, telling him what he had done, and enclosing two dollars and twenty-five cents, the price of a ticket, which he wished credited to him as payment for the ride.

J. D. Brown, the agent who received the money, forwarded it to the treasury of the company, and wrote a receipt for the amount. In forwarding the latter to George Newbert, he wrote a letter, in which he said:

"I have a wish, and you and I will shake hands on it. The wish is that there were more people like yourself. Some parts of your letter indicate that you have been reading one of the choicest gems of wisdom and experience, the Bible. I assume that its divine counsel has spoken, and you have heard; you have been blind, and it has given you light; weak, and it has given you strength; hungry, and it has given you food; thirsty, and it has given you drink. Stick close to that Book. Two dollars and a quarter are perhaps to you a large sum, but I am sure it has been a milestone round your neck since the day you stole the ride. Now I know you are happy, and the world looks bright."

Newbert was not expecting a letter of this character in answer to his straightforward note, but it touched his heart to discover that the officer to whom the money went was like himself a student of the Bible.

Some one who learned of the correspondence was interested to inquire whether the passenger agent was right in assuming that it was the Bible which had stimulated the man who stole the ride to return the money.

"It was conscience most of all," said George Newbert, "but it was the Bible too. I felt I owed the money, and so I returned it. Yes, I agree to all that Mr. Brown's letter says about the Bible. It is the Book of books. Conscience and the Bible are what make men honest."

THE mother of John Wesley and Charles Wesley and seventeen other children was a remarkable woman—beautiful in person, intelligent, refined, systematic and spiritually-minded she gave to her son, John, this rule of life: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over mind—that thing is sin to you, however innocent it may be in itself.—*Selected.*

AN INSIDIOUS FOE.—Watch against all fretful and discontented thoughts which do but chafe and corrode the mind to no purpose. To harbor them is to do yourself more injury than it is in the power of your greatest enemy to do you. It is equally a Christian's interest and duty to "Learn in whatever state he is, therewith to be content."—*Mason.*

### Militarism in China.

A copy of the following has been sent by English Friends to every missionary in China:—

"Believing that all war is contrary to the spirit of Christ, we view with grave concern, the wave of militarism which is spreading over the Chinese Empire at the present time. While we are well aware that all our fellow missionaries may not be able to go as far as we do in this protest against war, we still feel that this matter is one to which the missionary body should give a much more careful attention than heretofore; and we would urge all those who are working with us for the Kingdom of God in China, prayerfully to consider the subject in the light of the present movement, and the revealed will of God.

"We are in this land as the representatives of the Prince of Peace, and with a Gospel heralded with the message, 'Peace on earth and goodwill to men.' We come, moreover, to one of the most essentially peaceable nations in the world. Chinese greatness is built, in no sense, upon feats of arms, nor is her genius a military one. Moreover, the true strength of any nation depends, not upon her efficiency from a military standpoint, but rather in the acceptance and carrying out of the principles of Jesus Christ. The awful curse that this spirit of militarism is to Europe to-day is sufficiently obvious to any one who has studied the economic situation. If China, too, is to enter into this military race, as indeed she seems to be doing, we believe it will be a great setback to her religious and moral welfare.

"When we consider the facts, we are compelled to ask the question as to whether it is right that we should, even in the smallest degree, identify ourselves with this military spirit. In a large proportion of the mission schools and colleges in China, there is, we believe, some form of military drill. We yield to none in our desire that the physical side of a boy's nature should be thoroughly developed. If, however, we introduce the use of weapons, real or imitation, we at once indicate that our objective is rather to train men to fight. To us it seems that to do this is not only not within our province, as missionaries, but is at once linking up the propagation of the Gospel with an element directly opposed to the spirit of our Master, and we cannot but feel that in this way a step is taken towards defeating the very object of our coming to China. Our earnest desire is that the missionary body may present a united front on this question, and use its whole influence in favor of that peace and concord between men and nations which is of the very essence of the Gospel of Christ."

THAT the Truth as held and taught by the early Quakers in the seventeenth century was mighty as a power of God unto Salvation, was evidenced by the multitudes who were influenced for good. These Truths, when put into practice, have not lost their power, and it is hoped that this power may again become apparent in the lives of many to whom they may be presented.—*The Inward Light.*

WE reduce life to the pettiness of our daily living; we should exalt our living to the grandeur of life.



### The "Bible Fleet."

In the old days on the Mississippi, when steamers were lined tiers deep against the wharves, the principal accomplishment which elevated mates above their fellows was their ability to keep the roustabouts moving with profanity. But all that is changed now, and the best boats that ply the river—those in the Calhoun trade—have Scripture texts on their cabin walls, and the handling of freight is superintended by mates who do not swear. The *St. Louis Globe Democrat* recalls the old conditions, and tells how the new order came about. The main saloon of the *J. B. Richardson*—one of the boats in this "Bible fleet"—is plain and comfortable, with no suggestion of the glass and glitter of the palaces of the old picturesque days, and there are Bible verses painted in black on the shiny white of the walls.

Over the low, wide window that opens into the office of the clerk is a monition which all must see: "Choose you this day whom ye will serve, (Joshua xxiv)."

As one comes up the main companionway a text above the door of the main saloon is seen: "What ailed thee, O thou sea, that thou ledest? thou Jordan, that thou wast driven back? (Psa m cxiv)."

Facing this and directly above the main companionway there is another verse from the same psalm: "The sea saw it and fled; Jordan was driven back."

At the after end of the boat, on the wall of the ladies' cabin, there is this reassuring message to those who fear travel upon the waters of the river: "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee, (Isaiah xlii: 2)."

The mate who stands on the stage plan of the *J. B. Richardson* is a man of great physical strength, and he sees that each roustabout does as much work as he can, but when he hears his voice is low and mellow. There are no oaths, yet every dusky rouster on the boat holds him in wholesome respect for there is a look behind his eyes which speaks of manliness and force of character.

The story of the spiritual regeneration back of these outward and visible signs is interesting. In 1882 Captain J. G. Ryman, the owner of the line, was converted to Christ. Being a man of positive convictions, who ever did anything by halves, he evidenced his change of heart by remodeling his business to conform with his new view of life.

His first move was to stop the sale of liquor on his boats, and since then no steamer of the Ryman line has ever had a bar. Next he had each of the seven boats he owned emblazoned with such Bible texts as would be a resolute help in time of perils on the waters.

Captain Ryman of the *Richardson* is a son of the founder of the line, and in full sympathy with his father's course. The removal of the bar has—so to put it even on the lowest, most practical plane—been a practical, money-saving plan, for there has never been an accident since the day his father was converted, kept liquor from all the boats of the "Bible fleet," and had texts painted on the white panel walls.

ALL I have seen teaches me to trust the Creator for all I have not seen.—Emerson.

### Letter from Joseph Elkinton.

AMBLESIDE, ENGLAND,  
Eighth Month 28th, 1906.

I think we were passing Coblenz on the Rhine when my last letter was concluded, and the view of those old castles along its course will not soon be forgotten. The hills on either side of the river rise several hundred feet and these ancient landmarks set so picturesquely have a charm even in their ruins, which differ from anything we have in the new world.

The windings of the Rhine through this part of Germany, with its terraced banks, have long attracted those who can appreciate the works of man and of nature in happy combination, especially as seen at the Falls of the Rhine, near Schaffhausen. Arriving at Cologne, almost alongside of the most famous specimen of purely Gothic architecture in Europe, we were told this Cathedral was begun in 1248 and finished about 1380. The total length is four hundred and seventy-five feet, while the roof is two hundred feet high, with the double towers rising five hundred and fifteen feet. The plans of the original architect were adhered to during these six hundred years, through many perils, as the building was used by the French for a hay magazine a hundred years ago. We were impressed with the cheerful, wholesome countenances of the German people and can quite understand how they are attached to their native land. As we crossed the border into Holland there was a perceptible change in the speed of the train and in other respects we could see the Dutch were a less aggressive people.

Amsterdam is not unlike Venice in the water-ways which penetrate all parts of this very interesting city. When building it is about as expensive to lay the foundation on piles as to build the superstructure. The Zuider Zee is let in when the canals are flushed, and we noticed the sea was some feet higher than the water inside of the great dikes. A considerable part of the population live on boats and we could watch the domestic life on the canal boats as they passed our hotel window.

The Island of Marken is a few miles distant and we found the people of this fishing community wore the native costume—all too conscious that it was admired by their visitors. It really makes one sad to see these simple-minded folk so spoiled. Their houses were kept for exhibition apparently. The proverbial cleanliness of these peasants was in evidence, and their quaint costumes, especially the remarkably flaring white caps, but I enjoyed examining the interior of their houses more, because of the old furniture and shining culinary utensils and unique bedsteads. These latter were in a closet or "hole in the wall." In one instance at least, closet doors covered with paper like the rest of the room, hid the bed entirely from view. A model cheese-making farm was visited. The family occupied the same premises as the cows, but all was very sweet and clean. The cheese made here is sent to all parts of the world, and is very good. As we went through the canals which traverse these farms in every direction, and saw the cattle and sheep grazing so contentedly, with the great wind mills stretching their gigantic arms over the land-

scape, I confess to a sort of fascination for the scene.

Antwerp, with its Town Hall dating back to 1515, and containing the names of all the burgomasters of the city from 1400 to the present time, to say nothing of its historic marriage-room, still used for that purpose, was exceedingly interesting. But Brussels is much more modern looking, and reminds one of Paris in its general appearance. On the whole The Hague attracted us as much as any European city we have visited, and "The House in the Wood" was the most charming palace. The surroundings of this retreat for all peace-lovers are particularly appropriate for such a convention as met there in 1899 and will again consider the world's good this winter. Strength and Justice are represented as opening the door of the Orange Saloon, where some two hundred delegates of the twenty-six signatory powers sat in 1899. John Motley wrote his history of the Dutch Republic while living here. As we walked through the royal apartments furnished by the Chinese and Japanese Emperors one hundred and fifty years ago, we could but remember the part Holland took in sending merchantmen to all parts of the habitable globe for three hundred years.

To go through these countries and observe the customs which have come down for centuries helps one to appreciate more and more the merciful providence which discovered a continent where thousands might emigrate and develop another civilization, free from the harassing restrictions of this land. Surely if America does not live up to her opportunities the cities of Europe will rise up in judgment.

The New Gardens and Hampton Court, near London were a restful change during a very hot day from the many interesting places in that great metropolis; and we have said farewell to our kind friends at Fritchley where a crowning meeting was attended on the 26th inst. This seal to our fellowship with these dear Friends has been very comforting, and we can leave England with a renewed sense of the favors we have received throughout our extended journey.

There are so many excellencies on both sides of the Atlantic that we all need to learn one from the other. One Friend who had visited in America summed up the situation tersely by saying, "We study Europe for the past and look to America for the future."

There are a few places of particular interest which I have omitted to mention in their place. One of these was the printing-house of Christopher Plantin, now called Musée Plantin-Moretus, in Antwerp. This publishing-house contains specimens of the work done in it for three hundred years and a rare library. The first Bible printed with movable type by Gutenberg in 1450, at Mayence, is perhaps the most valuable book in this collection, with the Biblia Polyglotta, (1568-73). The premises are kept as they were used in the sixteenth century, and as they represent the home of a well-to-do Flemish patrician of that period, give an excellent idea of the domestic as well as business customs then prevalent in such circles.

The inner court, some one hundred feet by thirty feet, was surrounded by the rooms



containing the presses and offices, with the living apartments all under the same roof. We drank from the pump which had served so many generations. Philip II. of Spain was a patron of this house, and bestowed a monopoly for printing missals and prayer books—which was retained until 1800. A type foundry was included in this museum, showing the evolution of that art.

The Tower of London is another building that deserves more than passing notice. Built under the direction of William the Conqueror, it has more history connected with its stronghold, enclosing thirteen acres, than most in the United Kingdom.

To visit the room where William Penn wrote "No cross No Crown," when confined here, brought back very vividly the cruelties of those days. Comparatively few who went through its massive portals as criminals escaped alive. It was here that Charles I. and Lady Jane Grey met their fate.

When we observed the weight of the coats of mail worn two hundred and fifty years ago—eighty pounds for a horseman—we could but think that the national armaments of today would be regarded by succeeding generations very much in the same light.

The Great Hall of the Middle Temple, where members of the London Bar still dine, is preserved as it was built in 1570-74. The very tables are the same as have been used from that time. One can but admire the thoroughness with which these workmen finished their work, so that some specimens in the adjoining building have stood for eight hundred years without losing their fine form.

And now we are enjoying these English Lakes, whose charms are so well known. Yesterday we visited Grasmere and Keswick, the homes of poets and philosophers, and saw the purple heather covering the mountainsides with their reflection so beautifully seen in the lakes as the sun was setting.

Derwentwater as seen from Castle Head and Thirlmere from the stage coach will leave an indelible impression. Ambleside, at the northern end of Windermere, is admirably situated for excursions in all directions.

### Science and Industry

The first mention of petroleum in America was made by Father de la Roche d'Allien, a Franciscan, 1629. It may be a surprise to many people to know that both the product itself and the names petrol and petroleum were familiar at least as far back as the middle of the fourteenth century.

SPEAKING in London, the Bishop of Ripon favored a school for engaged couples wherein they could learn to fulfill their duties; and word comes from Chicago of a cooking school the graduates of which receive diplomas stating that they are qualified to "keep house" for husbands receiving an income of ten dollars a week. Instead of these, these young women offered exhibits of palatable breakfasts, luncheons and dinners prepared at small cost. The paper describing the exhibits states that all of this year's graduates are to be married soon. While this sort of preparation for marriage may seem sordid to those who are in a position to employ help to do their household work, it means much in those homes where

the housewife does all the work. The schools for engaged couples may not be so good as home training with definite reference to marriage and home life, yet it is along this line that we need to work. We may be ever so strenuous against divorce, and especially against the remarriage of divorced persons, but after all the most hopeful work will be in the direction of the Bishop of Ripon's concern, which is that there shall be some practical preparation for marriage.

BARON KANEKO, of the Japanese House of Peers, when responding as a guest at a public session of the Academy of Political Science, spoke on "The Social and Political Outlook in Japan." Among other things he said that the Japanese were puzzled when they found that paper could be brought eight thousand miles to Japan and then sold a cent a pound cheaper than their native made paper. They investigated and discovered that there was a paper trust, one head for all American papers, who plotted in secret for them all and carried the war into the enemy's country. Said he, "We formed a trust and combined to undersell the foreigners," but added, "I regret to have to say that to date we have failed to conquer the American invasion." He spoke of their compulsory education of children, who start in the common school at eight years of age and continue until they are fourteen. Ninety-two per cent. of all Japanese children are in school, and they are taught English, Japanese, and Chinese, so that they can assimilate "the best of two types of civilization—the Oriental and the Occidental." He affirmed that they spent twenty years to analyze the soil of Japan. They tested it chemically and geologically; then made a map, and told the peasants and farmers how to plant and what to plant, adding, "That's how we manage to exist." In conclusion he said, "The Russo-Japanese war is an abnormal phase in our progress. It will make no difference in our settled plan. When it is over we shall start where we left off." He closed by expressing the opinion that "the progress of Christianity in Japan will be faster than before, simply because of the sympathy the Christian nations have shown for us."

MAIL IN THE WILDERNESS.—The annual mail for arctic circle points within the Dominion of Canada has just been despatched by way of Edmonton, Alberta, over a trail which is not only the longest mail-route in the world, but the most desolate and most difficult. Letters only are carried, says a British Columbian correspondent of the *New York Sun*, and these are limited to one ounce in weight, as the entire bulk of the packet when it leaves Edmonton must come within there hundred pounds.

For the two cent stamp which decorates the corner of the envelope the letter will be carried in some cases from the extremes of South Africa, Australia or India, and it will most probably be necessary to have the carriers go five or six hundred miles into a frozen, forbidding wilderness. The government expends upon the redemption of the contract of the stamp very many thousand times what it receives, and the carrier must fight single-handed with savage nature. His life and the safety

of the precious packet entrusted to him are at all times in hazard.

This is the first year in which the post-office department of Canada has assumed the delivery of mail in the extreme north. The Hudson Bay Company has heretofore carried messages to and from the arctic and subarctic country. Increases in the numbers of trappers, missionaries, prospectors, settlers and policemen in the extreme north, explains the taking over of the responsibility by the postmaster-general of Canada.

The mail is divided into two packets at Edmonton, one for points between Lac La Biche and Fort Resolution, and the other for the straggling outposts of empire as far north as Fort McPherson, the most northerly depot even of the Hudson Bay Company, nearly one hundred miles within the arctic circle, where the year is divided into a single day and night.

The Lac La Biche mail goes by horse only one hundred and twenty miles out of Edmonton. Thenceforward the dog, and the reindeer are the carrier's assistants. From Edmonton to Fort McPherson is over a thousand miles. Ten intermediate deliveries are made, and the mail arrives at the Fort in April—if it has no exceptional delays.

Besides these packets, several other packets go to the northland about this season, so that all the posts will receive at least one mail a year. There is a mail made up at Prince Albert that goes as far as the head of Reindeer Lake, at the edge of the great Barren Lands. The York Factory packet runs to the far north by way of Winnipeg and the Nelson River. The Moose packet is made up at Mattawa, and goes by way of Abitibi River.

The carriers for the east and west shores of the great bay sometimes meet at the southern ports on the shores of the bay, and the meetings are made the occasion of brief but hearty jollification. Then each passes on his way.

Newspapers and packages are carried to the north by the annual steamers of the Hudson Bay Company on the Mackenzie River in the summer. Of course letters are also carried, but newspapers convey the tidings of the world, and are treasured as fine jewels.

CLEANING DELICATE FABRICS.—In this season of delicate colors and frail, expensive fabrics, a season which has rarely been equaled in the calendar of fashion, many are unable to indulge freely their taste for beautiful clothes owing to the expense of keeping such a wardrobe in condition. The cost of keeping a delicately colored garment clear for a season may easily equal its original price. Yet the mystery of dry cleaning is not a Masonic rite. It is an open secret that the price of a spotless garment is constant care and fuller's earth.

Fuller's earth is not expensive, and it will absolutely remove all dust, grease and grime without injuring either color or fabric, however delicate. It is equally effective on heavy broadcloth, finest silk or the faintest chiffon. To the last, indeed, it is specially adapted. And not only fabrics, but straw hats, all gloves, feathers, feather boas and parasol may be restored by its use.

Do not wait until the dress is so badly soiled as to present a discouraging prospect, for no

only will the task seem hopeless, but the longer a spot remains the more difficult it is to remove. Furthermore, it is scarcely any trouble at all to remove one spot, while it is a day's work to clean away a multitude of spots.

Before applying the earth, free the article to be cleaned from all loose dust and dirt by careful brushing and shaking, making sure also that it is perfectly dry. Then place the garment upon some hard surface, a deal table, or an ironing board, sprinkle the earth generously upon the soiled places, and scrub it with a stiff brush, which must also be perfectly clean and dry. Have different brushes to suit different fabrics. For a garment of heavy wool material use a stiff flesh brush, for chiffon use a soft velvet brush. If a spot prove unyielding, cover it with a little common laundry starch, mixed to a paste with a few drops of water. Let it remain some minutes, then shake off and treat as before with fuller's earth.

Apropos of starch, its sphere of usefulness is greater than is commonly known. Sometimes a delicate garment is ruined in construction by a few drops of blood from the seamstress's finger. Starch paste will effectively remove all traces of such an accident. The cleansing of straw hats and silk gloves with fuller's earth is a particular joy. Put on the gloves and proceed by using the earth exactly as if it were water and sponges. The dirt and dust will sift through the silk upon the hands and arms. Remove the gloves, wash the hands, dry them thoroughly, and repeat the process until the gloves are clean. In the case of straw hats use a very stiff brush, and the superiority of fuller's earth as a cleanser will be established by the fact that neither yellows the straw nor rots it, as the various chemicals do.

Another useful medium for removing grease is French chalk—dressmaker's French chalk. It comes in little thin slabs, about one and a quarter inches square, six for five cents, and of a delicate gray color. A student once pilled a canful of machine oil all over a delicate mauve silk waist. She at once craped four slabs of French chalk to a powder over the waist, and let it lie for a few moments. Then placing clean blotting paper upon the waist she pressed it gently with a warm iron. In less than half an hour he waist bore no trace of the accident whatever.

Paint may be removed from clothing by the application of equal parts of ammonia and turpentine well shaken together. Apply carefully to the actual paint spot and let it penetrate for five or ten minutes; repeat two or three times and the paint will come off in flakes. In wash fabrics this treatment is also very successful, even if the paint has been dried for a long period.—*New York Tribune*.

MAY there not be a bondage to custom until it becomes obstructive to life? A formalism that dries up the springs of action. An ever-altering spirit, an ever obedient service, regulates action more efficaciously than any set mode of procedure. Ossification is no more desirable in the religious sphere than it is in physical life.—E.

#### UNDER THE BANYAN TREE.

It was ours on a sultry noonday,  
In the isles of the summer sea,  
To rest for an hour, in the shadow  
Under the Banyan Tree.

It is one of the trees in God's garden,  
That bears no conspicuous flower  
To entrance the delighted beholder,  
Like the flame-tree and golden shower.

No food does it yield for the hungry,  
Like the bread-fruit and cocoa-nut tree;  
But to shield from scorching sunshine  
It spreads its broad canopy.

The old mission fathers and mothers  
And here have a refreshing retreat;  
And here for re-union and conference  
Their children and grand-children meet.

It stands as a tent in the tropics,  
And serves as a sheltering dome  
For the aged and needy Hawaiians  
Of the "Lunahilo Home."

It stands as an outward symbol  
Of a hovering wing to be found  
In the genius and spirit presiding  
O'er this "home," and this beautiful ground.

An Armstrong\* to succor the helpless;  
A heart large, and loving, and free;  
Refreshing the souls of the pilgrims  
Whose feet touch these isles of the sea.  
With the cheer of a gladdening welcome  
Under the Banyan Tree.

HONOLULU, I. H.  
Ninth Month 1st, 1906.

#### Bodies Bearing the Name of Friends.

LAEVINUS MADREN and Elisha J. Bye for companion, have minutes from their meeting to attend Ohio Yearly Meeting.

ELIZA H. VARNEY, from Canada, and Abram Fisher of North Carolina, attended the meeting at Atlantic City, N. J., last First-day.

JOHN B. GARRETT and Joel Cadbury attended the meeting at Mt. Auburn, N. J., last First-day, and William C. Allen at Elklands, Pa. the week before.

ELIZA H. VARNEY, of Canada, and Benjamin Brown of North Carolina have been visiting some of the meetings in the neighborhood of Philadelphia.

THE return of our friend Joseph Elkinton with his family from their sojourn in Europe (his and his wife's for nearly a year), was welcomed last First-day in Philadelphia.

MARIANNE V. WOOD a minister, has a minute from Hector Monthly Meeting, New York, liberating her to visit the meeting, composing Canada Y. M., and to appoint some meetings if way open therefor.

LAEVINUS MADREN with Lars C. Hanson for companion, has visited Norway and Stavanger Meetings and the families composing them. They also were liberated for service within the limits of Springfield Monthly Meeting, Iowa.

A letter from Joel Bean, dated Honolulu, Ninth Month 1st, and mentioning his and Hannah Bean's expected sailing for California on the eighteenth inst., remarks: "Everywhere we meet friends and associations that link these days in our lives with sacred associations and precious memories of that long past period when our feet were laid hither to a humble service and a memorable experience."

\*Ellen Armstrong Weaver, sister of General Armstrong, the matron and manager of this "Home."—Founded by King Lunahilo, who, when known as young Prince William, forty-five years ago, volunteered his attention and entertainment to Joel and Hannah Bean, in their religious service on the Island of Hawaii.—Ed.

PLAINFIELD, Ind., Eighth Month 6th. The three days' session of the Plainfield Quarterly Meeting has closed. This is considered the most important of all the quarterly conferences during the year, as at this time the different departments of the church make their annual report, which is approved by the meeting, and ordered forwarded to the yearly assembly. A large number of attendants, and ushers were appointed to attend the sessions of the coming Yearly Meeting, beginning on Fifth-day, Ninth Month 4th.

During the two years in which the new uniform discipline has been in use, many things have proved to be unsatisfactory, among which is the ruling relative to birthright membership, and a request from the Plainfield Quarterly Meeting will be sent to the Yearly Meeting, asking that that part of the discipline be repealed.

MRS. E. C. HUSSEY, of Poplar Ridge, New York, accompanied by Jesse and Rebecca H. McKee, has been engaged in religious labor among the smaller bodies of Friends in New England. On First-day afternoon, the ninth instant, an appointed meeting was held in the old Friends' Meeting-house, Fair Street, Nantucket, now owned and occupied by the Nantucket Historical Society, who keep the meeting room in the same condition as when used by Friends. The meeting was largely attended, a number having to stand. H. C. H. and R. H. M. were both engaged in the ministry, the former also in prayer immediately after the close. The meeting was relievingly well felt to be a season of Divine favor. H. C. H. and companions expect, before returning home, to visit the remnant of Friends living near Lincoln, Vermont, in a neighborhood where, years ago, there were two or three large meetings of old-fashioned Friends.

In Edinburgh J. Lindley Sniceer attended the evening meeting, of which he says: "A grave Friend welcomed me to a seat by a little table, upon which there was a Bible. We were upon the lower facing seat; about thirty, including some children, passed noiselessly in. The birds sang the opening hymn, while we waited for Him to speak. The spirit of prayer rested upon the stranger. At the close a sobbing amen, from a strong man thrilled our hearts. A word of encouragement was given, then a long silence, living, vital, inspiring. Then another prayed, and voiced the aspirations of our hearts. Four testimonies: An aged woman, and a feeble man, white and wan, but glowing in the warmth of his zeal for God. Silence, again of deep and long hours. All things went under the tree, here the Friends lingered and conversed in low tones. The sweet reverence of it all was most impressive. One handsome young man said: 'No, I'm not a Friend. I can be nothing else, but I must have a vitalized worship, not a bid for cheap popularity and following, but a message to the souls of men.' Such a meeting as we have just closed is my ideal." A Friend from Wales, who lives away from a Friends' meeting, rejoiced in being present. And the regular attendants seemed encouraged.

"In the evening I went to Devonshire House to the Friends' meeting. It was very small; in fact, may be laid down that the presence of the spirit was evident as at St. Paul's visited in the morning."

HADBONFIELD and SALEM QUARTERLY MEETING, held at Medford the fourteenth instant, was largely attended by its own members and by visitors from other quarters; all but one of the seven constituting our Yearly Meeting being represented. Among "public Friends" in attendance were Eliza Varney, Benjamin Brown, Mary Woolsey, Zelzede Haines and John B. Garrett. The meeting, characterized by unity and was soon brought under a reverent solemnity that seemed to prevail to an unusual degree, and which early found expression in three petitions following in close succession at the Throne of Grace. By these as a worshipping body the meeting was presented before the All Father, before the Father and the renewal of covenants on the part of both old and young; the renewings of Divine Life were craved for all; even the indifferent and unbelieving were remembered in these calls for the extension of Heavenly love and mercy, so that from the beginning it was felt that a cementing influence was at work to produce one body of Friends; and the Father's promise for which every true Friend longs whenever he presents himself at a religious gathering.



In the testimonies which followed from number of individuals, many comforting and instructive passages from Scripture and from life's experience were forcibly brought to remembrance, carrying abundant evidence that where souls are gathered for worship, and are prayerfully engaged with the Great God, the powers for nourishment, they will often find the utterance of Gospel truth to abound to their admiration and satisfaction. One feature of the vocal exercises was peculiarly gratifying to some who have a deep interest in the welfare of the world. A number of offerings from the women's side of the house. An encouraging feature also was the attendance of so large a proportion of young business men, whose presence and close attention evinced their desire to be found among brethren in the importunate and earnest "conserving" of the large and influential constituency of Philadelphia Yearly Meeting.

## SUMMARY OF EVENTS

**UNITED STATES.**—The tunnel constructed by the Pennsylvania Railroad Company, under the North River has been completed so far that a tube of iron rings 24 feet apart and 23 feet in diameter now stretches for a distance of 1,000 feet from the shore to the bottom of a shaft sunk in New York City at Eleventh Avenue and Thirty-second Street. The next stage of the work it is stated is to cut the entire inside of the tubes with two feet of concrete and it will then be ready for the laying of the tracks. The Pennsylvania tunnel improvement extends from the terminal now under construction in New York, by two main line tracks under the river and Bergen Hill, to the Hackensack Meadows, west of the Palisades, a distance of 12 miles. The length of the tube actually under water is 6,100 feet.

"Public Printer Stillings-to-day began the general distribution of the pamphlet on simplified spelling for the use of the Government departments, in accordance with the instructions of the President. The preface to the publication calls attention to the fact that of the three hundred words recommended for immediate adoption one hundred and fifty-three are at present in present use, and that only thirty-one are in the forty-nine of the others in this list are not preferred in Webster's Dictionary, but are used in the Government Printing Office wherever the author requires copy to be followed."

the above mine. Anchor Colliery near Heckscher, in this State has been burning for a period of thirty-seven years. It is stated that when it was found, thirty-seven years ago, that the fire could not be quenched by the usual methods, the colliery was drowned out. The mine was filled with water from that time until a year ago, at which time the pumps were put to work. Notwithstanding that the mine had been filled with an immense body of water for nearly forty years, it was discovered that the fire is still burning. Steps have been taken to seal the mine in such a way as to entirely shut out the air.

An election recently held in Maine resulted in the choice of the Republican candidates but with greatly decreased majorities. The heavy Democratic gain appears to have been made in the cities where there is a strong opposition to prohibition, or, at any rate, to the enforcement of the prohibition law. An unsuccessful effort was made to defeat the re-election of Congressman Littlefield by members of labor unions.

It is stated that the burned district in Baltimore has been practically rebuilt at a cost of about \$100,000,000, and that \$100,000,000 more has been spent for improvements throughout the city. There were 133 lots made vacant by the fire. Of these, 500 were taken over by the city for street widenings or other public purposes. The assessed value of the buildings burned was \$12,908,300, and the estimated valuation of the new buildings is \$20,000,000.

W. Lester Bodine, of the Compulsory Education Department has given the following statement in regard to illiteracy in different cities. Baltimore, 7. per cent.; New York, 6.8; Pittsburg, 6.3; Boston, 5.1; Buffalo, 4.8; Cleveland, 4.7; Philadelphia, 4.4; St. Louis, 4.4; Chicago, 3.9.

FOREIGN. In the recent massacre in Siedlce, in Russian Poland it is stated that two hundred Jews were killed, 1,000 persons mainly Jews, wounded, a the Jewish shops pillaged and many buildings laid in ruins. The slaughter appears to have been care-

fully planned. Two-thirds of the population it is said are Jews. It is stated from St. Petersburg that the activity of the administration in putting its land programme into force is a source of considerable alarm in the camp of the Constitutional Democrats, who admit that the amount of land to be distributed is a dangerous factor in winning the support of the peasantry.

President Palma has issued a decree suspending all constitutional guarantees in the provinces of Pinar del Rio, Havana and Santa Clara. The law enforcing public order, which is equivalent to martial law, is being applied in those provinces. The presidential decree suspends the decree of Eighth Month 28th pardoning repentant rebels, and ordering that all rebels be arrested and jailed. It is stated that within the past few years from \$100,000,000 to \$200,000,000 of American investments in real estate, sugar, tobacco, and other plantations, in real estate speculation, in mines and mills and railroads, and in various industries and projects in Cuba. President Roosevelt has written a letter to the Cuban Minister to the United States, in which he says that the United States Government, as President of the United States, have a duty in this matter which I cannot shirk. The third article of that treaty explicitly confers upon the United States the right to intervene for the maintenance of Cuba as a government, and to the effect that the United States has the right to individual liberty. The treaty conferring this right is the supreme law of the land, and furnishes me with the right and the means of fulfilling the obligation that I am under to protect American interests. The information at hand shows that the United States have no right to intervene, and I have been so relaxed that life, property and individual liberty are no longer safe. I have received authentic

information of injury to and destruction of American property. It is in my judgment imperative for the sake of Cuba that there shall be an immediate cessation of hostilities and some arrangement which will secure the permanent pacification of the island." The President has sent Secretary Taft and Assistant Secretary Bacon to Cuba as special representatives who it is hoped will aid in bringing about an immediate cessation of hostilities. It is stated that until Taft and Bacon have failed to compose the differences between Palma's Government and the insurgents will it be possible to proceed with military intervention. A dispatch from Havana of the 10th says: "After a consultation with the leading men

who are under arrest here charged with conspiracy and with emissaries of the revolutionists, the Government has announced the indefinite stoppage of all hostilities on its part, with the object of making peace before Secretary of War Taft arrives."

The American ship *Bangalore*, lately arrived in this city, reports having passed an iceberg about 200 miles southward from Cape Horn, which was estimated to be nine miles in length, and part of it to be 800 feet above the sea. This, it is stated, is probably the largest iceberg ever reported.

It is stated that an oil pipe line across the Isthmus of Panama, with a capacity of 4,000 gallons an hour has been completed, and a fleet of steamers will shortly bring a considerable part of the oil to Philadelphia. The oil will be taken from California fields in tank steamers to Panama, pumped across the Isthmus and into other tank steamers and carried by them north. Oil will be sold to the Canal Commission, and it is intended as far as possible to use it instead of coal.


instated that the evidences of the changes rapidly going on in China is the fact that the Empire, has already established more than 5,000 primary and secondary schools in the Chih Province to prepare the young people of that province for the new Government courses. The attempt is made to introduce Western literature and science as far as possible. It is stated that 11,000 Chinese students are now in Japan endeavoring to obtain an education in the learning of the West. It is also announced that a decree has been issued by the certain Viceroy ordering the New Testament to be translated into Chinese and distributed to the provinces of Hunan Provinces. The decree states that the permanent and high quality of Chinese civilization is due to the fact that the Confucian classics have been taught in China for over 2,000 years. The Viceroy admits, however, that Western nations have some advantages over China, but he insists that the reason that this is not due to any superiority of the Westerners over the Chinese, but to the fact that the

Western nations have in their possession certain teachings which the Chinese have not yet mastered. He thinks this superiority is due to the Bible, and in order to make the Chinese not only equal but superior to their Western competitors, he orders the New Testament taught, alongside the Confucian classics, among the 58 000 000 people over whom he rules.

## RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 8.

Mark H. Buzby, N. J. (omitted week before last);  
 Neely Carter, Ind.; K. L. Roberts, N. J.; Emily  
 Hulme, Pa.; V. Stanley, Ag't, Ia., for Alfred Stan-  
 ley, N. to 13. Vol. 81; Lydia H. South, Pa.; Jane G.  
 Smedley, Pa.; Clas. Grimsbach, Pa.; Rubana J. Bar-  
 nett, Wash. 81 to No. 29; R. E. Lowry, Phila.; J. M.  
 Meland, Ia. to No. 27; Wm. Stanley, N. to 13. Vol.  
 81; Charles H. Allen, N. to 13. Vol. 81; Joseph. Gibbons to  
 13. Vol. 81; T. F. Weaver, Ark.; Charles Leach, Calif.  
 Anna W. Enge, Ia.; Geo. M. Warner, G't'n to No.  
 14, Vol. 81; Jos. Elkington, Pa.; A. Herford Cooper,  
 Pa.; Wm. L. Bailey, Ag't, Pa. for Deborah J. Windle,  
 Dan'l G. Garwood, Ag't, N. J. \$10, for Mary Ann  
 Marlack, Samuel L. Allen, Charles H. Allen, to  
 13. Vol. 81; Albert Haines to 13. Vol. 81. Wm. B. Haine,  
 Vol. 79.

 Remittances received after Third-day noon will not appear in the Receipts until the following week.

## NOTICES.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET  
PHILADELPHIA.—On and after Ninth Month 1st  
1906, the Library will be open on week-days from  
9 A. M. to 1 P. M. and from 2 P. M. to 6 P. M.

WANTED.—A Friend with wife or sister to take care of Friends' Meeting House and Grounds at Lansdowne. The use of a five room house and small salary will be given. For further particulars apply to or address JACOB R. ELFRETH, Lansdowne Pa.

**WESTTOWN BOARDING SCHOOL.**—Our stage will meet trains leaving Broad Street Station Philadelphia, at 7.17 and 8.21 A. M., 2.49 and 4.32 P. M. other trains will be met when requested; stage fare fifteen cents; after 7.00 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D and A phone 114 A.

WM. B. HARVEY, Superintendent.

SCHOOL FOR INDIAN CHILDREN AT TUNESASSA  
NEW YORK.—Wanted a woman Friend to take charge of the boys out of school at the opening of the term in the Tenth Month. Application may be made to.

ZEBEDEE HAINES, West Grove, Pa., or to  
CAROLINE C. SCATTERGOOD, West Chester, Pa.

WANTED.—A man teacher, for Hickory Grove Boarding school, near West Branch, Cedar County, Iowa. Under the care of Hickory Grove Quarterly Meeting of Friends. Application may be made to  
JOSEPH HEALD.

JOSEPH HEALD,  
Springville, Iowa.

DIED, on the ninth of Ninth Month, 1906, at the age of about seventy-six years and nine months, GEORGE RORKE, an esteemed elder in Heathcote Particular and Grey Monthly Meeting, in Ontario, Canada, at his home in Thornbury. This dear Friend for several years acted as the Clerk to Canada Yearly Meeting, and was a true and devoted friend. This office he resigned on account of attacks of Angina Pectoris, which as years advanced, became more severe. He bore the extreme pain with great patience, and during the last and fatal attack he would not allow his friends to be distressed by his sweet smile of recognition. Few men ever gained the general esteem of all who knew him better than this Friend. He was indeed a close walk with God; and he was enabled to adorn his profession, and magnify his calling. He was a man of few words, but of great deductions; quiet his demeanor, and in his gifts to the poor, unostentatious; and a large circle beyond his intimate relations feel that he has lost a friend. We have an assured and grounded hope that having faithfully served his Master, he is now permitted to enter into the eternal rest.



# THE FRIEND.

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## The Public Secret of Life's Light.

The mountain which we have compassed long enough is probably that of personal comfort. But in heeding the marching cry "go forward," bewilderment seems to arise as to "whither shall we go?" Forward is all that many can reply. "But where is forward?" some will ask. And we are practically told, "Anywhere, so that you go. You have a face, and you know the difference between your face and your back. Now go in the direction of your face! That will be going forward. That will be keeping up the movement."

But how many go in the direction of their faces, and are found wandering in a circle,—perhaps compassing the same mountain only at another distance. Or as their face veers with every inward inclination or outward attraction, their wanderings may be in a wilderness of zig-zags, of curves, or of retreats. The fact is; to follow one's own face, with nothing to set his face towards, is to get lost. Some have, indeed, carried compasses; and the bones of some of these have been found in the wilderness, with their compasses picked to pieces by their side on a log in the Adirondacks. Why did they pick their compasses to pieces? Because they thought they knew north better than their compasses told it. They followed the face of their own conceits, and tried to correct their compasses as many a man will try to reorganize his own conscience when he inwardly hears, "This is the way, walk thou in it," and he prefers not to go that way.

There are many lights gone out into the world,—there is the light of radium; there is the light of the sun, and another of the moon; here is the light of the times, or present day consensus of human opinion; there is the light of reason and of intellect, appointed for discovery within its own sphere. In things of stature and of the natural man these lights all

have their place. But the business of the Friend, as the man spiritual, is with the light of life. The business of the church, whereinssoever it keeps up its right to the name, is with the light of Christ's Life,—always a present day immediate power. Sometimes a church would follow, instead of its own face, its back,—that is, its traditions without the life and power, "having a form of godliness but denying the power thereof." This is the way to kill a tradition and make it dead. Whatever tradition is worth preserving, is most truly maintained in the life in which it was born. Mind the life, and its essential traditions will follow.

The light of life itself! How precious such a light, how essential to all that can be called Christian. How universally saving, wherever followed. It rejoices in truth everywhere, it condemns the least iniquity, it illuminates purity and holiness as the goal to reach after, its first fruit everywhere is love, which is its continual sign and token. The light of life,—that is the true element of the forward march, if we are to know whither we go. We follow not our own face, or back, or parts, or our neighbor's. To be possessors of eternal life's own light, Christ is He who must be followed. "He that followeth Me shall not walk in darkness but shall have the light of life." On this condition alone can there be a going that is forward. Thine eye single to Him, thy steps straight and faithful, thy whole body becomes full of light. The simple secret of Divine illumination for a life reaching life's great end, is to follow Christ,—and to follow Him not afar off, but close to.

## Finland.

In the Memoirs of Stephen Grellet the following interesting circumstances are recorded under date of Second Month, 1819.

"At one of our late visits to the Prince Alexander Galitzin he related to us an interesting circumstance that occurred lately in Finland. Some children from seven to nine years of age, were so brought under the sensible influences of the spirit of God, convincing them of their sins, that on their going to or from school, they retired into the woods, and there put up their prayers to the Lord, with many tears. By degrees their number increased. The parents of some of them found them thus engaged, and with rebukes and stripes persecuted them; but the parents of others who had noticed the increased sobriety and good behavior of their children, encouraged them

to meet together in their houses, and not to go out into the woods. The children did so, and some of these parents, observing their religious tenderness, and hearing their solemn prayers to the Lord, the Redeemer and Saviour of sinners, felt themselves strong convictions of sin. They joined their children in their devotions, and a great reform took place in that part of the country. This excited the angry feelings of the priest, who was a bad man, and a drunkard. He went to the magistrate, to enter his complaints against both children and parents. The prosecution issued in their all being sent to prison. They had been some months in confinement, when Prince Alexander Galitzin heard that children were in prison on account of religion. He thought it so strange an occurrence that he sent confidential persons to inquire into it. They found so much religious sensibility and tenderness in the children, that they were greatly surprised, especially at the simplicity with which they related how they had been brought under trouble because of their sinful hearts, and how they had felt that they must pray to the Lord Jesus Christ, who alone could forgive them and enable them to live in a state of acceptance before God. Being inquired of, if their parents or others had not put them on doing this, they said that so far from that, they were afraid that their parents or any one else should know how it was with them; that they retired privately in the woods to pray and cry with tears unto the Lord. The parents also stated that the children had been the instruments of bringing them to a sense of their sinful lives, and to seek to the Lord that He might give them a new heart and pour forth his Spirit upon them. Moreover, it was found that the conduct of these people and children had been such during their imprisonment as to comport with their Christian profession. The Prince ordered their release, and had the priest and magistrates severely reprimanded, and removed from their offices. The Emperor having heard all of this, and of the great sufferings to which these families were reduced in consequence of their long imprisonment, which took place last year before harvest, ordered that all their losses should be liberally made up to them, making ample provision also for their present support. The Prince told us of some other instances that occurred lately in Russia, of children who have been brought under the influences of the Holy Spirit, and rendered instruments of good to their parents and others; they felt it their filial duty so tenderly to plead with them, on account of their drunkenness, swearing and other vicious habits, as to prevail upon them to forsake their evil ways."

From this account we may believe that for several generations there have been religious people in Finland. The inhabitants are largely

Protestant and members of the Lutheran church, though there are also several thousand adherents of the Greek church. In an article taken from *The Bombay Guardian* the following incidents are mentioned which illustrate the sincerity of their religious convictions at the present time:

When the Emperor Alexander I. of Russia conquered Finland in 1808, he confirmed to the Finnish nation their Protestant religion and all the political rights and privileges they had enjoyed under Swedish rule. These liberties have been confirmed to the nation by each succeeding Czar of Russia (who also bears the title of Grand Duke of Finland) on oath at his succession. On the fifteenth of Second Month, 1899, in pursuance of a military scheme for the "unification of the Russian Empire"—an "oath-breaking" manifesto signed by the Czar was issued. This manifesto altered the constitution of the country, and placed the Finnish people in everything that touched the interests of Russia and Finland under Russian Government. It was laid before the Finnish Parliament at Helsingfors by General Bobrikoff, the Russian Governor General, but the senators refused to pass it. Whereupon General Bobrikoff threatened that if they did not pass it he would proclaim a state of siege and call in the Russian troops. In this matter it has been said that the Finnish people were an object lesson of peace to the world that has no parallel in history. It was their love of peace, their desire not to increase their standing army, lengthen the term of service, and have their troops denationalized by being absorbed by the Russian Army, that brought this cruel injustice upon them.

General Bobrikoff did not succeed in getting the Finnish Parliament and nation to acquiesce in the deprivation of their liberties, but evidently made life very unpleasant for the people. In an address to the Czar, signed by over 500,000 educated, adult citizens, and presented by a national deputation, they say, "It is most offensive to a faithful people to find themselves at every step surrounded by spies. . . . We are no rebels, but we should not be worthy of our free constitution if we did not protest freely and without fear, humbly yet decidedly, against every violation of our fundamental laws and our constitution sworn to by five emperors, and gradually broadened during their reigns."

These facts were embodied in a circular for the information of English-speaking Christians, which says:

"That the nation should be kept so calm under such deep provocation as they receive from the Governor General and the Russian secret agents (some of whom when they find it impossible to bribe the Finns to commit outrages, dress up as Finns and commit crime in the hope that it may be laid at the door of the Finnish people) is a witness that the Most High ruleth in the Kingdom of men."

The earnest desire of the Finnish people for the restoration of their civil liberties and privileges was finally granted Eleventh Month 4, 1905, when the Emperor signed a manifesto to the Finnish people rescinding the illegal enactments enforced under the regime of General Bobrikoff (who had been assassinated in 1904). This manifesto annulled the ob-

noxious manifesto of Second Month 15th, 1899, and convoked a new session of Parliament to revise the electoral basis.

The people wept for joy when they heard that their liberties were restored to them, and in every church in Finland meetings were held to thank the Lord for his goodness.

### Prayer and Attitude.

"Prayer is a definite subordinate, beseeching, expectant attitude."

To be "gifted" in prayer, is not to be "gifted" in words.

The "Spirit of prayer" is not ability to pour forth beautiful and eloquent language.

The "Spirit of supplication is not loquacity" (Zech. xii. 10).

"Prayer is the soul's sincere desire,  
Uttered or unexpressed,  
The motion of a hidden fire  
That trembles in the breast.

Prayer is the burden of a sigh  
The falling of a tear  
The upward glancing of an eye  
When none but God is near."

Having entered into thy inner chamber, shut thy door against the care and fret of life, against earthly loves and passions, against thoughts good or bad, against bad self, but more closely against good self, turn thou thine ear and hearken to the voice of the living God, who dwells within his yielded temple (2 Cor. vi.). Him who said "Use not vain repetition" but "After this manner pray ye: Our Father which art in Heaven, hallowed be thy Name." This the attitude of a little child, who with simple faith trusts Father to the utmost.

"Thy kingdom come, thy will be done in Heaven, so on earth." This the attitude of one whose will is yielded to our Father in deepest surrender of self choosing.

"Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil." This the attitude of one who is in utter dependence upon our Father, for all that can minister to humanity's need. The beseeching attitude of a helpless one, taking the proper place of infinity. (Rom. viii. 26).

For we know not how to pray as we ought, "The Spirit also helpeth our infirmities" in prayer for need of spirit, soul and body or for guidance and deliverance from the testings and from all the power of the evil one. A beseeching attitude covers every need and as we remain in the attitude of helplessness before God, we are led of the Spirit to pass into the faith attitude of expectant receiving. We are constrained by Him to remain in the attitude of a helpless child, who sees in our Father's love-lit eye, the fullest answer to our heart's deep cry.

From this point of view we are led to believe that words are not needed to enable us to fulfil the command, "After this manner therefore pray ye," for He did not say, "Use these words." We are to remain before Him in the attitude of a trusting child, utterly yielded to Him in all meekness and humility with supreme trust that He knows and will supply every need, because his is the kingdom, the power and the glory.

Only by remaining in this attitude can we "Pray without ceasing." Thus "men ought always to pray and not to faint. Words are not needed in prayer. Prayer is a definite, yielded, supplicating, receiving attitude."

EDGAR K. SELLEW.

EAST LONGMEADOW, MASS.  
Eighth Month 12th, 1906.

### A Prophet of the Kingdom of Peace.

Among the dwellers in Palestine in 1854 was one Henry Wentworth Monk, who was regarded by Jerusalem church folks as an impious babbler, his efforts, forsooth, furthering nothing less than the actual realization of Hebrew prophecies for the establishment of the Kingdom of Peace on earth. He had travelled from Canada to become familiar with the features of the Land of Promise. . . . On his study of the past he built his plan for the abolition of war among all nations revering the God of Abraham. His theory did not ignore existing facts; he did not assume that by confidently putting down our army and navy our neighbors would be induced to do likewise; he maintained that every believer must regard prophecy as a mandate. The "Kingdom of Heaven is within you." He would persuade the nations that the dream could be brought about by the establishment of a united Christendom, with a supreme central parliament and government, having a sufficient police army at hand at command to suppress disorder and quell anarchy, or to enforce its own mutually confirmed authority; while all local concerns would be regulated by its own councils, the general interest would be the paramount object of all. Under such ideal rule the energy of heroic minds would be used not destructively, but to serve the higher purposes of humanity. Deceit and falsehood in diplomacy would be no less desirable for national than for personal ends. Funds would then be available for the prosecution of scientific research and all other externally profitable interests; by increase of knowledge and wisdom the Kingdoms of this world would truly become the Kingdom of the Prince of Peace.

Monk during his further life of forty years used all the means he could obtain to publish his views and disseminate his arguments among popes, czars, emperors, kings, presidents of republics, ministers of state, heads of churches, authors, both native and foreign, and editors of newspapers. Naturally he was considered mad, but he was perfectly content, so that the question became widely ventilated. Every action of the community begins with a word, and who can say to-day that Monk did not bring men on their road towards the abolition of war as far as at least as we stand at present, with the Hague Tribunal professedly founded to this end!—From *Pre-Raphaelitism and the Pre-Raphaelite Brotherhood*, by W. Holman Hunt.

A POLITE WAR.—A little boy with an interest in the meaning of unfamiliar words, said to his mother, "What is the meaning of 'civil'?" "Kind and polite," answered his mother. A puzzled look brooded for a second on the boy's face. Then he said, "Was it a kind and polite war that was in this country once?"—*The Pacific Unitarian*.



## The Interparliamentary Union.

Among the important agencies at work in promoting peace among nations is the organization known as the Inter-Parliamentary Union, of which the following is a brief sketch taken from recent issues of *The Independent*:

In 1855 William Randal Cremer took a seat in the British House of Commons as a labor unionist at the age of twenty-five years. His previous experience as a member of a labor union, when passing for nine months through the difficulties attending a lockout of certain workmen engaged in an industrial war, had convinced him of the folly of disputes between those who are mutually dependent upon each other, and the benefit of settling these disputes by arbitration; and in the consideration as a member of Parliament of questions which concerned the people of other nations as well as of Great Britain, he found the Government perpetually engaged in preparation for war and periodically engaged in war itself. He saw that the right way out of this wrong condition was to introduce the principle of arbitration into international affairs.

Within two years he had prepared and circulated for signature among the members of both Houses of Parliament the following document:

"To the President and Congress of the United States:—The undersigned members of the British Parliament learn with the utmost satisfaction that various proposals have been introduced into Congress, urging the Government of the United States to take the necessary steps for concluding with Great Britain a treaty, which shall stipulate that any differences or disputes which cannot be adjusted by diplomatic agency shall be referred to arbitration. Should such a proposal happily emanate from the Congress of the United States, our best influence shall be used to ensure its acceptance by the Government of Great Britain. The conclusion of such a treaty would be a splendid example to those nations who are wasting their resources in war-provoking institutions, and might induce other Governments to join the peaceful compact."

This document was subscribed to by two hundred and thirty-four members and with it he visited Washington in 1857, and had an interview with President Cleveland, in company with others. In 1858 he met a number of French statesmen in Paris. The result was a circular letter addressed to the two hundred and thirty-four signers of the American memorial, and to members of the French Parliament, requesting their presence at a joint conference of British and French Parliamentarians to discuss a treaty of arbitration between France, England and the United States. This was followed by two other meetings in Paris in 1859, one of which took place during the Paris Exposition, and was attended by one hundred members of various Parliaments, representing not only France and England, but also Belgium, Hungary, Italy, Norway and the United States. In this meeting it was agreed to hold "further Inter-parliamentary reunions each year in one of the cities of the various countries represented at the Conference."

This decision has resulted in increasing the interest of thoughtful men in various centres of influence in establishing The Interparliamentary Union, and increasing the membership

to more than two thousand members, by which it has become a great power in international politics. An important object now in view by this body is the creation of an International Congress composed of delegates from all countries having jurisdiction in a clearly defined sphere, and co-operating harmoniously with the various national Parliaments as the United States Congress does with the Legislatures of the different component States.

In 1896 Wm. J. Cremer was again in Washington with another memorial signed by three hundred and fifty-four members of Parliament. President Cleveland was then in office for the second time, and gave assistance to the preparation of a treaty of arbitration, which however failed of passage in the Senate. In 1904 he was again in this country and in an interview with President Roosevelt, W. J. Cremer says, "he told us that even then the United States was entering upon negotiations for a treaty of arbitration with all nations willing to take such a step." During this visit he saw on one occasion round him "more than two hundred members of fourteen of the world's most important parliaments, representative of two thousand members, strongly organized into a great and growing union, and daring to take a stand for these progressive plans." "My hopes," he says, "for many years seemed on the point of realization on a scale grander than I had ever dared to picture to myself."

During the Seventh Month of the present year the annual meeting of the Conference was held in London, in which the British Premier made an address in which he said, "In addressing you I feel that I am not so much speaking to representatives of divers states of Europe and America, as to the exponent of principles and hopes that are common to us all, and without which our life on earth would be a life without horizon or prospect."

"With the purpose of your mission. . . his Majesty's Government desire unreservedly to associate themselves." These purposes as declared by W. J. Cremer are:

(1) "Converting the International Congress, called at its request, into a permanent institution; (2) granting jurisdiction to the Hague Court through treaties of arbitration; (3) making national appropriations annually in aid of international arbitration; (4) national study of armaments preparatory to international discussion of this question, with a view to the reduction and arrest of war appropriations."

An important step it is believed was taken during the late meeting in London, by the adoption of the following resolution, which it is hoped may be accepted at the next meeting of the Hague Conference, and which, if faithfully carried out, it is believed would prevent the occurrence of war by binding the parties at issue to a period of calm investigation, when the questions involved might be peacefully adjusted: that "if a disagreement should arise which is not included in those to be submitted to arbitration, the contracting parties shall not resort to an act of hostility before they separately or jointly invite, as the case may necessitate, the formation of an international commission of inquiry or mediation of one or more friendly Powers, this requisition to take place, if necessary, in accordance with Article VIII of the Hague Convention, provid-

ing for a peaceful settlement of international conflicts."

In view of the progress which this movement has made, W. J. Cremer says, in a recent article from which much of the above has been taken, "The friends of international peace and justice have great cause for gratitude and for hope."—G. J. S.

## The Secret of Her Attractiveness.

The Duchess of Kent was a richly endowed woman and was universally beloved. Once the Princess Alice, herself simple, sweet and unspoiled, asked her, "What makes every one love to be with you? I am always so sorry to have to leave you, and so are all the others who come here. What is the secret, grandmamma?" It was not easy for the noble woman to answer such a personal question. But it was important that it should be answered for the sake of her who had asked it and who was indeed hungry to know the secret. So the noble lady gave this memorable answer.

"I was early instructed that the way to make people happy was to appear interested in the things that interested them, namely their own affairs, and that this could be accomplished only by burying one's own grief, annoyances, satisfaction, or joy completely out of sight. Forgetfulness of one's own concerns, my dear, a smiling face, a word of sympathy or unselfish help where it is possible to give it, will always make others happy and the giver equally so."

## Plainness.

It is scarcely necessary to recur to the numerous exhortations contained in the New Testament against pride, fashion and expensiveness in dress—they must be familiar to all my readers, and may be summed up in one short sentence, "Be not conformed to this world." The early Christians felt the force and importance of this testimony, and lived in conformity to it, so as to become conspicuous for their plainness.

Eusebius says, "Nothing about them was pompous, either in clothes, diet or habitations or household stuff. Such of them as were noble, or learned, or of gentle extraction, laid aside their pride and all their swelling titles, forgot that they were better educated, or of higher birth than others, and became like their brethren. Plaiting and curling the hair (then generally practised by the Gentile nations) were things that both their men and women proscribed, thinking that labor lost which was spent on such superfluities. They were jealous of their serious frame of spirit and careful to preserve it; and therefore the wearing of all such dresses as might serve to infuse vanity into their minds, to foster pride, or damp their zeal for their religion, they shunned as they did a house infected with the plague. They minded no such things as mode and fashion, nor did any new habit or ornament that came up entice them to imitation—decency was their rule and modesty the standard of their habit and conversation."

There are some observations of an American Envoy at the Court of London, which read an impressive lesson to all who profess to be Quakers. After transacting some busi-



ness with a member of the Society of Friends in London, and being about to take his leave, he said, "I admire your Society, their principles, contain all the Christianity that I have any idea of, but I am sorry to see that some of you are losing your badge; and I do not see how you can retain your principles and forego your little peculiarities, your marks of self-denial and difference from the spirit of the world. You are lights, the world should come to you and not you go to the world; you may gather them, but they will scatter you."

### Can You Afford It?

A merchant of New York tells the following story: In early life I smoked six cigars a day at six and a half cents each, they averaged that. I thought to myself one day: I'll put aside the money I am consuming in cigars and all that I would consume if I kept on in the habit and I will see what it comes to by compound interest. Last July completed thirty years since, by the grace of God, I was emancipated from the filthy habit, and the savings amounted to the enormous sum of \$29,105.03 by compound interest. We lived in the city, but the children who had learned something of the enjoyments of country life from their annual visits to their grandparents longed for a home among the green fields. I found a very pleasant place in the country for sale; the cigar money now came into requisition, and I found that it amounted to a sufficient sum to purchase the place, and it is mine. I wish all American boys could see how my children enjoy their home as they watch the vessels with their white sails that course along the sound.

Now, boys, take your choice, smoking without a home, or a home without smoke; but you say, "I don't spend six and a half cents for every cigar." If you use cheap tobacco, I want to tell you why it is cheap; it is a mixture of burdock, lampblack, sawdust, colt's foot, plantation leaves, fuller's earth, lime, salt, alum and a little tobacco; can you afford to take such a mess as that between your lips? Benjamin Franklin says, "I never saw a well man in the exercise of common sense who would say that tobacco did him good."

Dr Furguson says, I believe that no man who smokes tobacco before the bodily powers are developed ever makes a vigorous man. It not only injures the body, but the mind also. Dr. Prince, for a long while superintendent of the insane asylum at Northampton, Mass., says fully half the patients who have come to our asylum for treatment are the victims of tobacco. It is also the common stepping stone to the use of intoxicating beverages.

In the state prison at Auburn, New York, there were six hundred prisoners confined for crimes committed when under the influence of strong drink; five hundred of them testified that they began their intemperance by the use of tobacco.

It leads also to theft; if a boy has the taste he must get the tobacco; if he has no money to buy it with, what will he do? he is tempted to steal; of the first fifteen boys who were put in a certain boy's prison ten confessed that they had stolen tobacco or the money to buy it with.

Tobacco impairs the intellect.

No user of tobacco has ever taken the first honors of Harvard.

Tobacco robs the nation of its wealth. An eminent man says, "put into my hands the money wasted in tobacco in the United States and I will clothe, feed and shelter all the suffering poor on this continent."

Say No! to tobacco, that poisonous weed. Say No! to all evils, they only lead to shame and sorrow. Oh, shun them, my boys!

(Taken from Glen Mills Daily, Eighth Month 24th, 1901.)

F. C. HATHWAY, in *Helping Hand*.

For "THE FRIEND."

### TEMPERANCE.

[A department edited by EDITH BARDLEY BELLINGS, Brooklyn, N. Y., on behalf of the "Friends' Temperance Association of Philadelphia."]

"May every soul that touches mine, Be it the slightest contact, get therefrom some good—

Some little grace, one kindly thought, One aspiration yet unfelt, one bit of courage for the darkening sky.

One gleam of faith to brave the thickening ills of life.

One glimpse of brighter skies beyond the gathering mists,

To make this life worth while and heaven a surer heritage."

'Tis a natural, simple impulse for most of us to feel such aspirations in regard to the sweet, the pure and the congenial souls, but it takes a goodly measure of the love of God shed abroad in the heart, to have the same yearnings over the soul of the drink sodden man or woman who sits next us in the street car.

In the rich atmosphere of divine consecration the cross on which you give yourself for your fellowmen shall grow light, and it shall be very easy to lift it, very easy to be lifted on it.—*Phillips Brooks*.

WE cannot allow "Old Glory" to wave at the door of a saloon as a drink inducer, and it is therefore most commendable on the part of a patriotic society at Worcester, Mass., that it has commenced a crusade against the degradation of the Stars and Stripes. They even threaten to appeal to federal law in case the proprietors of saloons and cafes prove obdurate. The Stars and Stripes are used for purposes in this country for which no national flag is used in any other.—*New York Globe*.

Strange that a flag should be considered more sacred than a human soul. When will that which would "degrade" the Stars and Stripes be prohibited from degrading the men and women of this country? Do the "patriots" who seek thus to protect the flag vote for license, which gives the consent of the federal law to the ruining of their fellow citizens? Surely the federal law will never be prevailed upon to concede that a business which flourishes under its protection is of such a vile nature that "Old Glory" cannot wave over it without suffering degradation!

"If it is wrong to give a person the legal right to steal or murder, it must be wrong to legalize the sale of that which leads to four-fifths of all the crimes in our land. To

legalize anything which is evil cannot make it right or good. Besides being wrong in principle, license laws are ineffective in reducing the sale of intoxicants or the evils resulting therefrom. There is no just reason why the state, rather than the locality, should not decide the matter of liquor selling, for the state decides other questions for communities or towns which are of far less importance than this question.

"If it is right to sell liquor, why are laws enacted to restrict the traffic in licensing the saloon; where would you locate it—next to your own home, your place of business, your school house, your church? If not, where then—next to your neighbors?"

"If prohibition does not reduce the amount of liquor sold and consumed, why is it the distillers and brewers, the wholesale and retail liquor dealers and all of their sympathizers are always and forever working against prohibition, using their time, effort and money for its defeat and overthrow?"—LILLIAN M. N. STEVENS.

KANSAS prohibitionists are preparing for an active crusade against the illegal sale of liquor in that state, spurred thereto by the new amendment to the federal law concerning evidence of the payment of special revenue tax by retailers. This amendment was added at the last session of Congress and it provides for the obtaining of certified copies of the liquor permits of any retailer in the state from the United States internal revenue collector. These certified copies may be procured by the payment of one dollar, and they are good evidence in any court. Heretofore the internal revenue collectors have been forbidden to make certified copies of their records or to allow their records to be taken from their office to be used in any state court. The result has been that the judges of district courts have held that the evidence of the payment of this special tax cannot be used against a person charged with the illegal sale of liquor. Under the new amendment attorneys will procure copies of the record of the internal revenue collector, and it will be shown at the trial of the accused person that he holds a government permit for retailing liquor.

Prohibition may not always prohibit, but it comes considerably nearer the desired end than the best high-license, well-regulated system ever invented.—*Union Signal*.

JUSTIFIABLE STRIKE.—That the constant agitation and education conducted by various agencies against the saloon, is not without effect, is evidenced by a recent "strike" in Chicago.

The Chicago Telephone Company, employing three hundred and sixty girls, has removed to a new building, to which the employees can gain access only by passing through an offensive alley and past the entrances to three saloons. This same company, in advertising for girl operators, stipulates that they shall be of good character and refined address! The girls speedily found that they could not pass through the alley in question without being subjected to insult by saloon loafers. They decided upon organized

rebellion, and the telephone service of the city was sadly demoralized while a committee of girls waited, first upon Acting Mayor McGann, and, later at the Mayor's suggestion, upon President Wheeler of the Telephone Company. The company capitulated and permission has been secured for the employees to use, temporarily, the front entrance of the Title and Trust Building, through which they can reach their offices. Another rear entrance will be constructed, free from objectionable features.

It speaks well for the moral character of young women when they refuse to come in daily contact with vicious sights and sounds. Were all young women equally careful about their environment, much future misery would be averted. There is need for still greater agitation and education among the young.—*Union Signal.*

THE government of Victoria, Australia, is engaged in preparing a local veto bill along the lines of the New Zealand law and of the New South Wales law recently enacted. The bill had not been complete when the last mail left, but the bill will likely provide for a triennial vote of both men and women, the vote to be threefold. (1) for continuance; (2) for reduction of the number of licenses, and (3) for prohibition. The temperance party is rallying to the support of the government in the matter.

It is very cheap wit that finds it so droll that a woman should vote. . . . If the vants, the passions, the vices, are allowed a full vote, through the hands of a half-brutal, intemperate population, I think it but fair that the virtues, the aspirations, should be allowed a full voice as an offset, through the earnest of the people.—*Ralph Waldo Emerson.*

PUT THE BOTTLE AWAY—One forbidden bottle was set upon the table as the young brother arranged her medicine cabinet, and now, "Baby must not touch that bottle, or mamma will whip his little hands." And the little hands suffered as they again reached for the pretty bottle. Backing into a corner of the room in order to get away from the temptation as far as possible, the child's eyes still rested upon the toy he coveted. Then, seeing up to his mother, the darling laid his head in her lap saying, "Peesh, mamma, put bottle away."

"Lead us not into temptation." As we fear this petition how many of us stop to think how antagonistic to the nature of God the spirit of these words? The exact translation from the Aramaic (which is probably the language in which it was given by our Lord) is, "Leading us out of temptation; and delivering us from the evil one." This temptation coincides with the words of the apostle James, "Let no man say when he is tempted, 'I am tempted of God,' for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust and enticed." As a mother will remove temptation out of the way of her child lest it prove too strong for him, so for each of us will God "with the temptation make a way of escape, that we may be able to bear it."

The table may be daintily laid with snowy

linen, shining silver and sparkling crystal; the viands may be all that an epicure could desire, and as mirth and good cheer usually go hand in hand, the flow of wit and wisdom may call forth laughter and pleasant intercourse. Is it necessary to add the wine cup? "Father and mother have used it all their lives, and they are not drunkards. The head of such a home may tell us, "A gentleman never gets drunk," the mother, "Even if I wanted it, for my children's sake I would not drink more than one glass of wine." What of the son of their love whose one glass has only whetted his appetite for another? He has acquired the taste for strong drink at his parents' table, and to gratify it without restriction he frequents places, where, could they see him their hearts would break. Doubtless many of our legislators are strong men, for whom the hotel bar or the open saloon has no attraction, but not all men are strong, and the weak are straying into these open death traps, while no hand restrains them. Surely our law-makers stand to the country they govern in the place of parents who seek the highest good for their children, and whose first duty is protection against all evil. What then is the value of the parental care of the government of the United States, of that of the British Empire, or of any other country under whose rule the saloon flourishes?

May God hasten the time when the sorely tried and tempted shall no longer be compelled to cry out in an agonizing effort to escape the lure which meets them at every corner, "Please put the bottle away."—*Amelia Johnston.*

LIKE UNTO.—The dinner was good and abundant, the day hot—exceedingly, and not conducive to dish-washing tendencies in anyone, much less in a ten-year old girl.

After the meal the pretty little lady was found reclining comfortably on the parlor floor. Her mother expostulated and said, "Now, dear, it will not be one-half so hard to just go and wash the dishes, and have it over with, as it is to lie here and think about it."

The little lady looked up and naively replied, "It wouldn't be if I was thinking about it, but I am not thinking about it."

The only thing which enables a good man, without great distress of conscience, to neglect a necessary reform, is by some means to avoid "thinking about it."—*New Voice.*

### Character.

Life is the expression of force, the period between birth and death. It should be our highest aim to make the most of this life; to live soberly, righteously and unselfishly in every motive.

In teaching it has always been my aim to impress upon the minds of young men the importance of character; to seek always that which is conducive to spiritual and mental growth, and to shun all that has a tendency to draw one from the highest and noblest thoughts of life.

Young men, did you ever stop to think during life's journey how little it takes to mar the character of an individual? A person's character is formed similar to the formation of an icicle, which commences to form from

a single drop of water; drop after drop forms a clear transparent crystal; when by some mishap a drop of clouded water appears and is very distinctly seen mingled with the crystals, then again the pure drops follow, and a great crystal is formed, but still the clouded drop remains mingled, and inseparable in form, only makes the clouded streaks more conspicuous. Just so in regard to life—one misstep, one unmanly act, will cloud your character through life and leave an imprint on life that cannot be erased.

Did you ever take an object at some distant point and see how straight you could walk to that point, not a crook or turn in the way? Again, have you not tried the same thing, and stopped on the way perhaps for some trifling thing, and when you would continue your march you would have a crook in your pathway?

How often we look back on our lives and see the little crooks and clouded drops that we would give our lives to remove, but they are there stamped upon our character. Each individual is engraving his own monument. Let each one live a life worthy of praise, and our monument will be unveiled with a clear inscription of the power we have maintained.

DR. GUSTAVUS NORTH.

Cedar Rapids, Iowa.

### Memoranda and Letters of Ellwood Dean.

(Continued from page 82.)

LETTER OF JOSEPH WALTON.

MOORESTOWN, N. J.

First Month 27, 1874.

Ellwood Dean, Dear Friend,—

An interesting and acceptable letter received from thee last summer has lain by me unanswered. There has been much in the interval to claim my time and care, and often little ability to write, so that way has not appeared to open to acknowledge its reception, though often remembered. The desire thou seemed to feel that some Friends from these parts might be drawn to attend your last Yearly Meeting was answered. I hope the company and labors of our Friends Clarkson Sheppard and Joseph Scattergood were acceptable and useful to their Western brethren. I esteem them as valuable Friends in their respective stations. It has been interesting to me to hear of so many of your own ministers being sent about to visit the flock in different parts of your land. Is it not the case that the Head of the Church is doing with you through his moving on the hearts of individual servants what in our limits He has laid on the Church collectively, i. e., to cultivate the vineyard more thoroughly than has been done for some time before; to search out the waste places and strengthen the living plants? I have noted with interest thy share in this work. I suppose (as every heart knoweth its own bitterness) so every Yearly Meeting has its peculiar trials and difficulties, its weak spots and suffering cases. I do not doubt that you find it so as well as we. From some information that has reached me, I infer that you have been brought under concern in regard to the position and actions of —. It is often not best for strangers to interfere in such cases and I do not wish to be an exception to this rule; but I have felt a desire that you might



be favored with Heavenly wisdom and help in settling this difficulty, and especially those Friends who are called on to act in the case. May they be so clothed with the meekness and gentleness of Christ that not even an unguarded word or an intemperate expression may widen the breach, but that they may remember the advice of the Apostle: "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness," etc. Such is the weakness of human nature that in disputes involving such important interests our own untimely zeal is apt to become mingled in that religious concern which the Spirit of Truth awakens. As like begets its like, this naturally arouses an opposition in the same spirit, and its tendency is thus to widen rather than to heal the breach. I do not know that there is any deficiency among Friends in this respect, but having felt sympathy with you in this trial and desires for your preservation and help, I trust thou wilt not be uneasy at my reference to the subject. The Committee of our Yearly Meeting is industriously employed in visiting meetings and has indeed labored abundantly and the meetings have often been owned by the Divine Presence. May fruits appear in due season. Lydia and I spent two nights and a day at Germantown, at the beginning of this week, lodging at J. E. Carter's and attending Germantown Meeting. It was a comfortable visit. No doubt thou remembers the precious over-shadowing of Divine good which we felt at J. E. C's house on the afternoon of their Quarterly Meeting? It was to me a time worthy to be held in remembrance. During the present visit I dined with Alfred Cope, and his wife spoke to me of thy visit to their house and of the cheering effect of the few words of comfort thou spoke when about leaving. It was to her almost the first lifting up out of a state of nervousness and weakness in which she had been for some time. The "set time" to favor her had come and it pleased our Heavenly Father to use thee as his instrument therefor. The praise belongeth to Him, but it is a comfort to be made use of in promoting his cause. I have received, since I wrote to thee, a letter from my dear friend D. Pickard, of England, dated Tenth Month 24th, 1873. He had removed from Leeds to a little country meeting in the limits of Lancaster Monthly Meeting. His state of mind thou may gather from the following extract. After speaking about the conference then about to be held, whose proceedings he feared would be "unprofitable to the best life of the body," he adds, "But there is rest in the belief that the Lord can control all things so as to subserve either wittingly or unwittingly his own all-wise purposes concerning the Church on earth, and that in the humble endeavor to pursue our known line of duty as individuals we may confidently trust all to his holy hands. I feel to have many short-comings and defects to mourn over in my own experience, but the renewed reviving and unmerited sense of Divine love which is still continued is indeed deep cause for hope towards and encouragement in Him."

In thy letter thou asks respecting Esther Roberts (David's daughter) who spoke in Moorstown Meeting when thou wast here.

She has since appeared in that way, I think, three times. I believe such sacrifices are sometimes called for when it is not the design of the Head of the Church permanently to employ such persons in that line of service. How it may be with Esther I know not. I have felt much interest in her case and if it is the Divine Will, should be glad to see her commissioned and sent into the harvest field.

Noon.—Since commencing this letter I have been at our meeting here, Hannah Warrington was not out, being unwell. She had recently visited the meetings of Western Quarter. Thou may have noticed in THE FRIEND the decease of Wistar Evans and Elizabeth Hutchinson. Lydia desires her love to thy wife and thyself, in which I join, and am thy sincere friend,

JOSEPH WALTON.  
HOPWELL.

Second Month 8th, 1874.

My Dear Elizabeth,—

We reached Jason Penrose's at about four p. m., and he took us to Jesse Dewees', but I felt under deep suffering and my way seemed entirely closed from proceeding on our journey. So in the morning we came back to James Dewees' and stayed to dinner, in the evening went to Richard Penrose's—remaining over night. In the morning way opened to appoint a meeting at Hopewell in the afternoon. Some notice was given of our being at Pennsville Meeting, which we attended at the usual hour and had a favored meeting; the one at Hopewell being remarkably so. Now I feel under bonds and afflictions and know not which way to turn, so shall wait till morning in the hope some light will shine on our path. If I see none I shall go home, but if the way opens shall journey towards Columbiana Co. I have never been brought into a greater strait and had my faith more closely tried than at the present time, but I must try to rest in patience while the cloud rests on the tabernacle. I may be home very soon and it may be some time yet, so we must all try to rest in the faith and in patience.

Farewell, with love as ever,  
ELLWOOD DEAN.

Second Month 9th.—Second-day morning. Slept pretty well but am weak through deep baptisms and inward sufferings. I see no better way than to journey forward. It is three o'clock and the girls are getting breakfast for us to start for the boat.

BARNESVILLE.

Second Month 11th, 1874.

Dear Elizabeth,—

We arrived here on Second-day evening and had an appointed meeting at Ridge yesterday afternoon, a remarkably favored meeting. Attended meeting to-day at Stillwater, which was not so relieving to my mind. I feel under considerable exercise of mind but have concluded to take the train for Wheeling and try to find our way to the School Meeting to-morrow. As I write my sufferings increase, so that I feel doubts of the propriety of going this evening. I do not know but that we had better wait until morning and see whether the cloud will lift from off the tabernacle. I am not sure but we had better go directly on to Columbiana Co. in the morning, and now I believe as my pen goes it will say, Stay at

Asa Garretson's to-night, and go on the early train and land at Hanover to-morrow, go to New Garden and Salena as directly as may be and if we visit the School let it be on our way home. Deep baptisms have been my lot, bonds and afflictions abide me still; yet I have been able to conceal my exercises and not appear unto men to fast. I feel somewhat relieved since the conclusion to go directly to Columbiana Co., so if all is well shall start at about four A. M. Will conclude with love to thee and Mary and all inquiring friends. Asa and Ruth send their love to you. Ruth says she feels much sympathy for those who stay by the staff.

Affectionately farewell,  
ELLWOOD DEAN.  
(To be continued.)

## Science and Industry.

PRODUCTION OF HONEY IN EUROPE.—*L'Illustration*, published in Paris, has been gathering the statistics of the production of honey in Europe, giving the following interesting figures. Germany heads the list with 1,910,000 hives and 20,000 tons (a ton is a large cask, generally holding 250 gallons) of honey. Spain comes next with 1,690,000 hives, and 19,000 tons; the third is Austria-Hungary, 1,550,000 hives and 18,000 tons; France reported 950,000 hives and 10,000 tons; Holland, 240,000 hives, 2,500 tons; Belgium next with 200,000 hives and 2,000 tons; Greece, famed from ancient times for the honey of Hymettus, now reports 30,000 hives and 1,400 tons; Russia follows on with 110,000 hives and 900 tons; little Denmark's portion was 90,000 hives and 900 tons; while Italy, Switzerland and other countries where agriculture is less developed, add about 6,000 tons to the total.

THE TIDES OF BARNEGAT.—These Barnegat tides are the sponges that wipe clean the slats of the beach. Each day a new record is made, and each day it is sponged out; record from passing ships, an empty crate, broken spar, or useless barrel, grounded now and then by the tide in its flow as it moves up and down the sand at the will of the waters. Records too, of many foot-prints—the lagging steps of happy lovers, the dimpled feet of joyous children, the tread of tramp, coast-guard or fisherman—all wiped clean when the merciful tide makes ebbs.

Other records are strewn along the beach these alone the tide cannot efface—the box of some hapless schooner it may be, wreathed from its hull, and sent whirling shoreward the scattered mast and cross-tree of a strande ship, beaten to death by the breakers, or some battered capstan, carried in the white teeth of the surf-dogs and dropped beyond the froth line. To these, with the help of the kin south wind, the tide extends their mercy, hieing for a time with blankets of sand their bruised bodies, covering their nakedness in the marks of their sufferings. All through the restful summer and the late autumn these derelicts lie buried, while above their grave the children play and watch the ships go by, or stretch themselves at length, their eyes on the circling gulls.

With the coming of autumn, however, a this is changed. The cruel north wind wakens



and with a roar joins hands with the savage easter, the startled surf falls upon the beach like a scourge. Under their double lash the outer bar cowers and sinks; the frightened sands flee hither and thither. Soon the frenzied breakers throw themselves headlong, tearing with teeth and claws, burrowing deep into the hidden graves. Now the forgotten wrecks, like long-buried sins, rise and stand naked, with every scar and stain. This is the work of the sea-puss—the revolving maniac, born of close-wed wind and tide, a beast so terrible that in a single night, with its augur-like snout, it bites huge inlets out of farm lands—nlets deep enough for ships to sail, but yesterday the corn grew.—*F. Hopkinson Smith.*

**CEMENT AND ITS MANY USES.**—Readers of THE FRIEND, or at least many of them, are familiar with this useful building material, but may not be aware how it is made, or to how many purposes it is now applied.

Cement is a product obtained by heating and calcining shale and limestone until there is fusion, the calcined product containing one and seven-tenths as much lime by weight as of the materials which give the lime its hydraulic properties." Rock is quarried and rushed so that it becomes almost as perfectly powdered as pulverized sugar. This powder is then burned in rotary kilns, at a temperature of more than 3,000° F., thereby producing a linker, which after cooling, is again crushed and re-ground. At one mill this ground clinker is so fine that eighty per cent. of it will pass through a sieve of 40,000 meshes to the square inch. The powder is then placed in tanks to season, a little plaster of Paris is added, and it is ready for the market. All this work is done by machinery, and care must be taken to keep the finished product in tight packages, away from dampness.

The growth of this industry in the United States is almost phenomenal. A late paper's authority for the statement that, in 1880, a full third of the country only 82,000 barrels were made, and as late as 1890 only 335,000 barrels of a value of about \$700,000. There was a wonderful increase in the manufacture of cement between 1890 and 1895, for in the latter year there were nearly 1,000,000 barrels made, estimated worth \$1,500,000.

This great increase has been far surpassed within the past three years, the output two years ago being estimated at 21,000,000 barrels valued at near \$23,000,000.

The largest cement mills are at Northumberland, Penna., and at Hannibal Mo., while there are altogether about seventy factories, in the United States at the present time, many of them in the Lehigh Valley, this State and number in New Jersey, New York, etc. It is reported that the mill at Northumberland reduces nearly or quite fifty per cent. of the output of this country.

Cement was first used mostly for concrete and artificial stone, but the invention of what is termed re-enforced steel construction, introducing iron or steel wire or rods into the body of the cement mass, it was made available for beams, floors, posts or walls, and even for heavy railway bridges. Bridges are all of cement, re-enforced as above, in the arch form, or with flat floors, and are believed to be quite as durable as stone, at far less cost.

In some parts of the country cement is now largely used as material for walls of barns, stables and frequently for house construction. It is said that in some neighborhoods even clothes posts are now made of this useful material. A recent paper says that "the demand for the most part has been created within the past ten years, and most of it in the past six. The making and utilizing of this product are among the most striking illustrations of industrial activity, and of the keen sense with which what were once waste or worthless materials are now being utilized for the comfort and convenience of the people."

**GAMES OF ANIMALS.**—We find more than one wild animal which practises and enjoys a sliding play. Otters go in for regular tobogganing. First choosing a steep, sloping river bank where the soil is of clay and the water at the bottom fairly deep, they set to work and carefully remove all the sticks and loose stones which might get in their way, and then the fun begins. Climbing up the bank at some spot where it is not too steep, the first otter goes to the head of the slide, lies down flat on his stomach, gives a kick with his hind feet, and down he glides, head foremost into the water. The second follows his leader's example, and then the third, as rapidly as they can. The bank soon becomes smooth and slippery, and the faster they travel the more the otters enjoy it. They keep on and on until tired out, and will come back to the same spot day after day to renew their game. So common is this practice on the part of otters that the relentless trapper long ago came to know it well and makes a practice of setting his trap just where the poor little beasts leave the water to climb afresh for another slide, and hardly ever fails to secure the leader, generally the old dog otter.

With otters this tobogganing is not merely summer pastime. In winter they have the same amusement, the only difference being that they choose a snow bank instead of a mud one.

Brehm, the German naturalist, has recorded an exactly similar game played by chamois in the alps. In summer chamois climb to the upper heights, and there in the midst of the solitudes of perpetual snow, enjoy themselves vastly, leaping from rock to rock, and often playing a game very like "follow my leader." But the most curious part of their fun is their tobogganing. They choose a steep, snow-covered slope; the leader throws himself into a sort of crouching position, and working his legs as though he were swimming, slides down for a distance of a hundred yards or more. Arrived at the bottom, he springs to his feet and climbs up again. The others look on; and then another of them makes trial of the slide. The rest follow one by one.

It may be objected that chamois have adopted this method of traveling down a snow slope simply because it was the easiest and most convenient; but surely the fact that the same animals have been watched to make the experiment several times over on the same slide is certain proof that the tobogganing is genuine play and nothing else.

There are many instances on record of dogs having taken to coasting down snow slopes.

But the dog is a domestic animal, and a marvelously imitative one; so for the purpose of proving animal play he must in this case be put out of court.

Humboldt speaks of having seen a tame capuchin monkey riding a pig. The monkey would wait about in the morning till he could catch a pig, spring upon its back, and ride off with every symptom of delight, clinging so tightly that poor piggy, do what he might, could not free himself of his encumbrance. Once he had secured a mount nothing would induce Master Capuchin to give it up. Even when the pig was feeding, the monkey kept his seat.

The lemur is not a monkey, but a very near relative. A white fronted lemur belonging to Broderip, the naturalist, used to have tremendous games with a tame beaver named Binny. Macky, as the lemur was called, would play "tag" with Binny, touching his great flat tail with one finger, and dancing round and round the heavy amiable beast, while the beaver with elephantine playfulness would charge Macky with all his might, but, of course, never coming near the airy sprite.

One day the two were left alone together. In the room was a linen press, and some careless person had left the doors open. Half an hour later the beaver was found snoring happily on a comfortable couch of piled up tablecloths, sheets and napkins, while close beside him, his head pillowed on the beaver's soft fur, lay Macky, also sound asleep.

The writer once owned a pet American raccoon. The little creature formed a firm alliance with a black kitten, and the games those two had heggars description. Hide and seek around the coon's kennel and a pile of barrels was the commonest play. No one could watch the two without feeling positive that they enjoyed the romp and understood one another's movements just as well as any two children ever did. One day in her wild excitement pussy ran onto a springboard which stretched out over a pond and fell in. What did the coon do but deliberately follow! There was apparently no intention of rescue, and in any case the cat was ashore again in a few strokes, for cats are very fast swimmers.—*Strand Magazine*

**THE DAILY SENDING.**—He who said to His immediate followers: "As my Father hath sent Me, even so I send you," says as much to each one of us, as the dawn summons us to live another day. We should realize that we are as much sent forth by Him as the angels who "do His commandments, hearkening unto the voice of His word." There is some plan for each day's work, which He will unfold to us, if only we will look up to Him to do so; some mission to fulfill; some ministry to perform; some lesson patiently to learn, that we may be able to "teach others also." As to our plans, we need not be anxious; because He who sends us forth is responsible to make the plan, according to his infinite wisdom; and to reveal it to us, however dull and stupid our faculties may be. And as to our sufficiency, we are secure of having all needful grace; because He never sends us forth, except He first breathes on us and says, "Receive ye the Holy Ghost." There is always a special endowment for special power.—*F. B. Meyer.*

## TEARS.

O tears that wash away the floating thought.  
Drifting, surging, through the mental sea,  
The ache of deep, dumb pain so only wrought,  
Plead for stay that's only found in Thee.

When chasing storm-clouds end in gentle shower,  
Leaving the sad heart better for the balm  
O tears that come with sweet anointing power,  
Confirm me in the consecrated calm.

O tears that blind that I may further see,  
Above the time-haze, mountains full of light,  
My dremms transfigured in the night with Thee,  
Shall clothe for me Thy majesty and might.—  
H. T. MILLER.

## Bodies Bearing the Name of Friends.

WE are informed that Thomas Davidson, of Fribbley, England, has obtained a certificate for religious service in America.

TYCKETON MEETING, N. J., was visited last Friday by J. Henry and Jane W. Bartlett and J. H. Dillingham of Philadelphia. The latter on the nineteenth instant returned to Western District Monthly Meeting, his minute for service in Monroe County.

A Danish Friend, Johann Marcussen, is about to pay a visit in Gospel love to some of the Friends in America, especially to those of the Scandinavian race, of whom there are a considerable number in Iowa. He was hoping to sail from Liverpool on the eleventh instant, and to return in about six months.

"JOSEPH BEVAN BRAITHWAITE, LAWYER and Minister of the Gospel," is the title of a booklet issued by the Friends' Tract Association of London. The matter is, for the most part, the testimony of Westminster and Longford Monthly Meetings, which was adopted by the late London Yearly Meeting. There are several illustrations.

TRAINING SCHOOL OPENING.—The third year's work of the Training School for Colored Teachers at Cheney, Pa., began on Fifth-day the 20th with an enrollment that overtakes the dormitory facilities. All the available dormitory space is filled, and there is a waiting list of over fifty.

The school is a well organized work of the Institute for Colored Youth, founded in this city in 1837. The Institute was removed to a large farm at Cheney three years ago and became a normal school. High school graduates take the professional training here to become teachers of cooking, sewing, dress-making and manual training.

## SUMMARY OF EVENTS.

UNITED STATES.—The Cunard Steamship *Carnania* lately brought from New York from Liverpool £10,328,500 in gold, which is said to be the largest consignment of gold ever brought here by a single vessel. The electric cars of the Pennsylvania Railroad Company between Camden and Atlantic City are scheduled to make the journey in one hour and thirty minutes. All are motor cars operated at either end, and have a seating capacity for fifty-eight persons. Signs of warning to guard persons against the danger of lightning are readily third rail, which carries a powerful electric current, are placed at frequent intervals along the route.

This year's school census shows that there are 227,370 boys and girls in this city between 6 and 16 years of age, as compared with 224,591 last year. The boys number 112,585, and the girls 114,785. Of the number 3901 boys and 4394 girls are negroes.

Major Gillette, who is engaged in this city in establishing filter plants in this city recommends the chemical purification of water pending the completion of the filtration system. In a circular letter he says: "Take exactly two gallons of water. If the water is not clear, bent and the white of one egg and one quart of bicarbonate of soda. Then stir in two-thirds of a teaspoonful of hydrochloric acid. This will make the water perfectly safe, sparkling and refreshing without any flat taste."

The Pennsylvania Railroad has lately awarded contracts for the construction of 12,400 freight cars, at an estimated cost of \$15,000,000.

A riot has occurred in Atlanta, Georgia, on account of assaults by negroes, which has resulted in the death of several persons. Troops were sent to the city, which is especially under martial law.

FOREIGN.—The continued insecurity of life and property in the Baltic provinces of Russia has caused the German embassy to make energetic representations to the Russian Government for the adoption of measures for the protection of German subjects. In a recent interview with a deputation representing the Jewish Relief organization Stolypin, the Russian Premier, solemnly assured his visitors that no further Jewish massacres would occur. He said he was confident that Siedel would end the history of anti-Jewish disorders. While refusing to discuss the doings of the soldiery, the Premier said he had no desire to see them there. He added that he would gladly introduce provincial laws repealing certain Jewish disabilities, but would leave it to the Duma to revise them all. It is learned that among these measures is one practically constituting the removal of every restriction and disability under which the dissident faiths in Russia have labored. A dispatch from Odessa states plans for a violent attack upon Jews in that city had been averted only by extraordinary alertness and energy shown by the authorities.

Members of the Palestine exploration fund report that excavations of the ancient city of Gezer, mentioned in early sacred and profane history, have revealed eight cities superimposed upon each other. The culture, history, religion, and customs from as far back as 3500 B. C. have been revealed by architecture, jewelry, weapons, masonry, &c.

The Council of Bishops recently in session in Paris after considering the law in reference to the separation of church and state, has issued a letter to the Roman Catholics throughout the country in which after showing the impossibility of forming associations as provided for by the law, says: "Your pastors are resolved to submit to spoliation and poverty rather than betray their trust. You understand that all the faithful have an obligation upon their conscience to come to their aid and contribute according to their means to keep up the holy faith and its ministers."

A despatch from Havana of the twentieth says: "Secretary Taft has intimated to representatives of all factions of Cubans that the island republic is in danger of losing its independence if they persist in dissensions." He has made it clear that the United States is not seeking to exercise control over the island, but he has quoted President Roosevelt's letter to the effect that the United States has a duty which it cannot shirk." Later despatches indicate that the situation in Cuba is more serious than was expected when Secretary Taft and his companions were sent there. A state almost of anarchy prevailed in many parts of the island. It is confidently believed, however, that the efforts of the United States to restore tranquility will be successful.

A dispatch of the 18th from Hong Kong says: "A number of almost unexampled fury rushed from the China Sea, this harbor to-day and in two hours the shores were strewn with innumerable wrecks of vessels of all sizes, the wooden piers were washed away and scores, probably hundreds, were drowned. The storm lasted barely two hours, but the damage was almost done in half of this time. The typhoon had preceded the storm without warning." Later returns represent that 10,000 persons lost their lives by it and 600 Chinese fishing junks were destroyed. The value of the property lost or injured is estimated at several millions.

It is stated that during the year 1904 in India there were 21,880 deaths by snake and wild beast, 24,034 persons—21,880 by snake bite and 2,154 by tiger, 39,749 by leopards and the balance by other animals. The number of cattle killed was 98,582.

The *Mauretania* a new vessel for the Cunard Line has recently been launched in England as a sister ship to the steamer *Lusitania*. These vessels are the largest afloat and are 765 feet long.

At a recent Esperantist Congress held in Geneva, over a thousand delegates were present, representing many nations, and notwithstanding the fact that most of them had learned the language from books there was no difficulty in understanding the speakers of the business. A central committee of one hundred members of the five different nationalities was appointed to settle questions of usage, authorize new words and maintain the unity of the language.

## RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 8.  
Arthur L. Richie, N. J.; Wm. C. Bailey, W. Va.; P. A. R. L. Entrikey; Samuel T. Haight, Agt., Canada for George Rogers and S. 50 for Albert Pollard to No. 14; Robert Smith, Agt., O. for Thos. B. Whinery, S. R. Beardsley for Mary C. Beardsley, N. Y.; Chas. Canby, G. Va.; Wesley Haldeman, Pa.; A. J. Smith Agt., Kans. for Lizzie Jones; Wm. P. Reynolds, Ind. \$1 to No. 27 Vol. 8; Wm. C. Bailey, W. Va.; H. Harvey, Pa.; Sallie T. Hoopes, Pa. \$4 two Vols.; Mary H. Ridgway, Ia.; Phebe T. Hall, Pa.; Chas. A. Lipincott, N. J.; Anna Yarnall, Pa.; Alva J. Smedley Agt., Kans. for Andrew Hinshaw and Hannah N. Hinshaw; John P. Sharpless, Pa.; Edwin A. Hoopes Pa.; Wm. M. Parker, Pa.; H. E. Kirk for C. R. Kirk, Pa.; Geo. R. Haines, N. J.; N. C. Whitacre, N. J.

Remittances received after Third-day week will appear in the Receipts until the following week.

## NOTICES.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET PHILADELPHIA.—On and after Ninth Month 1st 1906, the Library will be open on week-days from 9 A. M. to 1 P. M. and from 2 P. M. to 6 P. M.

WANTED.—A Friend with wife or sister to take care of Friends' Meeting-house and Grounds at Lansdowne. The use of a five room house and a small salary will be given. For further particulars apply to or address JACOB R. ELFRETH, Lansdowne, Pa.

WESTWON BOARDING SCHOOL.—Our stage will meet trains leaving Broad Street Station Philadelphia at 7.17 and 8.21 A. M., 2.49 and 4.32 P. M. Earlier trains will be met when requested; stage for five cents. Vol. 8, Vol. 7, 000. For further particulars apply to the school by telegraph, wire West Chester, D and A phone 114 A.

WM. B. HARVEY, Superintendent.

SCHOOL FOR INDIAN CHILDREN at TUNESBORO, NEW YORK. Wanted a woman Friend as assistant matron to take charge of the boys out of school at the opening of the term in the Tenth Month. Application may be made to

ZEBEDEE HAINES, West Grove, Pa., or to CAROLINE C. SCATTERGOOD, West Chester, Pa.

WANTED.—A man teacher, for Hickory Grove Boarding school, near West Branch, Cedar County Iowa. Under the care of Hickory Grove Quarterly Meeting of Friends. Application may be made to

JOSEPH HEALD, Springfield, Iowa.

The committee interested in encouraging the readings and study of the history and doctrines of Friends, both by private reading and through Round Table work, have arranged for a meeting to be held at Twelfth Street Meeting-house, Philadelphia, on Sixth-day, Tenth Month 12th, afternoon session commences at 4.15; evening sessions at 7.30. An interesting program has been arranged which we hope to give in our next issue. A cordial invitation is extended to all interested Friends.

REQUEST having been made for the address of one to whom contributions designed for Boer Relief (especially for the furtherance of the work of instructing the young women in home industries) may be sent, the undersigned states that he will gladly receive and forward such contributions. An appeal was lately made by Emily Hobhouse for a horse that she might be enabled to visit the learners homes, some of which are at considerable distance apart, above and below the Vaal River. It seems not much to ask, a single horse for peace, where war pitilessly slew its many thousands of those valuable animals!

JOSIAH W. LEEDS, (R. F. D.) West Chester, Pa.

DIED.—Suddenly at her residence in Media, Pa. on the 4th of Sixth Month, 1906, ELIZABETH T. YARNALL, widow of the late Isaac Yarnall, a member and elder of Media Particular Meeting of the Monthly Meeting, Pa. Her end was peace.

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## The Cause Greater Than Its Advocate.

Recently a lawyer was employed to conduct a suit in court against an iniquity, and the trial went on he had to hear himself described in the most bitter and exasperating language by the defender of the wrongdoer. A long season of vituperation and abuse was spent by his opponent, calculated to sting the lawyer into resentment and angry self defense. But there he sat—alm, unmoved, not a word would he reply, until his accuser became exhausted under his own violence, and even then the self-controlled victim let his case pass over to judge and jury in perfect silence on his own part. That silence, that self-control, wrought him the victory. He won his cause by saying nothing, when the least loss of discretion by an excited word would have endangered or lost his case.

Many a man would have rushed to a indication or an indulgence of self rather than of the cause for which it was his duty to stand, forgetful of self. In this case the client here regarded the cause as greater than himself, and by self-mastery became master of the situation.

There are sometimes, also, moments of majesty, when the Spirit of God is moving through an assembly, and would baptize all under a covering of inward life and power—when someone, ready in the habit of utterance, assumes that a description of how he feels will touch upon the occasion, and so he weakly substitutes himself and is voice in place of the gathering solemnity. It is dissipated, and the communion service broken up, because the spokesman did not discern that the cause as greater than the spokesman or his personal impulses—that Divine worship is eater than the will of the worshiper.

At another time the cause is so much

greater than the individual, that he has no right to hold his tongue, when self-love crowds upon him to keep it still. The self-indulgence of silence is as harmful as the self-indulgence of speech. True greatness consists in subordinating self to a higher cause. Let this have its way, though I be as nothing. Let Christ's cause speak through me, though my words make me as a fool for his sake; or, let the higher cause be heard the more loudly by my silence, though my dumbness for his sake, show me as a fool.

For all such decisions the cross is the criterion. Which is uppermost, self or the will of God? Sacrifice or indulgence? My own preference or the witness of the Spirit? He is the spiritual hero who refuses to be heard when the outspoken words would drown the hearing of the inspeaking Word; or who refuses to indulge in silence when the Truth claims from him a word in season to start the fire of life from the dead. He is the hero who forgets or sacrifices self before the higher call.

And the cross is the crown where at length it ceases to be a conflict or a pain, because our choice and the Divine choice are not at variance but the same. Self will and the Divine will being at one, there is harmony and peace, and the joy of the Lord is entered into. It is sanctification and it is heaven.

THE DAILY SENDING.—He who said to his immediate followers: "As My Father hath sent Me, even so I send you," says as much to each one of us, as the dawn summons us to live another day. We should realize that we are as much sent forth by Him as the angels who "do His commandments, hearkening unto the voice of His word." There is some plan for each day's work, which He will unfold to us, if only we will look up to Him to do so; some mission to fulfill; some ministry to perform; some lesson patiently to learn, that we may be able to teach others also." As to our plans, we need not be anxious; because He who sends us forth is responsible to make the plan, according to His infinite wisdom; and to reveal it to us, however dull and stupid our faculties may be. And as to our sufficiency, we are secure of having all needful grace; because He never sends us forth, except He first breathes on us and says, "Receive ye the Holy Ghost." There is always a special endowment for special power.—F. B. Meyer.

## Suppressed Lives.

A few years ago a man died in Germany whose name was almost unknown both in Great Britain and on the continent. A physician by profession and an inheritor of a title, he lived a life of comparative seclusion. He was never in the front at court; he was never known where treaties and alliances were made between reigning sovereigns. In diplomatic circles his name was never mentioned. And yet no man of his time, in all Europe, had more influence in determining the destiny of nations than he. He was the power behind thrones. He was the confidant of princes. He rendered the most important services to England and Germany. He was one of those suppressed lives which are so often lives of commanding power. It was a suppressed life, expressed in kings, parliaments, and statesmen. Such lives are by no means rare.

In our day an ampler life has been opened to woman. We have opened to her the professions. She is not suppressed simply because she is a woman. Yet, in the home, woman must lead a suppressed life compared with the life of the husband. Who can estimate the influence of these suppressed lives? Home is the most important school of character. It is there that a human being receives his best moral training or his worst. It is there the eternal impressions are made. The mother is the impressing power.

In the obscure paragonage at Epworth lived the Wesleys. The house was full and running over with children. The mother taught them all. Especially was her power turned on stupid John. In her old age she stood beside her son when he preached to twenty thousand on Kennington Common. The gray-haired, bent, and silent mother was speaking in the burning words and ringing tones of the great reformer. The mother of Washington, a woman of rare excellence, lived and triumphed in the deeds of her son.

Mothers, do you feel yours to be a monotonous, ceaseless round of duties? Washing week after week the same garments, until there is nothing more of them to wash, and then they are replaced by others, and the rubbing and the wringing goes on as before. Mending the stockings with tireless fidelity, only to find a week later the same holes meeting your gaze. Every morning the rooms are put in order, to be found in the wildest confusion by the time night falls. Man's work changes as the years go by. Men have pay for their work. Most mothers do the same work for years, and many feel that they get no pay. Is her life useless, without results? It is a suppressed life, but it will tell somewhere. Did you ever read the story of Abigail? 1 Samuel xxv. The story is full of instruction to all who feel cramped and



suppressed. Be patient, work on. Abigail was used to correct the king.

Woman's life has always been hidden, yet its power is largely felt. There are men whose circumstances have caused them to lead suppressed lives. For example: Here is a young man left with a sick mother, and a farm which is heavily mortgaged. Such an one feels under a heavy burden, which he can hardly carry. He feels that his life is being wasted. Dear one, it is what you are that makes you powerful, not where you live and what you do. No man ever lived, of noble qualities, but had his power. Luther was so poor at one time that he was under the necessity of earning his bread by gardening. Yet at that time he was moulding the character of his country, and he was vastly more honored and followed than all the princes of Germany. As a rule men carry the weight they ought. There are exceptions, but this is generally true. Every one's life comes out. Its power is manifested somewhere. "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."—E. WESTON, in *Domestic Journal*.

#### "A Mighty Rich Man."

Once in New England I was driving with an old farmer, and some of the men of the neighborhood came under criticism. Speaking of a prominent man in the village, I asked: "He is a man of means?"

"Well, sir," the old farmer replied, "he hasn't got much money, but he's mighty rich."

"He has a deal of land, then?" I asked. "No, sir, he hasn't got much land, either, but still he is mighty rich."

The old farmer, with a pleased smile, observed my puzzled look for a moment, and then exclaimed:

"You see, sir, he hasn't got much money, and he hasn't got much land, but still he is rich, because he never went to bed owing any man a cent in all his life. He lives as well as he wants to live, and he pays as he goes; he doesn't owe anything and he isn't afraid of anybody; he tells every man the truth, and does his duty by himself, his family, and his neighbors; his word is as good as a bond, and every man, woman, and child in town looks up to and respects him. No, sir, he hasn't much money, and he hasn't much land, but still he is a mighty rich man because he's got all that he needs and all that he wants."

I assented to the old farmer's deductions, for I thought them entirely correct. When a man has all he needs and all he wants, he is certainly rich; and when he lacks these things he is certainly poor. Now, the poor man's possessions—defining riches and poverty in this way—may be double those of the rich man. I have an illustration in point. I know a man who lives with his family in a country village. His income is, without doubt, larger than that of any man in the township, and still he is in all probability more harassed by want of money than any man in the neighborhood. He requires so many things that he always spends some-

thing more than he makes, and therefore he is always in debt, always importuned by his creditors. Now, according to the idea of the old New England farmer, my friend is really poorer than the artisans and gardeners and laborers who work for him. And I know that this man counts himself among the poorest of the poor.—JOHN GILMER SPEED.

#### Little Citizens who Study History.

There are two thousand children, mostly foreigners, in the "city history classes" of New York City.

One of these classes has an admission committee. When a boy or a girl wants to join, this committee of children visits his home in the tenements and the school which he attends. They find out whether he studies, is honest, and so on, and not till they are satisfied that he will be a good member of the class do they admit him. One boy was expelled, and what was the reason? Rather an astonishing one, surely, for the class and the neighborhood—he was found to be a reader of dime novels!

It was to these city history classes that Theodore Roosevelt, before he was ever Governor of New York or President of the United States, gave their first stereopticon lecture.

For one of the earliest lectures the managers went to a professor in a New York college, eminent in history, who was frankly puzzled.

"If you want a lecture on the history of Paris, or London, or Vienna, it would be easy enough," he said. "But what is there in our New York history to lecture about?"

The men and women who founded the classes thought differently. They felt that the great city had a history, and was continually making history besides. They saw hundreds of thousands of little foreigners growing up in our largest American city without any knowledge of city laws or the past history of the community. So they began, with what material and teachers they could get, and gathered in the children.

Their aim was high—to show the little citizens, by the object-lessons of the past, what it meant to be patriotic and useful to the city, how great the city had become through such efforts, and how each boy and girl had a part in its future progress. No lad, they determined, should go through their classes without understanding what his future vote meant, and how it could best be cast.

There were no books available for the children. But the teachers did better. Each child made his or her own book of history, for each had a note-book, and earned pictures to illustrate its brown paper pages by writing down neatly what was learned.

One class had its meetings in the old Fraunces Tavern, down-town. The members grew up, and out of their class formed a kind of club for neighborhood betterment. This club still holds its meetings weekly in the old tavern, although many members are now married, and several have children of their own. In any neighborhood or good government work that club can be counted upon to take the right and patriotic side as a matter of course, although there is not a native American among them.

Boston has taken up the city history classes, too, and already has eight of them, of a rather stricter nature, however, and limited to boys in their teens.

At a recent meeting in New York, a young man, neatly dressed and intelligent, came to one of the ladies in charge. "I would like to do something for the classes," he said. "I am willing to teach, or to give, or to do anything I can, to testify to my gratitude. The city history class I joined has made me even better than I am. I owe all to it. I have prospered, and I want to repay something of what has been done for me." Not only the community, but the young citizen himself, had gained the benefit of high ideals and right living. If every one of our older cities were to fall into line behind Boston and New York in this practical work for their boys and girls, how many municipal problems might be diminished in one generation, and solved in two!—*Priscilla Leonard*.

#### Greed vs. the Defeat of Duty by Possessions.

And now I may mention a trying dispensation which I have had to pass through more than eighteen months; indeed it has been nearly two years since my mind became impressed with a language which was intelligible to my mental ear saying: "Ye have encompassed this mountain long enough," and I said in my heart, "What, must I break up again and become a sojourner?" For a time I saw not where I should go, and I said: "Lord! where shall I go, and where shall I sojourn?" and I seemed to be left under this conflicting dispensation without any sight or pointing to any particular place or service; but after a time of sore conflict, and seeking to know the blessed mind and will of the Lord concerning this thing, at length a little meeting of Friends called Newton, in New Jersey, a branch of the Monthly Meeting of Haddonfield, opened as the place within the verge of which I was to go and reside with my family. This prospect became so impressive that I mentioned it in our meeting at Hartford more than a year since, in order for their sympathy and communication, as way might open.

I had here a fine farm now in good order, and likely to be very productive, so that we were comfortably settled as to the outward. Ah! Simon son of Jonas, how didst thou feel when, under the blessing of heaven thou hadst just made a fine draught in the line of thy outward business, and thy Divine Master queried: "Simon, son of Jonas, lovest thou Me more than these?" Yea, when thy creaturely attachments were so closely tried and brought to the test by His querying even to the third time, respecting thy preference for Him, until thou wast grieved because thou hadst aforetime professed to love Him; and yet even at the third query, being sensible of thy own weakness, thou seemest almost afraid to say more than these." But He who loved thee would prove thy love, and therefore did tell thee plainly, that although in thy younger years thou didst gird thyself and wendest whithersoever thou wouldst, yet now if thou "lovest me more than these" or above all, so as to go and feed my sheep and lambs at my bidding, thou must submit to be girded by another, even by Me, and

carried where thou wouldst not, of thy own inclination, go; but as though He had said for thy encouragement, 'never heed, Simon, only do as I bid thee, and all will be well.' He saith unto thee, 'Follow Me.'—*From the Journal of Richard Jordan, written at Hartford, Connecticut, in the year 1809.*

#### TRUE SERVICE.

I said unto the Lord:

I long to do some great, some helpful deed,  
To aid Thy toil-worn children in their need;  
Thy glory unto all the world to show,  
And Thy great goodness, for I love Thee so.  
O send me forth with power, that so I may  
Work in Thy harvest fields, for this I pray.

The answer gently came:

My child, I chose for thee this lowly part;  
Yield unto Me, with meek, obedient heart.  
Better by far, than helpful deeds, or gold;  
Better than in me, this gift I hold.  
I long for thee, thyself, that thou mayst grow  
Nearer to Me, because I love thee so.

Humbly I bowed, and low:

Thou hast redeemed me, bought me, I am Thine;  
Gladly I yield to Thee, my will resign.  
Abiding in His presence day by day;  
That I may do Thy will from day to day;  
And manifest Thyself, O Lord, through me,  
Unto Thy praise, as best it pleaseth Thee.

I yielded all to Him:

And now, with joy I tread the lowly way,  
Abiding in His presence day by day;  
The precious seed He gives I sow with care  
And broader grows the path, the way more fair.  
My only prayer that I may better know  
Himself, His will, because I love Him so.—MARY  
A. MOODY.

#### The Death-Penalty.

There seems to be a growing sentiment among the civil zed nations of the earth that the time has come for the elimination from the statute books of the death penalty. Thomas Speedy Mosby, Pardon Attorney to the Governor of Missouri, has been collecting the facts concerning this matter in our own country, and gives us the result of his investigations in a recent number of *Harper's weekly*. As showing the trend of sentiment in our country, these facts possess a peculiar interest.

Five States—Kansas, Maine, Michigan, Rhode Island, and Wisconsin—have abolished the death penalty, and according to the attorney generals of these States, no increase of capital offences has occurred. The attorney generals of the country, however, appear to be divided in their opinion. Of the twenty-two out of forty who answered T. S. Mosby's inquiries, sixteen declared that in their judgment capital punishment was a deterrent of crime, four gave qualified answers, and two declared that the punishment does not diminish capital crime.

The history of this matter is exceedingly interesting. Eighty years ago there were one hundred and sixty capital offences in England, one hundred and fifty-six of which are now removed. In our own country, the death penalty was once in operation in every State. Five have now declared against it. In the other forty States, the statutes differ. "Of the forty States having capital punishment, nineteen have but one capital offence; nine States have two; three States have three; five have four; two have six; one has

seven, and but one State has as many as eight capital offences." Massachusetts once had twelve, but now has only one, and the history of Massachusetts in this regard may be taken as indicative of the trend of the country.

In those States in which more than one crime is punishable with the death penalty, there has not been any diminution of crime. Rape, kidnapping, train robbing, treasons, are all punishable in some States with death, but the death penalty has not been found to be largely deterrent. Some States have removed the death penalty and have then gone back to it again. Maine abolished it in 1876, and re-enacted it in 1883. Two years later the Governor of the State declared in his message that there had been "an unusual number of cold-blooded murders within the State during the last two years"—so little did the re-enactment of the penalty prevent crime.

We confess to an abhorrence of the death penalty: doubting whether the State has a right to take away what it cannot give. We believe that the public conscience is slowly awakening to the enormity of capital punishment, and that the time will come when it will disappear altogether. Imprisonment for life under severe conditions, with no possibility of the sentence being shortened or annulled, is, we think, far more likely to deter from crime.

The cause must be dealt with and there must be eliminated from our national life all that fosters the idea of crime. In many papers and novels, to say nothing of the plays that are brought out on the fourth rate stage, a certain glamour of heroism is thrown around the bloody deeds of some cut-throat or outlaw. This excites the fighting instinct of youth, and many crimes that stain the annals of history may, we think, be traceable to these things as their inciting cause.—*Episcopal Recorder.*

GEORGE CADBURY, who when he writes about wealth knows whereof he speaks, says: "The Church of Christ has often been dishonored by failure in business by men who are slothful, but from what I have observed, the tendency of great wealth has, in nearly every case, been to destroy the simplicity which should be the mark of those who are abiding in Christ. Even though great wealth may be well used, I have sometimes wondered whether this is not a plea for mere nominal Christians to devote their lives to the accumulation of wealth for its own sake, rather than for the blessing which through it they may confer on others. The most delightful and refined men that I have known have rarely, if ever, been men of great wealth, but men who have prayed and lived according to the prayer of the Psalmist: 'Give me neither poverty nor riches.' . . . Wealthy men would be happier in themselves, and their money would be much better used, if it were given during their life, rather than left to charities after their death."

If thou wouldst not slip back into sin, stretch forward to Christ and his holiness. It is a dull, dreary, toilsome way just to avoid sin.

#### Capital Punishment Considered.

Two Letters Contributed to the "Daily News," West Chester, Pa.

It should be no surprising matter that a good deal of trouble is often experienced in our criminal courts in securing a full panel of jurors to try cases of homicide, there being so many persons who entertain conscientious scruples regarding the infliction of the death penalty. The sentiment upon this subject, indeed, scarcely keeps pace with that relative to engagement in war, which is becoming markedly pronounced as the years go by. The persuasion seems to be rapidly gaining ground that it is the duty of the nations to settle their differences not by resort to fighting but by having recourse to the various amicable processes that are ready at hand. As to capital punishment, there was much inquiry concerning the rightfulness or the expediency of the resort to it, some years before the Civil War, as evidenced, for instance, by the fact that as far back as 1845, Charles Spear's "Essay on the Punishment of Death," a book of over two hundred pages had at that time reached its eleventh edition. There will undoubtedly come a revival of inquiry upon this matter. Several years ago the Maine statute was amended, substituting life imprisonment for the penalty of death, with the condition that the sentence could not be changed except upon the discovery of after evidence exculpating the convicted one.

In connection with this matter of the judicial imposition of the death penalty, my mind has frequently reverted to the following circumstances in the life history of Judge Bird Wilson, son of James Wilson, one of the signers of the Declaration of Independence from Pennsylvania. The account is contained in a highly instructive book of true anecdotes, entitled "Musings and Memories," published by the Tract Association of Friends, 304 Arch Street, Philadelphia, and is here abridged therefrom.

Born at Carlisle, in 1777, Bird Wilson early applied himself to the study of law; at the age of twenty-one he was admitted to practice, and four years later was appointed President Judge of the Court of Common Pleas in a circuit which comprised Chester, Delaware, Bucks and Montgomery Counties. He was religious as a man, conscientious as a judge, and a diligent student, not only of legal subjects but in a wide scope of general knowledge. Ere long he expressed an intention to leave the bench and to devote himself to the ministry of the gospel. While he had probably during a considerable period contemplated such a change, the impelling cause appears to have been the distress of mind he experienced in condemning, as a judge, a man guilty of murder, to death. The proof against the prisoner was complete, and in fulfillment of the duties of his station, the judge saw no escape from the infliction of the pena ty.

He left the bar. For years he was actively engaged as a clergyman in ministering to his flock; then, for a long period, he labored as a professor in a theological seminary, and during the whole time various other occupations of a religious and literary character filled up his chosen sphere of lifework; but during



more than forty years, which he lived after passing sentence on that prisoner, no change of occupation, no labor for the good of others seemed to weaken or efface the painful effect it left on his mind. This effect was not weakened when, toward the close of his life, his mind became seriously disordered. On one occasion, when a beloved niece and a friend were sitting by his bedside, his mind evidently agonizing over what he felt to be that most awful act of his life, he was heard to exclaim in tones of deepest bitterness: "He was launched into eternity unprepared; but, O God! impute it not to me!"

His mind never regained the possession of its faculties, and the last glimpse we have of this really conscientious and worthy man, is that of one sinking into his grave under the burden of a soul-harrowing dread, in a feeling of awful responsibility for having in his official capacity and whilst enforcing the laws of his country, which he had been sworn to maintain, condemned an impenitent sinner to death, and precluded all hope of his reformation or preparation, through the cleansing mercy of God for happiness hereafter.

J. W. L.

ROCONCUNY, Ninth Month 3rd, 1906.

### "The Disappearing Death Penalty."

Since my recent communication on capital punishment, an article upon the same subject has appeared in the *Literary Digest*, its issue of Ninth Month, 15th. It bears the rather optimistic caption of "The Disappearing Death Penalty." The subject matter is devoted principally to the recital of efforts on the part of Thomas Speed Mosby, pardon attorney to the Governor of Missouri, to secure the abolition of capital punishment in the latter State, and, incidentally, throughout the Union, for his study of the world's jurisprudence of the past fifty years has served to convince him that the death penalty is destined to disappear entirely from the penal code.

In view of the fact that in five States, Kansas, Maine, Michigan, Rhode Island and Wisconsin, capital punishment had been done away with, Thomas S. Mosby wrote to the attorney generals of those states to learn whether they had noticed any increase of crime as the consequent of such abolishment. The replies came that they had not. As the result of inquiries directed to the attorney generals of the other States as to whether capital punishment tended to diminish capital crime, only twenty-two replying, sixteen declared themselves clearly of the opinion that it does have that effect, while two were positive in their conviction that it did not. The other four gave qualified answers. Iowa abolished capital punishment several years ago, but it was re-enacted by the Legislature, "because of the increase of murders in the State." On the other hand Maine's experience with the important problem is thus stated:

"The death penalty was abolished in Maine in 1876. In 1883 it was re-enacted for the crime of murder alone. In 1885, just two years later, the Governor of Maine, in his message, referring to the death penalty remarked that there had been "an unusual number of cold blooded murders within the

State during the two years last past," and that the change in the law relating to murder had not afforded the protection anticipated. Two years later, in 1887, the death penalty was again abolished, and advices from Maine are to the effect that the sentiment of the people of that State is so strongly against capital punishment that there is little likelihood that the death penalty will ever be re-established there."

Of the forty States which have capital punishment, it appears that nineteen make use of that penalty for murder alone. Virginia exhibits the most sanguinary code with eight offenses subject to the capital penalty, Louisiana coming next with seven, and Missouri and Delaware with six each. It is a curious commentary on the fact that while death is the penalty for murder in Kentucky, in some sections of that State the murder of family foes is a matter of family pride. The Gospel, and not the gallows, among the mountain whites, will prove the availing corrective.

In Attorney Mosby's own State of Missouri train robbing and kidnapping have recently been added to the list of capital offenses. As there was largely the field of operations of the James Boys' gang of outlaws, one is inclined to query whether the prevalence of the two crimes named may not be an aftermath of the baneful education, the heroic glamour, thrown over the deeds of the outlaws.

Let us hope that Thomas S. Mosby's painstaking brief against man's infliction of the penalty of death upon his fellows may not prove fruitless. His State is greatly favored in the administration of so conscientious an Executive as Governor Folk.

The Governor of Pennsylvania has been quoted as ready to welcome the doing away with the death penalty, as, indeed, his partly Mennonite connection would incline us to believe would be the case. Founded by Friends, as was this State and as were New Jersey and North Carolina very largely, Ohio and Indiana having likewise many such people of peace among its early settlers, one might expect that some or all of these Commonwealths would soon arrange themselves with the free already named as being free of inflicting the death penalty.\*

JOSEPH W. LEEDS.

WEST CHESTER, PA., Ninth Month 18th, 1906.

WISE counsel is the following from Thomas A Kempis: "Endeavor to be patient in bearing with the defects and infirmities of others of what sort soever they be; for that thyself also hast many failings which must be borne with by others. If thou canst not make thyself such an one as thou wouldst, how canst thou expect to have another in all things to thy liking?"

\*It may be of interest to note that the wife of the writer of the foregoing, having gone this month as a delegate to the National Prison Congress, at Albany, had unexpected opportunity to present there the subject of Capital Punishment. On her return home, a letter was received from one who had been present, a bishop of the Reformed Episcopal Church, who wrote that he had been much interested in what had been said on the subject, and that perhaps the way might open for further discussion thereon at a future meeting. L.

### THE TIDE OF GOD.

Let me float on the tide of God,  
Swerve by His silent way,  
Bend to supremest rod,  
Glide in His perfect way.

Winds of earth and heaven,  
Blow in my sails and my soul,  
What whispers to me are given,  
Swayed by His high control.

My comrade's thoughts and mine,  
May differ as poles apart,  
The touch of a secret sign,  
May give me a way to his heart.

Help me Thy thoughts to think,  
Thy secrets to reveal,  
The cup Thou givest to drink,  
Let me hand to another to heal.

I know not the dumb-stricken grief,  
That's wasting his powers away.  
Strains from These give relief,  
If given to me to convey.

Lead me along Thy Line,  
Of purpose and of plan.  
Rays of high design,  
In sweetness lift up man.

Tides of the silent sea,  
Winds by mercy blown,  
Lights from His face I see,  
The glory all His own.—H. T. MILLER.

### Strict Veracity.

The habit of veracity cannot be overestimated in importance if we really desire to enjoy the fullness of Christian experience. We do not refer to wilful and secret prevarication—much less to open falsehood. Such sins are conceded to be despicable, and are positively destructive to all manly character. We refer rather to that secret withholding of the truth by which one party may mislead another, in matters trivial or important. Genuine honesty in our intercourse should not arise from mere motives of policy, but from a lively sense of what eternal rectitude is in itself; and also from just views of what that rectitude requires of all responsible intelligences.

Whoever is willing to speak or act so that his fellow-man shall receive a false impression concerning a fact, is guilty of falsehood, according to God's perfect standard. "Moral truth consists in our intention to convey to another, to the best of our ability, the conception of fact exactly as it exists in our own minds." When such an intention dominates our whole being, then will our habits in speaking and acting result, not only in present happiness, but in right character-building also. At no point is the Christian called to be more watchful than just here; because conscience is easily paralyzed by forgetting that God, from the necessity of his nature, "requires truth in the inward parts." In the busy marts of trade the temptation to depart from strictest veracity is seldom absent. In social life the excessive touches of urbanity are sometimes only the attempted concealment of subtle falsehood.—*Unknwon.*

I believe that no Divine truth can truly dwell in any heart without an external testimony in manner, bearing and appearance, and must reach the witness within the heart of the beholder, and bear an unmistakable though silent evidence to the eternal principle from which it emanates.



## Memoranda and Letters of Ellwood Dean.

(Continued from page 94.)

LETTER OF SOREN OLESON.

LEGRAUD, IOWA.  
Fourth Month 20, 1874.*Often remembered Friend, Ellwood Dean:*

I have felt since thou wast here that it would be right for me to send thee a few lines in order to express that love and tender regard I felt to thee and companions, although far separated and strangers as to the outward; and nothing but a feeling of this kind would induce me to take up my pen and address a stranger, and one that is far above myself, both in gifts and experience, but "charity," says the Apostle, "beareth all things, endureth all things, believeth all things, hopeth all things." It is good to love one another, as we have also an evidence of thy love to usward, in sending us an acceptable letter, which was more than we could expect; and it is a great comfort to know that we have Friends that can feel and sympathize with us when we are tried and proved. It has been and still is my lot to be tried and proved on account of the still increasing decline or dilapidation of our Society. This is a great sorrow to me; so much so that I believe my natural strength is wearing away with it, or I view it and feel it in a two-fold respect. In the first place, the great majority seem inclined to go back to that which our early friends came out of, and which they faithfully testified against and suffered for their testimony—seem inclined to mix up and bring in innovations. On the other hand, such as I would consider the standard-bearers and foremost rank of the Army, are so split and divided, that we have cause to query: "What is the true body of Friends?" These are sorrowful facts. My friend, in peaking in this way, I do not feel to include you, for I think you come the nearest to the true mark. But in viewing our part of the society I am ready to exclaim: "The testimonies of the Lord are trodden down." The ark of the covenant is taken, how shall we retain it? Who is sufficient for these things?" I did not know anything of the doctrine and practice of the Society of Friends before I was "convinced," which was at about the age of eighteen years, and the doctrines and testimonies of Friends were dear to me then, so they have ever been, and therefore it goes hard with me to see them violated or disregarded, and it is my earnest desire to support them, although I am quite sensible it is under many weaknesses and frailties of the flesh. When I was twenty ears old it was my lot to suffer about five months imprisonment for refusing to work in the military service, in 1848, in my native land.

My friend, I use freedom. I do not know this looks like a letter or something else; but I write as things come up before my mind, hoping thou wilt bear with me. I shall be glad to see a few lines from thee at any time I should feel so. So I conclude, with much love to thee, for I feel that to be the waning of my mind as I am penning these lines. . . . I should be so glad to meet thee again, or any of the Lord's servants whose feet should be turned this way. I

am comforted in the belief that there are many within our borders that are earnestly concerned to uphold and support the doctrines and the ensigns of our Society. As I was reading this morning the seventh chapter of Jeremiah, I thought how very instructive and how many warning lessons. May we be wise while it is called to-day!

Affectionately thy friend,

SOREN OLESON.

LETTER OF JOSEPH WALTON.

Fourth Month 26, 1874.

*Ellwood Dean:*

My Dear Friend. . . . Thy letter of tenth instant was acceptably received, and I was interested in its contents. I had the privilege a few days since, of a letter from Samuel Stanley, enclosing one received from a Norwegian Friend, in Marshall County, Iowa, named Oleson. It was a good letter. Our Yearly Meeting closed on Sixth-day. An unusually full account has been prepared for THE FRIEND, so that it does not seem needful to go into details. Divine help was mercifully extended, and though there were some trying things, yet I believe our Yearly Meeting not only held its own ground, but was enabled to make some progress in the right direction. When the epistle was presented from the Western Yearly Meeting, Dr. Evans said that in addition to the fact that we had no official notice of the setting up of that body, there were other obstructions to opening a correspondence with it. Meetings had been held under the sanction of committees of that Yearly Meeting, in which singing, &c., was practiced. Until the sound members took charge of their meetings, and put a stop to such proceedings, he thought it best for us to remain as we were. The unanimity with which this was endorsed by our meeting, was encouraging. I think this decision was approved of by Robert Hodson and Eleazer Bales, who brought the Epistle. In private conversation here they encouraged Friends to maintain their ground. I believe there was felt an increasing sympathy with those everywhere who are endeavoring to oppose the torrent which is sweeping so many away from the primitive faith and practices of Friends. During the course of the meeting Dr. Evans said that he was prepared at any time to renew our correspondence with our brethren of Ohio Yearly Meeting,—and he believed the time was not far off. I believe we have been steadily approaching that point for the past two years, and if the consideration of it rightly came before us, that the most of those who speak to business amongst us, would favor it. It seemed evident that this spring was not the right time, and though before the meeting I had looked forward with desire and some hope towards this step being taken, I felt well satisfied with the meeting. I think we were somewhat helped by the company of the two Western Friends before referred to, and also of Cornelius Douglass and companions, from near Wilmington, Ohio. The testimony they bore to the extent of the departures among their own people was very full and decided, and coming from them, was accepted as unanswerable, and tended to confirm the doubt-

ful, and settle the wavering. I believe they felt a desire that we might maintain our defence of the original principles of the Society; and I trust their our faith was strengthened, and they comforted and refreshed. With love to thee and Elizabeth, in which Lydia joins.

I am thy Friend,

JOSEPH WALTON.

LETTER OF CLARKSON SHEPPARD.

GREENWICH, N. J.  
Fifth Month 5, 1874.*My dear Friend:*

Being in Philadelphia recently, and having a letter of thine to our Friend J. S. Stokes handed me to read, I was encouraged and helped by what it communicated respecting any little service I might have been strengthened to render while among you in Ohio and Iowa. Thou perhaps does not know, and may not thyself have such feelings, but it is often my lot to feel that I never did any good God-ward, in my life. And about the time thy letter was handed to me I felt a good deal as the poor widow of Sarepta did, who, when the Prophet was sent to her, was just gathering a few sticks in order to bake the last cake, that she and her son might eat thereof, and die; so sore was the drought and famine in the land. But how true, as well as often verified, is that Scripture: "The mercy of the Lord is from everlasting to everlasting upon them that fear Him," &c. For thus was the widow sustained, and her son, and Elijah too, by the handful of meal, and the little oil in the cruise, until the Lord sent rain upon the earth. I thought, dear friend, thou also might derive some encouragement in these poor times, from the fact of having helped a poor friend and brother in a time of great need, by inserting just what thou did in that letter. Not tending to exalt or set up, no, no; but encouraging to faithfulness, and to the committing of ourselves, and all that we have and are, unto the I Am of his dependent children. Thy record is another evidence, that, by giving way to small impressions brought to the mind we may sometimes be made the instruments of help and comfort to one another, without knowing it, yea, become indeed one another's helpers and joy in the Lord. Our Yearly Meeting of 1874 has passed into history. Thou wilt see an account of it, prepared for THE FRIEND. While there were some encouraging features, and especially precious evidences, at times, that the Lord, in his mercy, condescend to our low estate; yet it was to some a season of suffering. The trials of our day are great. The Spirit that has been permitted to set in upon us, is a very delusive one. Its plausibility, its adaptiveness to our carnal propensities, in seeking some easier way to the kingdom; its glitter and show are captivating, and will perhaps try the foundations of every one. But there is an ark of safety: "The foundation of God standeth sure; having this seal, the Lord knoweth them that are his." Dear Friend, does not the day call for suffering? Fill ye up, therefore, your measure of the cup of suffering for his body's sake, which is the Church. "If we suffer with Christ, we shall also reign with Him." It seems to me that

it is those who are willing to suffer with and for a suffering Saviour in this day of treading down, of removing the land-marks, and of trial, that shall at seasons reign with Him, and know their best life given them for a prey. I had not thought of writing so much, or what I have written. It would be pleasant to get a letter from thee. With love to thee and thy dear wife, I remain affectionately, thy obliged and

Sincere friend,

CLARKSON SHEPPARD.

(To be continued.)

### Dishonesty Begins at Home.

The crying sin of the day is dishonesty. One hears so much of it in public life; but as we have said before, there is too much of it altogether in private life. And its cause is to be found in the want of self-control in the indulgence of tastes and appetites. Reckless, extravagant living is at the bottom of it all. If this living had any true foundation in any hearty desire for any desirable things, there would be more hope of amendment. But when one comes to see what things ill-gotten gains are spent upon, the outlook is a sad one. Dress, display, amusement, costly things bought just because they are costly; wealth won evilly, merely that it may be wasted foolishly; these are the signs of a time which is not a pleasant time to contemplate. If a man loves any one thing, say rare books, or pictures, or objects of art of any kind, or science, so well that for the sake of the one thing in which he would be rich, he is willing to be poor in everything else, no matter though his choice be an unwise one according to the best standards of choice, he will yet have a motive which will help to keep him upright. But for those who love none of these things, but simply desire them because it is the habit of the time; because like pampered children, they must needs cry for whatsoever they see just out of their reach, for them is needed the wholesome self-discipline which shall teach them to let alone whatever is not theirs.

And the beginning of this self-discipline is in the home. Parents must teach their boys and girls the great lesson of *doing without* whatever cannot be fitly theirs. There need be no niggardly restraint, but in some way the first lesson for childhood should be that of earning its pleasures. To get whatever it craves as soon as it asks for it, is the worst training a child can have.—*Churchman*.

### The Cry and the Answer.

More than twelve years ago, at a convention of the Maryland Christian Endeavor Union, an address was given by Dr. Maltbie Babcock of Baltimore upon the "Success of Defeat." It seemed a curious subject for a convention of young people full of hopes and ambitions, but that the message was one that reached their hearts was proved by the eager demand for it in printed form, a demand so steady that twelve years later, and three years after Doctor Babcock's death, a new edition of it has been published. It is in this last edition that the story is told of the mission of its message of courage to two despairing men.

The day after the address was given in Baltimore an anonymous note reached Doctor Babcock, with this question: "Could you have given that address, and meant every word of it, if you were living in a loft on seven cents a day?"

Doctor Babcock at once made every possible inquiry, but no trace of the writer could be discovered. The lack of signature to the letter of course made the trail a blind one to follow; but the postal authorities were consulted, the services of the mail-carriers were enlisted, and every effort made to trace the letter. The clergyman was at last forced to drop the matter of the authorship of the note. It was a cry out of the depths, but the hands so eager to aid could not reach the one evidently in such terrible need.

Six months afterward, in a distant city, Doctor Babcock gave the address again, telling at the same time the story of the anonymous note. At the close of the service a man stopped to speak to him.

"Doctor Babcock," he said, "I think that I know your seven-cents-a-day man. In fact, I know of two men in your city struggling for a medical education upon just about that sum."

So once more the inquiry was begun, and finally, after weeks of searching, the men were found, two of them living in a belfry in a distant part of the city. Crushed by circumstances, cynical and hopeless in regard to the future, they had been almost in despair when they had heard Doctor Babcock's message. That gave them courage to keep on with the struggle, and when at last he found them, after his long search, his personal friendship and influence completed the work begun by his sermon. Out of disheartenment, hopelessness, failure, came the hope and purpose of new and stronger lives.

The incident is a striking illustration of one of the most wonderful facts of life—the comfort, the inspiration, the courage held in trust for those in need, often by utter strangers. "How great is thy goodness, which thou hast laid up for them that fear thee," David cried, centuries ago. For every sorrow, every temptation, every doubt and despair, comfort and help are stored up in other hearts; there is never a need made known that there are not hearts eager to answer.

And when it is not known? When no human soul hears the cry? Is it not because God himself, not through others, but by silent pressure of His Spirit, would speak to His child?—*Youth's Companion*.

FILL the place where God has placed you. Show your fitness for it and your contentment in it.

You might prefer a change, but God keeps you in it for some wise purpose and if you make the best of it He will be glorified and you will be blest.—*Glen Mills Daily*.

I have oftentimes remarked with admiration that whatever subject I have been treating on, after having spent time sufficient to explain and illustrate the truths contained therein, I have been naturally and easily led to Christ as the substance of every subject.—*David Brainerd*.

### Science and Industry

A NEEDED EXHIBIT.—There will open next First Month, in the city of New York, under the management of the American Institute of Social Service, an exhibition which, we believe, is entirely new to this country. It will be an exposition of safety devices whereby life and limb may be protected.

THE fact that the general health of the inhabitants of San Francisco was better after the earthquake than before is commented upon by the *Hospital* and explained by the fact that they were getting "the enforced benefits of a sanatorium," being obliged to live simply and out of doors whether they would or no.

THERE are about two hundred and twenty five thousand miles of cable in all at the bottom of the sea, representing two hundred and fifty million dollars, each line costing about one thousand dollars a mile to make and lay. The average useful life of a cable nowadays is something between thirty and forty years, according to circumstances. About six million messages are conveyed by the world's cables throughout the year, or fifteen thousand a day, the working speed of any one cable being up to one hundred words a minute under present conditions. About ninety per cent. of these are sent in code or cipher.

THE UNDERFLOW IN WESTERN KANSAS.—The underflow of Arkansas River in Western Kansas moves at an average rate of eight feet per twenty-four hours, in the general direction of the valley. The water plane slopes to the east at the rate of 7.5 feet per mile, and toward the river at the rate of two to three feet per mile. The moving ground-water extends several miles north from the river valley. No north or south limit was found. The rate of movement is very uniform.

The underflow has its origin in the rainfall on the sandhills south of the river and on the bottom lands and plains north of the river. The influence of the floods in the river upon ground-water level does not extend one-half mile north or south of the channel. A heavy rain contributes more water to the underflow than does a flood. It was found that on the sandy bottom lands sixty per cent. of an ordinary rain reaches the water plane as permanent contribution.—*U. S. Survey Bulletin*.

FARMERS and husbandmen in many lands have had their troubles from insect and other pests—of which the locust, the phylloxera, the weevil, the boll-worm, the gypsy and the brown-tail moths are examples. But no more hopeless war was ever waged against a animal pest than that of the Australian against the rabbit. In fact, the trouble has increased so much of late that we are told it is now "the general opinion that the western country can never be profitably occupied even during the most favorable seasons, until the rabbit pest has been subdued." On large land-owning company netted in two and a half million acres of pastoral land, an

treated half of it for ten months with every known means for destroying rabbits, only to find when operations ceased that rabbits were more numerous in the area treated than at the beginning. Nothing like this occurs in nature. A pest which develops naturally is always kept down by a natural enemy. When man interferes and introduces an animal without also introducing its enemies, it sometimes gets beyond his control.

**THE SALTON SINK SPECIAL.**—Readers who followed Benjamin F. Whitson's interesting article in No. 7 of *THE FRIEND*, will be interested further in this from the *U. S. Geological Survey Bulletin*: "A map representing parts of California and Mexico has recently been published by the United States Geological Survey which is of unusual interest at this time. The area covered is widely known as the Salton Sink, a great depression in the Colorado Desert which has been much discussed lately, owing to the threatened formation of a large inland sea where there is now a thriving community.

"About eight thousand people have settled in that part of the basin known as the Imperial Valley and are raising excellent crops of barley and alfalfa. Stock farms are numerous and experiments in raising the date palm are in progress. The freight shipments from Imperial, a town only four years old, rival those of Los Angeles in value, and are said to exceed those of any other town in southern California.

"The existence of this peaceful community is, however, seriously endangered by Colorado River, which strangely enough is also the source of all its prosperity, as it is this stream which furnishes water for the irrigation system. The absence of any controlling works at the head of the main canal has resulted in diverting the river from its old channel and permitting the entire flood flow to enter the irrigation system. This is causing great damage to the ditches and crops, and is forming a large lake, which now covers about two hundred and fifty square miles, the lowest part of the Sink. The Southern Pacific Railroad has been obliged to rebuild many miles of tracks.

"The map of this region, which is called the Salton Sink Special, shows on a scale of about eight miles to an inch, all the principal towns, roads, canals, and drainage lines. Contour lines also indicate what the future sea may cover at different altitudes. The scale price of five cents a copy will be charged for this map, which was made by W. Carvel Hall, under the direction of R. B. Marshall."

"UNLESS truth come to you, not in word only, but in power besides, there has been no real revelation made to you from God."

### Bodies Bearing the Name of Friends.

It is said that there are now considerably more Quaker Friends in this country than in Norway.

SOME of our contemporaries refer to it as a back-step in the late California Yearly Meeting—at or requiring all ministers to answer a set of ten questions to test their soundness. That session of the Yearly Meeting raised one hundred thousand dollars for the support of Whittier College.

The book of Discipline for London Yearly Meeting has just been reissued by Headley Brothers in two volumes, price one pound six shillings each. The first containing Doctrine and Practice, is unchanged, but the second containing the Regulations of the Society, has been brought quite up to date. It is said to contain an excellent introduction dealing with the origin of Christian Discipline established among Friends.

A reprint in pamphlet form of the revised form of chapter X, concerning ministry, oversight and extension work can be had free of cost on application to Isaac Sharp.

**CENSUS OF PHILADELPHIA YEARLY MEETING OF FRIENDS.**—A census of Philadelphia Yearly Meeting completed in Sixth Month, 1906, presents a number of interesting and significant facts. The total membership is about the same as in Tenth Month, 1904, being 4389 now as against 4411 then, a decrease of 52.

It is distributed as follows among the Quarterly Meetings:

Philadelphia, 1292.  
Concord, 821.  
Haddonfield and Salem, 806.  
Abington, 588.  
Western, 376.  
Burlington and Bucks, 363.  
Calm, 143.

As will be noted, Philadelphia Quarter has the largest membership and Calm the smallest. Concord and Haddonfield-and-Salem are nearly equal in size; the latter having exactly the same number of members as in 1904.

Concord is the only Quarterly Meeting showing any increase in membership since the previous census. Western shows the greatest decrease. Out of a total of 31 Ninth Meetings in the Yearly Meeting there is one—Philadelphia Western District, with a membership of over 600; one—Frankford, with a membership of over 500; one—Chester N. J., with a membership of over 300; four—New Garden, Birmingham, Chester, Pa., and Philadelphia, with a membership of over 200; nine—Haddonfield, Muncy, Philadelphia Northern District, Haverford, Burlington, Upper Evesham, Lansdowne, Wilmington and Falls, have over 100 members each, and there are 15 Monthly Meetings whose membership ranges from 15 to 77, the smallest being Abington.

The relative number of minors to the whole membership of the Yearly Meeting is approximately 20%, and the percentage of minors to the total membership in each Quarterly Meeting is about as follows:

Abington, 25%.  
Haddonfield-and-Salem, Concord and Calm, each 22%.  
Philadelphia, 17%.  
Burlington and Bucks, 13%.

There are eight more female than male minors in the Yearly Meeting.

There are 38 recorded ministers in the Yearly Meeting, 21 men and 17 women, distributed among the Quarterly Meetings as follows:

Philadelphia, 13.

Haddonfield and Salem, 8.

Concord, 6.

Western, 5.

Abington, Burlington-and-Bucks, each 3.

And Calm is without any.

Philadelphia has the largest number compared with its total membership, and Western is second. There are 15 Monthly Meetings, or nearly one-half, without any recorded minister.

GEORGE A. RHOADS.

### Gathered Notes.

Gypsy Smith the noted Evangelist from Great Britain is due in this country this month for a six months tour.

The Pathological Aspects of religion by Josiah Moses, is a dissertation for the doctorate at Clark University, made by a diligent collection of more or less important instances of the perversion of the religious instinct, such as mysticism, fetishism, ritualism, emotionalism, etc. The author has evidently read widely. (Sold by G. E. Stechert, New York—\$1.50.)

It is for exposing atrocities inflicted on the Kongo

natives that missionaries are in danger of their lives by the enraged Kongo authorities. Two of them have recently been arrested by the State, and the Government is trying in every way to put a stop to protestant work. It was a wise step when the United States Government appointed a consul general to represent them in the Kongo State.

**NORTHBELD Seminary** owes its origin to the fact that D. L. Moody once saw two country girls in the back hills braiding hats, and when he asked them why they did not go to school, and they replied that there were no schools around, he determined to establish a school for just such girls, and the result was the present Northfeld Seminary, with its five hundred or more girl students. Among the girls accepted in the school were the two whom he saw braiding hats.

In the Panama Canal zone there is found a total white population of 3,000, and constantly increasing; the colored population is about 15,000 and also increasing due to one-half of them are English-speaking negroes. The only Protestant churches on the zone are the Episcopal, the Methodist and the Baptist. Religious labor there seems a most difficult and hopeless problem. The church it is said will have to care for the whole man on the canal zone, or fail of her saving mission.

UP to Sixth Month 30th there were 452 deaths from the San Francisco earthquake of Fourth Month 15th, so reports the local health department to the State Board of Health. Of this number 226 were killed by falling walls, 17 perished by fire, 7 were shot and 2 died as the result of ptomaine poisoning due to eating "emergency canned goods" of poor quality; 351 were males and 7 females; 420 are believed to have been white, 18 Chinese and 4 Japanese. Eleven were less than a year old.

THERE is not always that antipathy of Christians to Jews which Dr. Goldwin Smith recognizes. In a mountain village in this State, where many summer visitors gather, the minister of the Methodist church learned that a Jewish rabbi was at one of the hotels; and he called on him and offered him the use of his church for a Jewish service, and it was accepted. Some time later the Jewish children arranged a performance and collected about a hundred dollars, which they handed over for the aid of the church.

A STORY is told of a lumber dealer in South Georgia who approached a Methodist bishop in Georgia with an offer to build a church and pay the pastor's salary; if the bishop would select and send a preacher. The bishop promised. Soon some friends advised the bishop that that man possessed not a spark of religion. Then the bishop asked the applicant why he wanted a church if he were not a Christian. "Alas, there's an atmosphere in my town far different from that of my native New England town, and I want to see if a church and preacher will purify that atmosphere."—*South-eastern Presbyterian*.

### SUMMARY OF EVENTS.

**UNITED STATES.**—A tropical hurricane has done great damage along the Gulf Coast extending some hundreds of miles into the interior of the States of Alabama, Mississippi and Louisiana. In Mobile it is reported that 80 or more persons were killed by it. 5000 homes damaged and a loss incurred to property amounting to \$5,000,000. In Pensacola, Fla. the damage done is estimated at \$5,000,000, with a heavy loss of life, and the water front has been strewn for miles with wreckage on either side of the city. The fruit and cotton crops have been ruined in many sections.

Dr. Samuel Wilson, the State Health Commissioner of Pennsylvania, has taken steps to eliminate 1500 distinct sources of pollution along the Schuylkill river and its tributaries. Cities and towns which have been discharging their sewage into these waters are now obliged to adopt other measures to dispose of it.

The new Capitol Building at Harrisburg has a front of 525 feet, a width of from 218 to 270 feet and is eight stories in height, inclusive of the basement. It contains 475 rooms and more floor space than that of the Capitol at Washington, and more than



DIED.—MARY WOODRUFF, widow of Hawkins Woodruff, at Pickering, Ontario, on the 22nd day of Ninth Month, 1906, aged eighty-nine years and ten days. She was long an Elder in the Pickering Monthly Meeting of Friends, and was of an exemplary character. A lover of the truth, a diligent attendant of meetings for worship and discipline as long as her strength permitted. She knew Him in whom she had believed, and found His supporting grace near, when in her last sickness she at times suffered severe pain. Leaning on the arm of her beloved, she trustfully stepped down into the dark valley, confident it was but the path by which a faithful soul is ushered into eternal glory.

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## Prayers, Perfunctory and Inspirational.

Not long since a Bishop was taking note of the secession of several Yearly Meetings under our name from the Friends' mode of worship to that of the other denominations generally, when he said that those leading protestant denominations frequently blamed his own (the Episcopalian) for repeating as prayer stated forms which must be used invariably, irrespective of the immediate putting forth of the Holy Spirit, on all occasions for which they had for generations past been prescribed. "Your prayers are forms," say they, "but ours are inspirational." "But when I hear their public prayers," said he, "I find that they have been carefully composed by the pastor, paragraph by paragraph previously devised and determined, and are delivered from the page of memory before the congregation. And I have to say to myself, what is the difference in principle between delivering forms of prayer constructed last evening, and forms constructed generations ago? They adopt forms for prayer and we do; but we honestly confess it. Now the Friends (of the William Penn quality) keep to the inspirational principle for prayer, and we to the formal. We are consistent with our principle and the Friends with theirs. But in professions of public prayer, in denominations all the way between us, I do not see where their consistency comes in."

In view of the tendency towards ritualism in the meetings of the new departure under our name, there is food for reflection in this observation of the bishop. But we can best leave it now for the candid reader's own discovery of the leadings of the changed road.

Leaving schismatic tendencies there, we may turn briefly to remark on prayer itself. Prayer is not "inspirational" whenever its language is extempore, but it is practically

extempore when inspirational. But fitting words from Scripture or elsewhere may be brought by the Holy Spirit to our remembrance in public prayer, and spontaneously spring into utterance; but they are not forms predetermined by the deliverer. The spirit of prayer and supplication is the one true determinant of living utterance in its godly freshness. In seizing upon words that are for the moment spirit and life, an inspired memory may well be honored.

Neither is vocal prayer rightly called for because called for by a man, whether at the head of a table or of an assembly. God is much mocked because nominally used for a vocal function as a part of the furniture of conventional conveniences. Where he does not lay upon one the spirit and the call for vocal prayer, vain is the call of man—whether a committee of bishops sitting three hundred years ago, or a human director now present. The same should be said for the service of praise.

The mockery of prayers of accommodation for social decorations, and prayers of exhibition in public functions, often strikes us with pain; as also do those didactic prayers which are delivered for the indoctrination of meetings for worship—where an audience seems to be prayed at, rather than our Heavenly Father prayed to. True public prayer will be inspirational and devotional rather than formal, conventional, exhibitory or didactic; and the savor thereof will be as an heavenly incense. "We know not how to pray as we ought," but our absolute dependence must be on the Spirit who "helpeth our infirmities," and "himself maketh intercession for us with groanings which cannot be uttered."

The essence of Christianity is the eternal life of Christ in the soul and in life. *The ministry of the Eternal Life* is divine in its origin, ethereal in its operation, social or universal in its application. It is also both free and indestructible. The need for this ministry is as manifest to-day as it ever was. The same world exists, the same sin is about us and the same Saviour is needed to give the same eternal life.—*Biting.*

WHEN the devil tries our faith, it is that he may crush it or diminish it; but when God tries our faith, it is to establish or increase it. The trying of your faith maketh perfect.—*Selected.*

FOR "THE FRIEND."

## A Visit to Tuckerton and the Site of Galloway (Leeds' Point) Meeting.

BY WALTER L. MOORE.

Kind friends having extended an invitation to partake of the hospitality of their summer home at Tuckerton, the evening of the eleventh of Eighth Month found the writer once more beneath their roof, and again in the enjoyment of being upon ground of considerable historic interest to members of the Society of Friends.

Before the close of the seventeenth century the hardy Quaker pioneers of a new era of religious and civil liberty, many of whom had faithfully tested the rigors of New England Puritanism, had settled on or near the New Jersey sea coast. At Tuckerton a flourishing settlement was established, largely through the zeal of one Edward Andrews, whose remarkable reclamation from a life of worldliness and neglect of religion to one of uprightness before God, forms one of the many illustrations of the immediate operations of Divine grace upon the heart of the sinner, with which the annals of the Society are replete.

For seventy years the Friends were the only religious denomination in Tuckerton, and the meeting under the name of Little Egg Harbor became one of renown, being visited by a great number of ministers, native and foreign, and producing several of considerable note of its own. The present meeting-house, erected in the year 1863, displaced a quaint, hip-roofed structure, erected about 1702, which far outranked it in general historic interest, and had it not been for an overwrought zeal for renovation, might have stood quite tenable to this day. As it was, the new house did not serve to perpetuate the meeting as a prominent factor in the religious life of the community, and now, save the three summer months, it is practically closed throughout the year.

First-day morning following our arrival, about twenty-five persons, several of whom were descendants of the early settlers, met for worship upon the spot which for upwards of two hundred years had been consecrated to that purpose, and near which lies the ground wherein rest the mortal remains of the many hundreds who once frequented here to unite with their brethren in communion upon "meeting day," and who one by one, in obedience to the inevitable summons,

"Have laid them down in their last sleep."

As we waited in silence, after the manner of our forefathers, for the manifestation of the Father of Spirits to our individual hearts, either immediately or through the minis-



tration of the spoken word, we again realized the high ground of our profession—that by having no prearranged exercises the responsibility for the outcome was transferred directly to the individual worshipper, and that the blessing attending the service as well as the vitality of the meeting itself that day depended upon the faithfulness and earnestness with which each set himself to the work of withdrawing clear away from his own imaginings—the vain thoughts that will intrude—and give place in his soul for the incomes of the life, the power, the presence, that will restore its health from the abnormal state due to the strain and stress of everyday life.

We could hear the service in a neighboring place of worship, where, as we were informed, a special effort was being put forth on this particular morning for a revival of interest. Hymn after hymn was sung to organ accompaniment, beating into rhythm the quiet village air. As the strains of music came rolling outward from the place of their origin and invaded the place of our assembly, where, in the silence of the flesh, spirits were striving to worship God, a striking contrast was thrust upon us as to the basis of the worship which was being performed by the two congregations. Is it a retrogression which has displaced Quakerism here as elsewhere? or is it a stage in the process of the gradual revelation of the Father's will? Surely He, the Source of all true harmony, the origin of all things good, does reach down most tenderly to bind up the broken-hearted and fill their soul with reverence for the great realities, which after all are what the true worshipper is seeking to approach unto, whether he expresses himself through the medium of an established ritual that lays fast hold of his emotional nature, or whether he finds his place,

"Where never hymn is sung,  
Nor deep-toned organ blown, nor censer swung,  
Nor dim light falling through the pictured pane!  
There, stilled by silence, let (him) hear  
The still small voice which reached the prophet's  
ear."

No! Quakerism has not failed, but rather it lives on, if not practically in the lives of some who half timidly bear the name, at least virtually it survives whenever and wherever a longing seizes upon the human heart to be rid of the trammels of a prearranged service and obtain immediate access to the Divine Being, who alone is the object of worship, to receive the bread of spiritual life, or for the spontaneous though silent outburst of heartfelt thanksgiving for blessings already received. And so to us that day, ere the meeting closed, came, as a living pertinent message, the vocal expression of the words of Jesus, "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth and to him that knocketh it shall be opened."

Meeting over, and the usual greetings said, we repair once more to the home of our host, where, after hurriedly partaking of a repast whose bounty gave proof of a well-kept vegetable garden, the stage is announced

and a company of six begin the fourteen mile ride to Lead's Point, to attend the meeting there appointed by J. B. G. for three p. m.; he with his companions being expected to arrive by automobile from Atlantic City.

To one who had not been over the route the journey proved of much and varied interest, and had but one detracting feature, due to the hordes of mosquitoes which persistently assailed us throughout its course. Mile after mile sped away beneath the trained hoofs of our patient team, and our thoughts were soon in large measure diverted from the mosquitoes to worthier objects. The gravelled bed of the famous Shore Road—now a leading thoroughfare between Atlantic City and New York—gleams before us, inviting to new scenes, while behind us it stretches out like the wake of an ocean vessel. Throughout the extent of the coast of New Jersey, beginning at the head of the marshes and extending back with varying breadth into the mainland, is a belt of arable land which early invited settlers. Easy access was afforded to it by means of the numerous inlets and streams which indent it throughout its extent. As the Shore Road passes directly through this belt, good opportunity is afforded to view the results attained in agriculture. On all sides evidence abounds that the land was formerly tilled with more care than is the case. The soil gives evidence of its natural fertility by the apparent good yield under scant cultivation. The neglected fields marked the long absence of the plow of the husbandman by the growth of noxious weeds and the steady encroachment upon their borders of scrub pine, scrub oak and juniper from the neighboring forest.

But it is not sentiment in the first instance that impels man in his treatment of the soil, forest or in fact any natural feature of the landscape; but rather the pursuit of gain. Succeeding generations with wiser procedure have to atone for many an error of the pioneer settler. The true wealth, however, of this section, of the New Jersey coast now lies in its fish and oyster industries, and the opportunity for employment afforded by the great seaside resorts during the whole or a portion of the year. Thus it was we saw homes deserted and falling into decay in a few instances, and in three places we were told the only human occupant was a lone man or woman, who evidently had gotten out of touch with their environment and somehow having fallen behind in the race with their fellows had lost sight of the goal of any enterprise, and were apparently existing—not living—for the remainder of their days in apathetic disregard of the fact that their roofs leaked and that weeds were choking up their very doorways. Whatever befalls we must not let go the heaven-descended gift of human sympathy, in its twofold action of giving and receiving. It has been observed that wherever the religion of Christ prevails the social instinct is raised and purified. There are times doubtless when it is good for the soul to withdraw within itself for examination and for recovery of the lines of its own peculiar sweetening influence upon its fellows; but, in the

main, that which has been aptly called the great Christian paradox of life (mentioned in all the gospels, and in two of them twice reiterated):

"He that findeth his life shall lose it; and he that loseth his life for my sake shall find it," is the real conserving and liberating influence in the world to-day, which sooner or later must come to restore the balance whenever the extreme of selfishness has blinded the eyes of any from recognition of the sublime truth that "man shall not live by bread alone."

At length our road leaves the upland and directly enters upon the marshes. The scenery now becomes decidedly maritime in character, and the air perceptibly saline. Off to the seaward, as far as the eye can discern, stretches the vast meadow, covered as with a garment of sombre green by the reeds and salt grass; the latter in process of harvest as salt hay. All this affords a fitting introduction to the sea away off in the distance, but everywhere making known its existence by obtruding an intricate system of inlets and bays. We cross in succession several large streams, chief among which are Bass River, Mullica, or Little Egg Harbor River, and Nacote Creek.

The crossing of a stream is always an event of interest in a journey. It forms a break in the continuity of land travel; for every body of water confronts us at first as an opposing force which from time immemorial has held a sort of eminent domain over man's pathway, obliging him either to change his mode of locomotion to effect a passage over the liquid element, or else to construct a highway over or under it.

We, who cross these waterways, mentioned above, by means of substantial bridges, as conveniently as though they did not exist to oppose our progress, can scarcely realize the arduous and oft-times perilous manner in which some of them had to be crossed in by-gone days if the traveler would shorten his journey; whether he be the business man intent upon trade, or the zealous Friend on his way to a religious meeting. There is a place some distance from the mouth of Mullica River called "Swimming Over Point," which took its name from the fact that in early days Friends going to meeting at Tuckerton from the lower portion of the shore would here swim their horses across the river, until a sad drowning incident or two induced them to relinquish the practice.

As we pursued our journey undisturbed by discomforting thoughts, such as must have arisen in the minds of the early traveler when he approached the bank of one of these waterways, we were free to let our minds run on the chief engagement of the afternoon, encouraging the hope that a blessing might rest upon it, and that our well-meaning incursion upon the fold of another denomination might result not only in a Christian welcome but a revival of interest in the Quaker; he who was once so common but now so rare in all these parts. Our eyes were gladdened by the sight of several flowering plants whose acquaintance we were pleased to renew—and whose presence gave an added charm to the land-



scape. Here and there amid the salt grass were plots of *sabbatia*, whose straight-forth uplifted appearance seemed to breathe forth a sabbatic benediction, and wish us God-speed. Groups of golden rod and purple *Gerardia*, bearing aloft their torch of bloom, spoke a like greeting. It was a delight, too, once more to behold the marsh-rosemary, or sea lavender, growing so profusely, and adding its own peculiar effect to the floral display.

But the sultriness of the day had produced a phenomenon of sublimer aspect. For sometime already we had noticed to the westward and seaward the unmistakable signs of an electric storm. Again and again the lightning clove the darkened sky, whilst at intervals we heard low mutterings of thunder. Later we learned that the storm centre was at Atlantic City, and that whilst the lightning crashed about them, and the rain fell in blinding sheets, at the moment of its height our friends, J. B. G., J. C. and H. W. L. were about leaving by automobile for the meeting at Leed's Point. We, for our part, however, reached our destination in good time and without encountering rain, although the sky about us appeared heavy and threatening, as if to defeat the object of our coming by inclining the people to stay within doors. But the announcement of the prospective meeting had excited much interest among these quiet, church-loving country folk. And their interest became heightened when they beheld the storm-drenched condition in which our ministering visitors from Atlantic City had pressed through so violent a tempest to fulfil their religious appointment. The chapel, or place of assembly, belongs to the Methodist persuasion, and stands near or upon the spot once occupied by Galloway meeting-house, within whose walls once worshipped, to a considerable number, the ancestors of many Friends, especially of the name of Leeds, now residing within and near Philadelphia. A large grave-yard close by the house, now cared for and used by the present congregation, was the final resting-place of the mortal part of these early settlers, whose feet oft trod the same road wherein we were treading, and whose eyes oft looked out upon the distant waters as did our own, in going to and from the meeting-house upon First-day and upon week-days, remembering the apostolic injunction, not to forsake the assembling of themselves together, as even in that early day had already become the custom of some. Galloway was one of the chain of meetings which extended throughout the New Jersey coast. Beginning with Cape May, there followed in succession Egg Harbor (near Somers' Point), Galloway (Leeds' Point) Little Egg Harbor (Tuckerton), Barnegat, and Shrewsbury.

For an interesting, though brief account, of these settlements in the early days, with accompanying statements of the difficulties of travel, see *Journal of Thomas Chalkley, Friends' Library*, vol. 6, pages 64-5. As to Galloway meeting as it was in the early fifties, we have an account of a visit paid to it by our late Friends William Evans and wife, which is given in his *Journal*, page 603. He says, "On First-day morning the weather

was fine, which made walking to the meeting-house easy. We understood the company was larger than usual, and appeared to be a sober people; many were water-men, who trade from that neighborhood. They maintained stillness during the silence of the meeting. We were both engaged in the ministry, setting forth the work of sanctification in the heart, and encouraging the sincere Christian to hold on his way in following his Lord and Master. My wife closed with solemn supplication for those who had wandered from the flock into the wilderness, and for the afflicted and depressed travellers who are longing for their own and the salvation of others."

As the people assembled—near a hundred in number, notwithstanding the threatening storm, and of varied age, it was pleasing to remember that many of them were descended from the early settlers and that some of them bore names indicative of Friendly ancestry. Though several years had passed since the last Friend left the neighborhood, it was evident that as a people they had left behind a good impression. An old man with whom we conversed appeared keenly disappointed, in that a certain aged Friend, a former resident, did not show up at this time, as was expected. After a period of silent waiting a message went forth, beginning with the words of the Saviour, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven," which was declared to be as applicable to the children then gathered (of whom there was a large number) as it was to those immediately referred to by our Lord. Prayer followed, after which the meeting closed. The people seemed, however, loath to depart; they were tender, serious and most kind. We could not doubt but that hearts were present in which the moving of the spirit of God was known to the production of fruit. We felt again the blessed kinship of all those of whatever race or denomination, who recognize this Divine influence in their lives. We heard once more the sublime declaration of purpose from the lips of Truth itself, "That they all may be one," uttered when, on the eve of his passion, the Redeemer laid before the All-Father the case of his disciples, who by their humanity were yet linked to the world, but by spiritual aspiration were citizens of another country, whither in parting with his own gracious humanity by the way of the cross he was about to go "to prepare a place for them."

A hasty visit having been made to Leeds' Point proper, where we viewed the early homes of Samuel and Japhet Leeds (prominent Friends of three generations ago) that of the latter being situated near where is obtained one of the finest and most extended views on the New Jersey coast, we set our faces again towards Tuckerton. As we again passed on our return the meeting-house and read once more the inscription, "Emmaus" over the doorway, we tenderly recalled the little village in that far-off land where Jesus trod, which gave it name; for we, too, felt that somehow "our hearts burned within us" on this journey as we thought of and communed with Him.

### Helping His Mother.

"I don't like to bring in chips all the time," grumbled little John to himself. "All right, John," said his mother, who had overheard him; "you needn't bring in any more chips until you are willing to."

"Really, mamma?" cried little John. "Yes," answered his mother; "for I don't like to have boys about that grumble and hate to work."

The little boy ran off to play, delighted to think that he could do just as he pleased. To be sure his mother had only asked him to bring in chips twice that morning; still it took time, and he was building a barn for his hobby horse on the lawn; now, if no one bothered him he could get it done that afternoon.

The barn was finished long before supper-time, for no one bothered little John that day. His mother picked up the chips herself, and did not even call him to run errands.

But when the barn was finished, little John was tired of it, and ran into the house, and asked his mother to tell him a story.

"I can't tell you a story," answered his mother; "for I am busy. Run away now and play."

But John was tired of playing, so he wandered out into the kitchen, and there he smelled the Saturday's baking.

He ran and looked on a low shelf in the pantry where his mother always put a little pie for him, but the shelf was bare.

"Mamma," cried John, bursting into the sitting-room where his mother sat sewing, "where's my little pie?"

"What pie?" questioned his mother, who seemed surprised.

"Why, you always bake me a little pie or turnover when you bake; that's the one I mean,"

"I used to," said his mother; "but I was too busy this morning to bother with little pies."

John went soberly outdoors, and sat down in the shade of his new barn to think. If he had helped his mother, wouldn't she have had time to tell the story, and if he had brought in the chips when she was baking wouldn't she have found time to make him a little pie?

"I ought to help my mother whether she bakes me pies or not," said little John soberly to himself. "It doesn't take but a minute or two to pick up a pan of chips; and it's fun to run on errands."

"Mamma," he said, half an hour later, "I've brought in a boxful of wood and two pans of chips. I like to bring in chips, cause it helps you. And I like to run errands. I'm willing to help after this whether you bake little pies for me or not."

"All right," laughed his mother, who saw that John had learned his lesson; "the next time I bake maybe there'll be a little pie for you."—*Bessie R. Hoover, in Epworth Herald.*

GUIDE first our wishes, for then our whole selves will follow.

FEAR and gain are great perverters of mankind; and where either prevails, the judgment is violated.—*Wm. Penn.*

The heart that trusts forever sings  
And feels as light as it had wings,  
A well of peace within it springs,  
Come good or ill,  
Whate'er to-day, to-morrow brings,  
It is His will.—J. WILLIAMS.

### Death of Thomas Loe.

WM. PENN TO ISAAC PENNINGTON.  
Eighteenth Month 17, 1908.

I understand through thy dear wife of thy desire to be informed concerning the sickness and death of dear Thomas Loe. It was thus: when George Whitehead, Thomas Loe and myself, after thou left us, were at Wickham, at the Duke of Buckingham's, he was taken suddenly ill, which necessitated him to leave us and hasten to the house of a Friend, who lived near, where, after three hours, we found him from excessive retching very feverish. Business called me to the city, so that I left them. That evening he was brought by coach to A. Greenhill's, where he remained about a week, at times very ill. By reason of the continued noise her house was exposed to, we removed him to Edward Man's, where we all had hopes of his speedy recovery, inasmuch as the retirement of the chamber in which he lay occasioned great rest. But, being infirm and under extraordinary fever, the strength of his constitution could not longer support it, and for some time before he left us we daily expected his departure. About four days before he died, I fell sick myself, but hearing at what point it was with dear Thomas, I could not longer keep my bed, but got up and hastened to him. I found him in readiness to depart. Friends, much affected, stood round his bed. When I came in and had set myself upon the bedside, so shook was he by the power of the Lord and overcome by the ravishing glory of his presence, that it was wonderful to all the Friends. Taking me by the hand he spoke thus: "Dear heart, bear thy cross, stand faithful for God, and bear thy testimony in thy day and generation, and God will give thee an eternal crown of glory, that none shall ever take from thee. There is not another way. Bear thy cross, stand faithful for God. This is the way the holy men of old walked in, and it shall prosper. God has brought immortality to light and immortal life is felt in its blessedness. Glory, glory to Thee, for Thou art eternally worthy. My heart is full, what shall I say? His love overcomes me; my cup runs over. My cup runs over. Glory, glory to his Name forever. Friends, keep your testimonies, live to God and He will be with you. Be not troubled; the love of God overcomes my heart."

It effected more than all the outward positions given him, for it so enlivened his spirit and raised him, that he soon after got up and walked about, saying to us, "Many times, when I have seemed to be going, the Lord has shined upon my tabernacle and raised it up." But it was then the will of the Lord that, after all his labor, perils and travels, he should there lay down the body amongst his ancient Friends. After some little time, so greatly did his distemper increase, and his life sink, that we all gave him up, death appearing in almost every part. He lay some short time speechless, his spirit being

centred, and at last he went away with great stillness, having finished his testimony and left many demonstrations of his service and much fruit of his diligent labor. My soul loved him while living, and now bemoans his loss when dead. The day following we lay the mortal part in the ground, it having done its Master's work. Signed Wm. Penn. A. FISHER.

Copied Ninth Month 25th, 1906.

### Memoranda and Letters of Ellwood Dean.

(Continued from page 102.)  
LETTER OF J. S. STOKES.

Sixth Month 5, 1874.

*Ellwood Dean, My Dear Friend:*—Thy truly acceptable letter, dated the twenty-fifth of Fourth Month, was duly received, and read with much interest, and I trust, with edification also. A number of Friends have read Soren Oleson's letter with satisfaction, and a box of books has been forwarded to him. It is encouraging to find, here and there, up and down, some who are endeavoring to yield obedience to the witness for Truth, secretly revealed in their own hearts. I greatly desire the encouragement of all such, whether members of our religious Society or otherwise. But I often feel much on account of our own members, and am brought under religious exercise, and travail of spirit for the welfare of our Zion, and the enlargement of her borders. Many and varied are the discouragements by which some of us are surrounded in the present day. But at times and seasons I am enabled to believe in the declaration, "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." But He is still as I believe, graciously disposed to look down with an eye of tender compassion on his humble, dependent little ones. And as these live near unto Him, day by day they will be brought to experience that "His grace is sufficient for them," and that "His strength is made perfect in weakness." I am glad to hear of thy going forth among the people here and there proclaiming the way of life and salvation through our Lord and Saviour Jesus Christ, as believed in by our ancient Friends, George Fox and William Penn, and a host of others of their day. Men may change, but the Truth changeth not. Men may forsake it, it will abide forever. Some of us have felt much on account of your Boarding School property. We are sorry you are called upon to give it up, according to the decision of the court. Not so much because of its intrinsic value as because it may be the means of weakening the hands of some, and strengthening the hands of others (of a different character), in many places. But I trust as Friends keep their place, way will be made for them, even where there may appear to be no way. It is good for us to trust in the Lord, for it is such as these He will not leave or forsake. I have been much engaged for a number of months past, which must plead my excuse for seeming neglect in not answering thy welcome letter. Joseph Scattergood and myself expect to go up to Muncy next week to attend the different meetings of that Monthly Meeting. But oh, how weak I feel, how little ability for such a

service! May we be enabled to trust in the mercy, goodness and power of our Father in heaven. Then I hope we shall at least do no harm. Please excuse this poor, brief letter. *Thy letter needs no apology.* With my love to thee and thy dear wife, and other Friends thereaway,  
I am thy friend,

JOHN S. STOKES.

### LETTER OF ABI HEALD.

Eleventh Month 18, 1874.

*Dear Elizabeth:*—Often has my mind been turned towards thee with desires for thy preservation in every way, in thy dear companion's absence, and my spirit has traveled with him, but it seemed as though I could not write, being deeply tried, and almost ready to give out, yet remembering the precious promises to those who seek the Lord, I desire to press forward, notwithstanding my many short-comings. The blessed Master is good to the sincere-seeking ones. Oh, great cause have I to say, "Good is the Lord, worthy to be served, honored, and obeyed in all things." I hope thy trust is in the unslumbering Shepherd. He has no doubt seen thy tears, and heard thy prayers for thyself and the absent one. He who led him forth into the field to labor therein for the good of souls, I believe will go before him and when the task is done reward and conduct him safely home again, with the sheaves of enriching peace recompensing for all the toils, trials and tribulations and distresses passed through. What a privilege to be favored with the enlivening presence of the dear Master, and to be led on by the right hand of his power to the end of the race. It is my desire, at this time, that thou and I may be continually on the watch—elders and ministers faithfully on the watchtower—that when the dear Master draweth near, we may hear his voice. Yesterday was our Monthly Meeting wherein the Ancient of days was near, to the encouragement of the often tried mind. What a blessing to feel his presence! May we ever walk worthy thereof. T. B's son gave an acknowledgment, and it was received. He seemed very tender. I hope it will prove of lasting benefit to him, and a blessing to the meeting. Oh, that the tender youth may be visited by the day-spring from on high, that the blessing may be upon them everywhere, and that when the burden-bearers are taken away, others may be supplied.

### LETTER OF CLARKSON SHEPPARD.

Twelfth Month 13, 1874.

*My Dear Friend:*—Thy letter was interesting and a very acceptable one to me, and whenever thou feels like communing this way, I hope thou wilt embrace the opening. We are indeed poor, and oft-times weary pilgrims, through this probationary state, and it does us good not only to receive brotherly greetings by the way, but to be informed that others, too, whom we esteem better than ourselves, are not always on the King's horse, but rather have to sit in sack-cloth at the gate, and not unfrequently are in weariness and painfulness, in watchings often, in hunger and thirst, in



fastings often." It is also written, "Then they that feared the Lord, spake often one to another, and the Lord hearkened and heard it." Which proved to be the case with the two disciples going to Emmaus; and how stirring is the record, "Jesus Himself drew near and went with them," and when their eyes were opened they could but acknowledge, "Did not our hearts burn within us, while He talked with us by the way?" Our ever-glorious High Priest is represented as not only omniscient, but the ever-present helper of his people; and how is his tender compassion manifested to us in times of need, sometimes immediately and sometimes instrumentally, as seems most adapted to our wants. It was pleasant to hear thee allude to the over-shadowing presence of our Heavenly Shepherd at our Quarterly Meeting. How encouraging it is to the panting and it may be, almost fainting soul to have those evidences renewed to us from time to time. How could we live without them? Truly did Elihu declare, "He heareth the cry of the afflicted, and when he giveth quietness, who then can make trouble?" Would that in our religious assemblies all hearts were more drawn into inward retirement! That they were drawn into that vesting, prayerful, longing state, that humble and contrite condition, which are sacrifices so acceptable in the Divine Sight, and which call down his richest, sweetest blessings. "For the sighing of the needy, how will I arise," saith the Lord. Then would his felt presence be experienced, not only in the larger assembly, but to the two and the three who meet in his Name. It is as pleasant to see thee trace, "I feel myself to be one of the most unworthy of his children, if I may at all be numbered amongst them." These are often greatly my feelings, under a humiliating sense of unworthiness and short-coming.

But, dear friend, it is good to remember that saying and *W'ho* said it: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." And the apostle said, "When am weak, then am I strong." Surely a paradox to the natural man. What an unpeakable mercy that the Captain of Salvation can, out of weakness make strong, and cause his grace to be sufficient for us!

That is a comprehensive truth, "In littleness there is fullness, in fullness there is nothingness, and in the nothingness of self is all the fullness of God." May we both be preserved little and low, and teachable, as well as truly hungry and thirsty scholars, in the school of a meek and lowly Saviour. I infer from what thou writes that with you, no more can with us, can it be said, "The time of the singing of birds is come and the voice of the turtle is heard in our land." The signs of the times are not the most encouraging; still it is good to let patience have her perfect work—under all the turnings and ever-turnings of the Holy hand; being assured that "the foundation of God standeth sure, giving this seal, The Lord knoweth them that are his." I cannot but believe, that as we are willing to suffer with the suffering, and when ability is granted fervently intercede with Him, He will yet spare his land and pity his people, that an effect-

ual work will be done, tending to strengthen the cords of our Zion and to restore her landmarks. With love to thee and thy Elizabeth,

I am affectionately thy friend,  
CLARKSON SHEPPARD.  
(To be continued.)

### Ohio Yearly Meeting.

Ohio Yearly Meeting of Friends convened at Stillwater, near Barnesville, Ohio, on Seventh-day, the twenty-ninth of Ninth Month, 1906. The Meeting for Ministers and Elders on the preceding day, with about the usual attendance.

The representatives from the various Quarterly Meetings all answered to their names. Credentials were introduced from the Select Meeting for the following ministers from other Yearly Meetings, who are acceptably with us:

Elizabeth Cooper, from West Grove, Penna; Joseph H. Branson, from Philadelphia; S. Calvin Barker, from Chester, Penna. and Laevinus Madren, from West Branch, Iowa.

Epistles were received from the following Yearly Meetings with which we correspond: New England, Canada, Western, Iowa and Kansas, which were read to our satisfaction and comfort. A committee was set apart to prepare replies thereto, also an address to our absent members if way should open for it, and report to a future sitting. The public meeting on First-day was not as large as at some other times, owing to the rain, but was orderly, and felt to be a time of favor.

Second-day morning.—The representatives reported they conferred together, and were united in offering the name of Jonathan Binns for Clerk, and James Walton for Assistant, also William G. Steer and Pearson Hall messengers to the Women's Meeting.

The Queries were read, and the Answers showed many deficiencies amongst us, and called forth much exhortation and counsel from concerned Friends.

The meeting being dipped into exercise, with desires for our preservation, and growth in best things, and believing the time had come to appoint a committee to visit within the limits of the Yearly Meeting as Truth may open the way, a joint committee of men and women Friends was set apart to consider the matter, and if way opened, present to the Yearly Meeting at a future sitting the names of Friends for this service.

The names of deceased Ministers and Elder were read, which was cause for serious thoughtfulness, and the language seemed to arise, "The fathers, where are they? The prophets, do they live forever?" and that we who remain, may be found faithful in our day and generation.

The Book Committee made an interesting report, and an appropriation was granted for their use the coming year, and they were encouraged to embrace every right opening for the distribution of the approved writings of Friends.

The report on education as connected with primary schools was read, and an appropriation granted toward maintaining schools under the care of committees in the various Monthly Meetings.

The Boarding School Committee made an interesting report, and much encouragement was given to maintain and sustain this Institution on its original foundation, for the religiously guarded education of our youth.

The Minutes for the Meeting for Sufferings were read, and its proceedings approved.

The committee set apart at a former sitting to bring forward names, if way should open, for a committee to visit within the borders of the Yearly Meeting, now presented the names of a joint committee of men and women Friends for that service, which was satisfactory to the meeting.

The committee to prepare replies to the various epistles now presented them, which were directed to be signed and forwarded to their respective meetings.

They also produced an address to our absent members which was read and approved and directed to be printed with the minutes of the Yearly Meeting.

The business having been brought to a close we were led into sympathy and tenderness for each other, and desires expressed that we might live near to our Heavenly Father and honor Him in all our ways.

Under this solemn covering the meeting concluded, to meet again at the same time and place next year if consistent with the Divine will.

### James Green.

James Green was born in 1813. He was the fifth son of John and Mary Green, of Annahilt, near Hillsborough, and was one of a family of sixteen. He had thus the discipline which is inseparably connected with such social surroundings, especially in humble life. His elder brothers were educated at Lisburn School, but he had not that privilege. He was sent to the village school.

His father was a small farmer, struggling hard, with a devoted wife, to provide things honest in the sight of all men. In later life James Green often spoke of his father, remarking on his devout bearing in family worship, and how, after the reading of the Bible, he would frequently address his children, sometimes in a few words, on other occasions at greater length. He was in the station of Elder, and in this capacity words of exhortation in meetings often fell from his lips.

His mother lived to be eighty-seven years of age, and was held in loving remembrance. Her son has been heard to say, "I seem now to see my mother walking through the fields, with her 'Friends' cap on her head, and the 'plain bonnet' hanging by the strings at her side."

Nurtured among religious influences, we believe in very early life the divine call was distinctly heard by our dear friend, to which he was wise enough to respond. The fact that he had enjoyed but limited advantages as to education, did not hold him back from obeying the heavenly voice, or yielding to the belief that his Lord had a public service for him in meetings for worship.

The Master, who selects his instruments from every walk in life, who sent "Amos the gatherer of sycamore fruits to prophesy in the King's court," took possession of our dear friend and made him a channel through



which the divine blessing reached many hearts.

Though obedient to the heavenly vision, his times of conflict and discouragement were very real and humbling to the natural man. In his youthful days the Society of Friends was only recovering from the shock of Unitarian heresy, which desolated its borders and carried away every minister in Ireland except one, John Conran, who came into the Society by conviction. This state of things having robbed the Church of fathers and mothers in Israel, it became difficult for the younger people to obtain the help and encouragement they needed. But in simple reliance on his heavenly Master he continued speaking in meeting for nine years without receiving any encouragement, and not until he had been speaking for fourteen years was he recorded a minister.

He settled down with his first wife, Sarah Douglas, near Brookfield, and they attended Ballinderry Meeting. Speaking of his wife he used to say: "She left a little earthly paradise to come to me."

We have already stated that he was no stranger to spiritual conflicts; and to these were added after his marriage many severe temporal trials. Having invested his money and strength in his farm it seemed as though his faith was to be tested by the loss of all things. His potato crop failed; his cattle died; and his great fear was lest he should now be unable to meet his small debts. At one time, quite overwhelmed by this prospect, chiefly on account of his position as a Christian, he retired to his room and buried his face in his hands, ready to say with one of old: "My affliction is greater than I can bear." Just at this moment his faithful wife stole into the room, and laying her hand on his shoulder, said, "James, it will all come right." She encouraged him to look up and trust in his heavenly Father, and soon the truth of her words was proved.

Next year, in consequence of the high prices during the Crimean war, the crop of grain was sold at four times the amount of the former year. This relieved the anxiety under which he suffered, and enabled him to pay his rent.

Up to this time he had been attending Ballinderry Meeting, a short distance from his home; but a concern was now laid on his heart that it would be right for him to attend Lurgan Meeting, involving a drive of six miles twice a week. Lurgan Meeting-house was the first built in Ireland, erected by William Edmundson in 1666. The old building had fallen into a dilapidated state; the rain was making its way through the roof, and the attendance had diminished to about a dozen Friends.

It was a trying prospect to James Green to give up to this service. In the first place there was a turnpike gate on the road, which made him very thoughtful as to whether he could afford to pay the toll twice a week, when going to meeting; and secondly, to change his Monthly Meeting and to leave his own larger meeting of Friends and relations was a close trial. The first day that he and his wife mounted their gig and turned his horse's head towards Lurgan, he could not restrain his tears, which continued to flow most

of the way. Very soon the toll-gate ceased to exist; and finding peace in attending Lurgan meeting, he set to work to renovate the old Meeting-house and make it comfortable; and soon the attendance of the meeting largely increased. Eventually our Friends believed it right to move to a smaller farm somewhat nearer Lurgan. In process of time, largely through James Green's influence, subscriptions came in, and a beautiful and commodious new meeting-house, capable of holding three hundred people, was built in 1887 on the site of the old building. He also lived to see Lurgan Meeting enlarged in numbers and spiritual power, so that it now holds quite an important place in Ulster Quarterly Meeting.

The revival of the meeting was not accomplished without much prayer and earnest effort. James Green told a friend that he used to rise in the night to plead with God for blessing on the object near his heart.

A nephew thus adds his testimony: "When accompanying my uncle in several of his journeys in Scotland and Ireland, I was in the habit of sleeping in the same bedroom, and was much impressed with his deep spiritual exercises during the night for the welfare of souls and the spread of Truth."

It was not only at home that he was known and loved; he very frequently held a minute for visiting meetings and families throughout Ireland. For the latter service he seemed to be specially gifted; and in his ordinary visits, after pleasant and social intercourse, a hush would fall on the circle, and our dear friend would be led out in loving sympathy and exhortation in which the children, if any were present, were not forgotten, as they held a special place in his regard. He received three minutes from his Monthly Meeting for service in Scotland, and retained the last for several years, visiting that country five or six times. Of these visits, some were paid to those in Ayrshire and the neighborhood who had adopted Friends' views. The first visit was some thirty years ago, and led many to closer inquiry into Friends' principles, some of whom afterwards joined the Society. His interest in these continued to the last.

Among the causes which built up Lurgan Meeting was his kindly hospitality to the members and attenders, many of them in humble life, whom he often invited to his house. He had a living concern that the Society of Friends was suffering from the want of social intercourse in these days of rush and hurry.

After many years of domestic happiness, his wife was taken from him by death, and a time of loneliness ensued until he once more found a true help-meet in his work of faith and labor of love. He married Fanny Chapman in 1882, and his testimony on his death-bed was touching in regard to the blessing, temporal and spiritual, which followed this union. His home became increasingly the resort of those who needed help and sympathy. Each winter he collected a sum of money from his friends for those connected with the congregation in Lurgan who had fallen into needy circumstances, and he took pleasure in distributing personally coals and clothing amongst them.

A few days before his death a friend asked him if there was anything she could do for him, when he replied: "There is a poor woman greatly afflicted; her income is very limited and she fears she may not be able to leave enough to pay for her funeral expenses."

### Science and Industry

ANIMAL LIFE IN THE ANTARCTIC.—A recent number of a German scientific journal gives an interesting account of life in the South Polar region, which tells of the intense cold prevailing in that land of desolation where the temperature during the annual breeding season ranges from two to eight degrees below zero, Centigrade, (about 22 degrees Fahrenheit), while the summer temperature of the ocean's surface is zero to one below, C. on about 30 F. Despite this exceedingly low temperature, the waters swarm with fish and invertebrates that thrive regardless of the cold, the threatening ice and the attacks of seals and birds that eat them voraciously. The account further says, "The presence of sponges in such undesirable surroundings was not so surprising for they are sluggish, insensate organisms that have never progressed beyond the borderland of the animal kingdom. But the delicate, phosphorescent jelly-fishes, medusa and ctenophores, which are hardly more than transparent films endowed with life—also live in this world of intense cold and danger although it was difficult to get data of these on account of the difficulties in collecting them, for they were so easily injured by the ice-crystals that were drawn up with them in the nets. Star-fishes, sea-urchins, sand dollars, shell-fish in great variety, and myriad of the vast aggregation of minute floating organisms included in the general term of "plankton" were all found here, many of them microscopic particles of exquisite delicacy that would seem the least capable of contending for life in such an environment. The mammals were represented by several species of seals, whales and dolphins.

These became of special interest in the light of the evidence that their remote ancestors left the land, the natural habitat of mammals, and underwent many curious changes of structure in becoming adapted to marine life. One of these changes is the seine-like arrangement of whale-bone, which takes the place of teeth in the whale, although the teeth always appear first during the whale's development as a sort of reversion to family traditions. The petrel is a characteristic bird-pioneer, that usually makes its home in the open sea of the sub-antarctic zone, although it sometimes pushes its way farther on past the barrier of pack-ice. Sea-mews, whose regular habitat is the sub-arctic zone, had also penetrated the desolation of Graham land and had extensively nesting-grounds there." In all, say Dr K. C. Anderson and S. V. Hodgson, 37 explorers, there were found in south latitude 65 degrees eighteen species of birds, although most of these were true birds of passage, living in that latitude only during the breeding short summer. The most striking feature of the fauna there seen was the petrel, whose comical, dignified appearance familiar in our museums. The largest sp

cies of this singular bird seems to be especially fond of this inhospitable region, being circumpolar in its distribution. Five species of penguin were found mostly gathered in enormous flocks, their breeding-grounds covering large areas in Graham Land and the south Shetland Islands.

### Bodies Bearing the Name of Friends.

When Pennsylvania wants to begin right, she begins with Quakers.—*President Roosevelt.*

JOHN B. GARRETT and Joel Cadbury attended the Newtown meeting at Camden, N. J., last first-day.

"PRIMITIVE CHRISTIANITY" was the subject of Harvard Quaker Round Table held last Fifth-day evening.

At the Haverford tea meeting held on the fifth instant, Isaac Sharpless spoke on what he saw in the English adult schools.

THE NAME Mary Woody, reported in these columns week before last as a minister attending Hadcote Monthly Meeting at Medford, should have been given as Martha J. Woody.

At Moorestown Monthly Meeting on Third-day week instant, a committee was appointed to arrange for the holding of one or more public meetings or worship, to which the citizens of the town will be cordially invited.

THE whole of the Ninth Month issue of *The British Friend* which was nearly ready to send out so far as reach subscribers on the 15th, was destroyed in an Ashford fire. But so rapidly were arrangements made for a reprint that copies were in subscribers' hands on the 21st.

JONATHAN DYMOND.—The undersigned, who is republishing a Memoir of his uncle, Jonathan Dymond, is grateful to any Friend in possession of letters, or other fugitive productions of his pen, or of traditions concerning him, who will kindly communicate with, permission to use them for biographical purposes.—CHARLES W. DYMOND.  
SAWREY, Ambleside, Eng.

THERE is wide sympathy among Friends with eadley Brothers, of 14 Bishopsgate Street, London, C., and Ashford, in the serious loss they have sustained through the complete demolition of their infirm wards at Ashford by fire last week. As publishers of *The (London) Friend*, printers and publishers of *One and All*, printers of the *British Friend*, *Friendly Messenger*, etc., and agents of the *Friend's* tract Association, they are brought in touch with friends in all parts of the country, and the serious convenience which such a fire must cause will be generally appreciated. We are glad to know that all sides they have received marks of the good-will of Friends in this trying emergency. They have adequate arrangements for their business to be carried as usual.—*London Friend.*

FRIENDS AT THE DEDICATION OF THE CAPITAL.—The reporters of several newspapers having inadvertently made the error of stating that the Friend had read passages of Scripture from the old and new Testaments, had subsequently offered vocal prayer, the writer, who was placed near him at the event, has thought it right to send to the *Public Ledger* and Philadelphia, a statement of the correct apprehension of the reporter, and to place the matter aright for the readers of THE FRIEND.

It is gratifying that the editor of the Harrisburg *Telegraph* could state that a "plain Quaker, one of a peace-loving sect which gave William Penn to the world," had been sent to the Scriptures, and in silence fell upon the throne as the reader might expect stood with bowed head. It was a most impressive opening of exercises, destined to be historic, significant of the deep religious feeling of the people of this State.—WILLIAM EVANS.

### Correspondence.

THE TERM Quaker.—We are aware from whence and from what spirit the term "Quaker" has arisen, and it appears clear to my mind that when applying that term (or word) to Friends' principles, meetings, ideas, or ideals as we frequently see it in print, and also used otherwise, it weakens the truth as expressed by our Master who called his disciples "friends," his friends; and when I became convinced of those precious principles which our Society holds, I felt required to join with it, because it expressed a true name, so different from other denominations, that appeared to me as *isms*, or at best calling themselves after certain men, or methods. He would it sound if it were just a step farther and called a building "Quaker Book Store," which, though well understood by all, has a sound as unsuitable as if we called members of our Society who never quaked, "Quakers," signifying, as one may understand it a creaturely exercise of mind or body, and a williness to be designated by it. I feel this matter to be rather one which tender hearts may be hurt by, when touched too hard by human means; but does it not seem to thee that though the term has been in use for so long a time to be called common usage, that the time has come when it should be testified against, as a thing that weakens the truth?

And let this concern spread, to be content to be a friend of Jesus, rather than designate ourselves as the spirit of derision did when some trembled at the Lord's word.

When visiting families around here and in North Carolina, it was said of some, "he or she is a real Friend;" it made my heart rejoice in meeting with such humble followers of the Master, who spoke of one forcibly, "an Israelite indeed in whom there is no guile."

Thy friend,

CHARLES KIRSCHT.

WEST GROVE, PA., Tenth Mo. 6, 1906.

### Gathered Notes.

SHORTHAND.—A writer in the *Chicago Tribune* tells thus of the development of shorthand. It was due especially to Marcus Tullius Tiro. Born in Latium in 103 B. C., Tiro, who was a slave, was brought up with Cicero, who was some years his junior. Freed he became Cicero's secretary, and in this capacity aided him greatly. In the famous trial of Milo (63 B. C.) the stenographic rapidity of Tiro was at its height.

In the first century before Christ a discourse of Cato Uticensis, according to Plutarch, was taken down by shorthand reporters.

Early in the third century Anno Domino is found the term *semeiographia* (ideographic character) used by the Greek orator, Flavius Philostratus.

Origen, of Alexandria (185-254 A. D.), noted his sermons down in shorthand, and Socrates, the ecclesiastical historian of the fourth century, said that parts of the sermons of St. John Chrysostom were preserved by the same process.

The shorthand that they used was a form of writing in which each word was represented by a special sign. The letters of the alphabet, with modification, connected so as to admit of great rapidity of execution, formed the elements of these characters.

THE Bahaists, of whom there are ten thousand in the United States, four thousand being in the city of New York, get their religion from the city of Acca in Asia Minor. It is based on the supposed revelation of Baha-Ullah, who was born in Persia in 1817. He seems to have been banished from his native land and took up his abode in Acca. Here he "dreamed his dreams and wrote down on tablets and parchments the great testaments of his belief." This weird man was in 1892 succeeded by his son, Abbas Effendi, who is now an old man. His liberty is restricted by the Turkish Government, and his followers are treated with great brutality by those in authority.

The core of the Bahaist belief is simple enough, demanding humility, purity and unselfishness. The religion if such it may be called, has no particular Sabbath, because each day must be one of worship, and there are no religious ceremonies, the one great act of worship being abject humility before God. All religions, we are told, can be dated from the covenant

with Abraham. The creed of Bahaism is fourfold: "To believe in the glad tidings of the coming of God; to confess his oneness and singleness; to be naturalized into his attributes, and to come nearer to the knowledge of God."

SECRETARY OF STATE ROOT's recent journey through South America in the interests of closer relations between the United States and the southern republics, gives point to a leading feature of the Tenth Month *Reader*, in which Dr. Albert Hale, a Chicago physician and scientific student, presents his views of the "South American Situation," the results of personal observation and study.

THE fiftieth anniversary of the founding of the *Atlantic Monthly* will occur in the year 1907. In commemoration of this event a special number will be issued, containing anniversary articles by some of the oldest living contributors and ex-contributors which will constitute not only a history of the *Atlantic*, but an authoritative summary of the vital movements in American literature, politics, science and art, for half a century.

A GREAT ACT OF LIBERATION.—The act of King Lewanika, of Barotseland, in liberating the slaves in his kingdom, is a noble deed, in view of its voluntary character. Major Coryndon, the Administrator of Barotseland, who is now in England, describes the scene when the liberation took place as a most imposing function, the King being surrounded by the chief Government officials, the white men of the neighborhood, and about 3,000 natives. In that assemblage the liberating document was read out, the result being the freeing of between 25,000 and 30,000 slaves. Lewanika raises a determined barrier against guns, ammunition, and liquor, this attitude making for the further progress of his country.—*The Friend* (London).

THE immigration through the port of New York for the fiscal year ending Sixth Month 30, was upwards of one million souls, and the arrival at all the ports reaches the enormous total of over 1,100,000. The Commissioner-General of Immigration says, "Of all the problems looming upon our national horizon, the immigrant problem is the greatest," and President Roosevelt has said, "If we do not take care of the immigrants, if we do not try to uplift them, then as sure as fate our own children will pay the penalty."

THE American Tract Society publishes nearly all the Christian literature in the language or dialect spoken by the immigrants, including hymn-books for holding gospel services among them, and its colporters meet them on their arrival and also follow them to their homes distributing Christian literature and endeavoring to teach them the principles of good citizenship. There is no other way of successfully reaching them.

DR. GREENE, who superintends the mission work in Cuba for the Presbyterian Home Board, says: We would not know how to carry on our work at all in the Islands were it not for the Spanish publications of the American Tract Society. Dr. H. J. Corbett, Moderator of the last Presbyterian General Assembly and a missionary in Northern China for forty-two years, stated from the Moderator's Chair, "A missionary in the Orient can multiply himself ten times if he has a sufficient supply of Christian literature."

An appeal is made by the Society for offerings to its funds 150 Nassau Street, New York City.

### SUMMARY OF EVENTS.

UNITED STATES.—In a recent address at Harrisburg, President Roosevelt referred at length to the need which he believed existed for an increase in the powers of the Federal Government to enable it to deal legally with interstate trade and business of every kind. He said: "The extraordinary industrial changes of the last half century have produced a totally new set of conditions, under which new evils flourish, and for these new evils new remedies must be devised."

"All honest men must abhor and reprobate any effort to excite hostility to men of wealth as such. We should do all we can to encourage thrift and business energy, to put a premium upon the conduct of



the man who honestly earns his livelihood, and more than his livelihood, and who honestly uses the money he has earned. But it is our clear duty to see, in the interest of the people, that there is adequate supervision and control over the business use of the swollen fortunes of to-day, and also wisely to determine the conditions upon which these fortunes are to be transmitted and the percentage that they shall pay to the Government whose protecting arm enables them to exist. Only the nation can do this work.

We need to check the forces of greed, to insure just treatment alike, of capital and of labor, and of the general public, to prevent any man, rich or poor from doing or receiving wrong, whether this wrong be one of cunning or of violence. Much can be done by wise legislation and by resolute enforcement of the law. But still more must be done by the steady guidance of the individual citizen, in conscience and character, until he grows to abhor corruption and greed and tyranny and brutality and to prize justice and fair dealing."

In the new Capitol building at Harrisburg the following words of William Penn selected by Governor Pennock have been inscribed in the dome: "THERE MAY BE ROOM THERE FOR SUCH A HOLY EXPERIMENT, FOR THE NATIONS WANT A PRECEDENT, AND MY GOD WILL MAKE IT THE SEED OF A NATION THAT AN EXAMPLE MAY BE SET UP TO THE NATIONS, THAT WE MAY DO THOSE THINGS THAT THEY SHALL SAY AS YE SAID."

The commissioner of Internal Revenue has issued regulations to control the use of denatured alcohol in the arts. These regulations are to go into effect at the first of next year. In discussing the new regulations he said: "This denatured alcohol will be a competitor with illuminating oils, gasoline and coal. It will also furnish to manufacturers alcohol free of the heavy internal revenue tax now levied. This tax amounts to about 82 per cent wine gallon on alcohol at 180 degrees proof. There will be two classes of denatured alcohol: First, that 'completely denatured,' which can be purchased at the stores without limiting regulations as against the private consumer; second, 'specialty denatured,' in which the material demanded by the needs of manufacturing interests will be regarded, and with limitations confining it to the special manufacturing industry for which it is prepared. This specially denatured alcohol will be kept under strict Government supervision. For the 'completely denatured' article, ten parts of wood alcohol and one-half part of benzine will be added to 100 parts of ethyl alcohol. Denatured alcohol will supplant very largely the consumption of wood alcohol for both domestic and manufacturing purposes, as it will be cheaper. It is believed that it will not be more than thirty-five cents a gallon."

From recent statements by the Agricultural Department it would appear that agriculturists of the entire country have at least reached an indefinite period of fairly remunerative, if not high prices. A comparison of the prices of farm lands in 1900 with those of this year in Pennsylvania shows an increase from \$40.16 per acre in 1900 to \$44.80 per acre at the present time. Among the reasons given for the increase in the value of farm lands in this state are the following: Improvement in methods of cultivation, development of dairy farming, use of improved machinery in rural districts, improvement of the growth of nearby cities, introduction of alfalfa as a live stock feed and soil improver, movement of city families to acquire country homes, diminution of Western competition, increasing demand for milk in cities, abandonment of "resting" land in favor of seeding to grain, in rotation, higher prices for products, construction of good roads, substitution of machinery for extensive agriculture, change from grain to fruit or vegetables, rural telephones, electric railroads, technical knowledge of agriculture supplied by bulletins, periodicals, books, lectures, schools and demonstration farms.

On the morning of the 5th inst. an explosion took place in the subway now being constructed in Philadelphia, near the corner of Sixth and Market Streets, by which eight persons were killed and probably thirty to forty others injured. The explosion appears to have been caused by illuminating gas which had leaked from the pipes, which had been uncovered and occurred with such force as to shatter windows for several hundred feet in different parts of the neighborhood. The resulting flames were not extinguished for some hours.

A dispatch of the 3rd from Nashville, Tennessee, says: "Irreparable damage is being done the crops of Tennessee by the incessant rains which have fallen for two weeks. The rains have poured in various sections of the State, and reports from points all through the Mississippi Valley show huge damage to the cotton crop."

It is stated that two veins of coal, one eleven and the other fourteen feet thick, have lately been discovered at Black Creek near Hazelton in this State and new coal veins are being found in the various sections of the anthracite belt in the Hazelton district, and experts predict that there is enough in the ground to last for two hundred years. All theories on the location and extent of the coal basins have been upset by recent discoveries of new beds of coal under veins that were supposed to be at the bottom of the basin.

President Roosevelt has issued a proclamation formally opening to the public the Kiowa, Comanche and Apache reservations in Oklahoma and that 505,000 acres of land contained in these reservations may be opened to settlement under certain conditions to be made known by the Secretary of the Interior.

The Weather Bureau at Washington has issued a bulletin announcing that from the records of the seismograph "another great earthquake" occurred on the 1st inst. at 9:05 P. M. probably in the bed of the Indian Ocean, and therefore not disastrous unless from strong tidal waves which may have been produced by the quake.

A series of tornadoes has lately struck the States along the Gulf of Mexico which were swept by a hurricane a week before, killing seven persons in the country about New Orleans and causing \$500,000 property loss in that city.

FOREIGN.—Under date of the 4th inst. it is reported from St. Petersburg that the Council of Ministers has decided that the State shall take over the crown lands in the Altai, Siberia, for the purpose of providing land for immigrant peasants. Nothing will be paid for the land for five years, after which the State will pay the Crown eleven cents per deciatine (24 acres) yearly, the Crown retaining all mineral rights. The Altai is the name given to a vast system of highlands and mountains of southern Siberia and Mongolia, forming largely the border tract of the two countries. In reference to the general conditions in Russia, Professor Milnikov, the leader of the Constitutional Democrats the dominant party in the late Duma is reported to have said: "The strongest sentiment now prevailing in Russia is the desire for public tranquility. People are tired of the three years of strife; they want a truce. They are frightened at the development that political events have taken. They feel not only tired, but unsafe. There is no security anywhere. This counter-revolutionary sentiment is strengthened by the feeling that the conquest of political liberty is accomplished. Have not the people representation in the Duma? Has not the press so much liberty that it is abused? If the Government had been wise it would have been able to check the revolution long ago, but the action of the Government makes the chief ally of the revolution, its vacillations and its faithlessness to its promises have been so great that no one now believes in the good intentions or will accept its concessions." Lucien Wolf in a letter to the *London Times* states that Russia is on the verge of bankruptcy, and that the only remedy was a condition of peace, peace and strict economy.

The women of Finland over twenty-four years of age have been granted the right to vote, on an equality with men for all officials excepting the Governor General.

Governor Taft has been engaged in causing the disarmament of the insurgent troops in Cuba, and also to obtain extension of the military aid to the return of the insurgents to their homes. The militia and volunteer Cuban troops have also been mustered out. Governor Taft has hoped to accomplish this in time to allow him to leave Cuba on the 15th inst. It is stated that he will be succeeded by Charles E. Magoon as Provisional Governor. It is reported from Washington that the determining factor in the selection of Charles E. Magoon as the provisional governor of Cuba was the fact of his familiarity with all the laws of Cuba and the steps that were taken during the last American occupation to disarm the Government. It has already been determined that there must be no delay in the arrangements for ball voting must be made by the provisional governor. Governor Magoon will also

improve the laws of Cuba with regard to the independence of the judiciary.

A dispatch from Edmonton Alberta says: "Big oil fields have been discovered along the Athabasca River three hundred miles north of this city. For many years trappers and hunters have told of ever-burning gas gushers and of crude oil, shown them by the Indians. The Canadian Government recently conducted investigations, and the reports show that oil exists all along the eastern slope of the Rocky Mountains, from the international boundary far into the northern wilds. All along this route companies are boring for oil, and in the southern portion of the province several large gushers have been struck."

A dispatch of the 1st inst. from Rome says: "The convocation of the second peace conference at The Hague is being urged by the Italian Government, the latter wishing to show that the international situation in that country is again becoming normal."

It is stated that the Duke of Abruzzi has recently returned to Italy from his African exploration expedition and made his first authoritative announcement of what he achieved in Central Africa. He claims to have found a river that has never before been charted, and says he measured 5 peaks which were 18,000 feet high, situated in the Lake Nyanza region. Glaciers also were found similar in extent and appearance to those of the Alps. The vegetation and animals, he said, were unlike anything known in Europe and parts of Africa.

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 8.

Benj. Briggs, Jr.; Edward M. Jones, G't'n; Wm. H. Cook, Jr.; Anna M. Webster, P., \$4 to No. 13, Vol. 81. Wm. Trimble, P.; Mary B. Conard, P.; Pliny Gregory, Cal.; Hannah W. Williams, Ag't, Cal., \$10 for Charles Baldwin, Ann Eliza W. Doud, Anna Edith, for George Harry, \$4 to No. 14, Vol. 81; David Brinton, P.; Nathan Deane, P.; Edith Sharpless, P.; P. L. Webster, P.; Daniel G. Garwood, Ag't, N. J. for George DeCou, J. Rowland Haines, O.; Thomas Tatnall, Del.

Remittances received after Third-day noon will appear in the Receipts until the following week.

#### NOTICES.

WANTED.—A woman as mother's helper in Friend's family in Moorestown, N. J. Inquire at Office of THE FRIEND.

WANTED.—A middle aged woman—(not a mother's helper nor governess) to care for two children, aged 8 and 3 years. Apply to ANNE G. ELLIOTT, 1413 Delaware Avenue, Wilmington, Del.

CHESTER MOTT has been appointed agent for THE FRIEND in place of Richard Mott, who has removed to another neighborhood. Address Springville Linn Co., Iowa.

EDWARD F. STRATTON has been appointed agent for THE FRIEND in place of George Blackburn, who has resigned at his own request. Address, 46 Superior Street, Salem, Ohio.

COMPETENT middle aged Friend desires position as housekeeper for an aged couple, or as companion to an invalid; willing to assist in light household duties. To have a home of more account than large compensation. Address "R" Office of THE FRIEND.

WESTWON BOARDING SCHOOL.—Our stage will meet trains leaving Broad Street Station Philadelphia, at 7.17 and 8.21 A. M., 2.49 and 4.32 P. M. other trains will be met when requested; stage fares fifteen cents; after 7.00 P. M., twenty-five cents each way. To reach the school by telephone, wire West Chester, D and A phone 114 A.

WM. B. HARVEY, Superintendent.

SCHOOL FOR INDIAN CHILDREN AT TUNESASIA NEW YORK.—Wanted a woman Friend to take charge of the boys out of school at the opening of the term in the latter part of the Tenth Month. Application may be made to

ZEDEE HAINES, West Grove, Pa., or CAROLINE C. SCATTERGOOD, West Chester, Pa.

WILLIAM H. PILE'S SONS, PRINTERS, No. 422 Walnut Street.



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## A Hopeful Movement.

We can but rejoice in a wide-spread revival, both in our own Yearly Meeting and elsewhere, on the part of our younger members, of interest in the examination of the history and principles of the Society of Friends. It has been going on, through what are called "Round Table" companies, now for two or three winter seasons. Instead of abating—if the crowded meeting held in this city on the twelfth instant was a justification—the interest in Friends' central and vital truth and its outshoots in doctrine, conduct, and testimony has come—we hope not to a culmination—but to a remarkable growth instinct with signs of a healthy life and a degree of Divine visitation on the hearts of our youthful co-laborers. Its effects in their imbibing and willingness to state sound doctrine and essential principles were apparent in that meeting as a comforting and hopeful outlook for our religious Society.

If on such occasions instances of some crudeness of understanding of the true inwardness and application of the truths committed to our exercise might be detected, yet crudeness with honesty and vitality is preferable to indifference or dead ripeness. And the enthusiasm of a formative period of life augurs well for the vital common sense to be developed in the matured burden-bearer, when he has to put the full harness on. Under the oversight of the advancing Master we can trust the children to lay the right palm leaves, and sound their fresh-born hosannas; for if these are rebuked and hold their peace, we know not what kind of stones will cry out instead.

A changed manner towards our youth, more tender evidences of a fatherly sympathy and confidence towards them in our Yearly Meetings and neighborhoods, has

encouraged them to make common cause with their elders in an openness towards what used to sound to them like a bug-bear, namely "Friends' principles." And then the tender grace of the standard-bearers of those principles among us, the savor of the anointing of their spirits, has done more to recommend the truth which they illustrate than all their arguments. Opposition has melted down that stood against looking into these things for ourselves; and now, as if of their own accord, young people are embracing the truth of the good word which they have begun to taste. We desire that they may not be satisfied with the intellectual movement of a study of Friends' principles and their development, as other theologies are studied, and that the learning may not stop short of grace; but that the Master may be leading them over the threshold of his temple of Truth into the school of Christ, where He will teach His young people Himself and they shall be tender pupils of the immediate and perceptible witness of the Holy Spirit, transcending any man, book or writing. May Quakerism as a philosophy or as a cult, not be permitted to rob our youth of a rising into its life as an experience, even into Him on knowing whom they shall say, as was said in substance by a young man on the recent occasion: "Now we believe, not because of thy saying, but we have seen and heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

THERE ARE NO MODES WHICH ENSURE WORSHIP; THERE IS ONE MODE WHICH PERMITS IT.—In all churches, the only worship which ever takes place that can be called Divine worship, is that which is in spirit and in truth in the individual heart. The mode of its manifestation is not itself worship.

We fear we have often seemed to be contending for our *mode* of worship, rather than for worship itself, for which our mode best opens the way. We have referred at times to the wide-spread separations under the name of Friends from the standard *mode* of public worship which was instituted with the Society, and preserved with much integrity until recent years; when a retreat set in, backward to the modes out of which Friends first stepped forth into the advance. This nat-

urally occurred as a concession to carnality in convert-making.

But for *holding* the membership thus caught it will prove to be a costly expedient. For if we train our members in the methods of the outer tabernacle as worship, into the churches of the outer tabernacle they will easily go. There is no compunction of principle based on the doctrine of worship as thus taught, to hinder their going. The reactionary teachers and meetings, now in large dominion, inculcate that our mode of worship originally established was a mistake, and that the prevailing methods of other churches generally are the correct ones and must be substituted. Thus the professing Society of Friends, in many quarters has nothing to show in worship as a superior reason for joining it or remaining in it rather than for preferring other denominations. Its ability for competing with others in filling pews must be financial rather than purely spiritual. Adopting their lines, it must purchase talent and other purchasables that draw.

Those expedients which entertain the mind hold it back from worship, and in indulgence. We are not held in prostration before the Father of Spirits, while our attention is diverted to any attractions short of Him. Therefore silence of all flesh must be the basis of the mode under which worship is known, received in spirit and offered in truth. Worship is to the waiting soul an intercourse with the Spirit of God granted to a receptive and responsive condition of our wills and hearts. Vocal utterances of others may be disturbers of this condition in us, but also when uttered in spirit and offered in truth. Worship is to the waiting soul an intercourse with the Spirit of God granted to a receptive and responsive condition of our wills and hearts. Vocal utterances of others may be disturbers of this condition in us, but also when uttered in his own time and Spirit, may be helpers of it. Therefore what mode but that of waiting and silence can facilitate the arrival of, and our entering into that soul-felt experience? The one mode which permits this holy worship is holy silence. Nerve stimulants or charms of voice or sound are carnal intoxicants, so thrown in as substitutes for the Holy Spirit as to seem to deceive the very elect. But that which authorizes vocal utterance as an expression of worship in spirit and in truth, must be first found in silent attention to the openings of his will. Silence as a mode is not worship, but it makes its inspired discoveries possible. We object to our mode being abolished, because, though not itself worship, it is a necessary condition of it, and was brought into being by the demands of a worship which is in truth and in spirit. It creates not worship, but was of its creation.

### Advices

ON CHRISTIAN LIFE AND CONVERSATION—ADDRESSED  
TO OUR MEMBERS, AND TO ALL WHO MEET WITH  
US IN PUBLIC WORSHIP.

[AS REVISED BY LONDON YEARLY MEETING.]

Take heed, dear Friends, we entreat you, to the convictions of the Holy Spirit, who leads, through unfeigned repentance, and living faith in the Son of God, to reconciliation with our Heavenly Father; and to the blessed hope of eternal life, purchased for us by the one offering of our Lord and Saviour Jesus Christ.

Be earnestly concerned in religious meetings reverently to present yourselves before the Lord; and seek, by the help of the Holy Spirit, to worship God through Jesus Christ.

Prize the privilege of access by Him unto the Father. Continue instant in prayer, and watch in the same with thanksgiving.

Be in the frequent practice of waiting upon the Lord in private retirement, honestly examining yourselves as to your growth in grace, and your preparation for the life to come.

Be diligent in the private perusal of the Holy Scriptures; and let the daily reading of them in your families be devoutly conducted.

Be careful to make a profitable and religious use of those portions of time on the first day of the week, which are not occupied by our meetings for worship.

Live in love as Christian brethren, ready to be helpful one to another, and sympathizing with each other in the trials and afflictions of life. Watch over one another for good, manifesting an earnest desire that each may possess a well-grounded hope in Christ.

Follow peace with all men, desiring the true happiness of all; be kind and liberal to the poor; and endeavor to promote the temporal, moral and religious well-being of your fellow-men.

With a tender conscience, in accordance with the precepts of the Gospel, take heed to the limitations of the Spirit of Truth in the pursuit of the things of this life.

Maintain strict integrity in your transactions in trade, and in all your outward concerns. Guard against the spirit of speculation, and the snare of accumulative wealth. Remember that we must account for the mode of acquiring, as well as for the manner of using, and finally disposing of our possessions.

Observe simplicity and moderation in your deportment and attire, in the furniture of your houses, and in your style and manner of living. Carefully maintain in your own conduct, and encourage in your families, truthfulness and sincerity; and avoid worldliness in all its forms.

Guard watchfully against the introduction into your households of publications of a hurtful tendency; and against such companionships, indulgences and recreations, whether for yourselves or your children, as may in any wise interfere with a growth in grace.

Avoid and discourage every kind of betting and gambling, and such speculation in commercial life as partakes of a gambling character.

In view of the manifold evils arising from

the use of intoxicating liquors, prayerfully consider whether your duty to God and to your neighbor does not require you to abstain from using them yourselves or offering them to others, and from having any share in their manufacture or sale. Let the poor of this world remember that it is our Heavenly Father's will that all his children should be rich in faith. Let your lights shine in lives of honest industry and patient love. Do your utmost to maintain yourselves and your families in an honorable independence, and, by prudent care in time of health, to provide for sickness and old age, holding fast by the promise, "I will never leave thee nor forsake thee."

In contemplating the engagement of marriage, look principally to that which will help you on your heavenward journey. Pay filial regard to the judgment of your parents. Bear in mind the vast importance, in such a union, of an accordance in religious principles and practice. Ask counsel of God; desiring, above all temporal considerations, that your union may be owned and blessed of Him.

Watch with Christian tenderness over the opening minds of your children: inure them to habits of self-restraint and filial obedience; carefully instruct them in the knowledge of the Holy Scriptures; and seek for ability to imbue their hearts with the love of their Heavenly Father, their Redeemer, and their Sanctifier.

Finally, dear Friends, let your whole conduct and conversation be such as become the Gospel. Exercise yourselves to have always a conscience void of offence toward God and toward men. Be steadfast and faithful in your allegiance and service to your Lord; continue in his love; endeavoring to keep the unity of the Spirit in the bond of peace.

### QUERIES.

INTENDED TO PROMOTE SERIOUS SELF-EXAMINATION.

1st. What is the religious state of your Meeting? Are you individually giving evidence of true conversion of heart, and of loving devotedness to Christ?

2nd. Are your Meetings for Worship regularly held; and how are they attended? Are they occasions of religious solemnity and edification, in which, through Christ, our ever-living High Priest and Intercessor, the Father is worshipped in spirit and in Truth?

3rd. Do you "walk in love, as Christ also hath loved us?" Do you cherish a forgiving spirit? Are you careful of the reputation of others; and do you avoid and discourage tale bearing and detraction?

4th. Are you individually frequent in reading, and diligent in meditating upon the Holy Scriptures? And are parents and heads of households in the practice of reading them in their families in a devotional spirit, encouraging any right utterance of prayer or praise?

5th. Are you in the practice of private retirement and waiting upon the Lord; in everything by prayer and supplication, with thanksgiving, making your requests known unto Him? And do you live in habitual dependence upon the help and guidance of the Holy Spirit?

6th. Do you maintain a religious life and conversation as becometh the Gospel? Are you watchful against conformity to the world; against the love of ease and self-indulgence; or being unduly absorbed by your outward concerns to the hindrance of your religious progress and your service for Christ? And do those who have children or others under their care endeavor, by example and precept, to train them up as self-denying followers of the Lord Jesus?

7th. Do you maintain a faithful allegiance to the authority of our Lord Jesus Christ as the one Head of the Church, and the Shepherd and Bishop of souls, from whom alone must come the true call and qualification for the ministry of the word? And are you faithful in your testimony to the freeness and spirituality of the Gospel dispensation?

8th. Are you faithful in maintaining our Christian testimony against all war as inconsistent with the precepts and spirit of the Gospel?

9th. Do you maintain strict integrity in all your transactions in trade, and in your other outward concerns? And are you careful not to defraud the public revenue?

10th. Are your meetings for church affairs regularly held, and how are they attended? Are these meetings vigilant in the discharge of their duties towards their subordinate meetings, and in watching over the flock in the love of Christ? When delinquencies occur, are they treated timely, impartially, and in a Christian spirit? And do you individually take your right share in the attendance and service of these meetings?

11th. Do you, as a Church, exercise a loving and watchful care over the young people in your different congregations; promoting their instruction in fundamental Christian Truth, and in the scriptural grounds of our religious principles; and manifesting an earnest desire that, through the power of Divine grace, they may all become established in the faith and hope of the Gospel?

12th. Do you fulfil your part as a Church and as individuals, in promoting the cause of truth and righteousness, and the spread of the Redeemer's Kingdom at home and abroad?—*London Friends' Tract Association.*

"SINCE wrath and anger turn into nothing but disquietness, and are punished by themselves, why dost thou suffer thyself to be easily moved by them? The least provocation, even a single word, perhaps, will stir up the corruption of thy heart, so as to change thy countenance, and make thee utter dreadful words. Therefore consider how God bears with thee and what an abomination anger is . . . .

But being called to bear the image of God, and bring forth the fruits of the good spirit, thou art to follow the lamb-like mind of Christ; and to that purpose it is highly necessary, first, to avoid all occasions of strife and contentions; secondly, to bridle our tongues if quarrels arise; thirdly, to suffer when we are wronged: fourthly, to pray directly, and quench the sparks of fire before they break out into a flame . . . . Anger carries uneasiness, but love is a sweet rest in itself."—BOGATZKY, 1746.

## John Bellows to a Correspondent.\*

Fourth Month 7, 1895.

Thou hast been so constantly present to my mind, since I left thy house that I hope I may not go beyond what is right in venturing to say as much.

If, in time of spiritual trial, it were within our own power to comfort and help one another, we should never be left face to face with the alone source of all true help and comfort; for the mere action of our natural sympathy would prompt us to relieve the pain we cannot but share.

This natural sympathy is a help, and a right one, when it comes in as part of the Divine ordering; but *not when it seeks to make a short cut*, and forestall the Divine ordering.

How often, alas, do inexperienced Christians make this mistake, both on their own behalf, and on behalf of others.

They are comparable to children in a sick room, who, impatient because the doctor has not come, take his work into their own hands and hunt about the medicine cupboard to find an anodyne that may have been given by the doctor himself to some other patient, or to the same patient when in a different state.

But the patient, whether his pain be dulled or not, is thrown back by this unskillful dealing, and not less certainly are we thrown back, spiritually, when we deal to ourselves or others comfort that is not *freshly* dispensed to us by the Great Physician. Everything depends on that word *freshly*. Ah! surely it is better to suffer pain, and doubt and uncertainty of every kind, than to snatch at relief from wrong sources!

The natural man in us—the flesh that never comprehends the things of God, struggles to the last against *direct* dependence on Him, putting everything and anything in as a reason why we should depend on something short of Him.

And so, when the hour of darkness overtakes us, it prompts us to kindle sparks of our own instead of patiently waiting for the arising of the true light. And sparks of our own are very specious; sometimes even to lean on the prayers of another, or of others, are such sparks, and not true fire.

"Let him that walketh in darkness and hath no light . . . trust in the name of the Lord and stay upon his God."

We seek light upon our path in the natural understanding—but it is often God's purpose to leave the natural apprehension of things completely in darkness with us, in order that we may in deed and reality trust in the power—the secret, inwardly revealed power of the Lord; for nothing short of this is trusting in his name, and staying upon Him.

And it is this denial of light to the natural mind that the prophet describes: "Verily thou art a God that hidest thyself, O God of Israel, the Saviour!"

Yes, he hides himself from the natural man, and by so doing draws us away from the old nature to the new.

"I will bring the *blind* by a way that they knew not! I will lead them in paths that

they have not known; I will make darkness light before them, and crooked things straight!" I feel that thou hast indeed crooked things to get through, though I do not know the forms they take. This much is certain—that no human help can straighten them, or ought to be permitted to straighten them—for otherwise God would not have the glory. Yet the end is sure. "These things will I do unto them and not forsake them."

I know of no other way in these deeper depths, of trusting in the name of the Lord, and staying upon God, than sinking into silence and nothingness before Him.

And this I am certain is what is meant in the words, 'The name of the Lord is a strong tower: the righteous runneth into it, and is safe.' So long as the enemy can keep us reasoning, he can buffet us to and fro; but into the true, solemn silence of the soul before God, he cannot follow us. To leave all results and come to this silence is to enter the impregnable tower.

## Children of the Light.

FOR "THE FRIEND."

Our early Friends were often called "Children of the Light;" such they were by living in their measure of Divine Light. Their thus living was one reason of the great conviction; the other reason being that our Heavenly Father had prepared the hearts of many to receive the Truth. Their striving was not so much to bring others to their views and practices, as to live in their measure of light, to seek and wait for more, and to be examples to others to come to this Light, thereby showing to whom the gathering of the people must be, and also giving the honor to his Name. The times and seasons are in the Father's power, and tho' there may be changes taking place in the world which may appear to suggest changes of methods to help to convince and convert others, yet there still remains to be nothing which can adapt us to our day and generation so effectually as living in our measure of Divine Light; I do not wish by this to discountenance any real help, but we must live in and mind the one thing needful.

We should be doing our best to convince and convert others, if we were living in our measure of Divine Light; the witness for Truth in others answers to the witness for Truth in us, as face answers face in a glass; so it is more needful for us to live in the Light than to press on others the things we may have attained to, and also it is more important and effectual for us to live in the Light in our day and generation, than to seek how to contrive to meet the tendencies of our time; the times and seasons are in the Father's power. He can teach and lead his children in a way they know not to meet the requirement of the times; so, dear Friends, everywhere, let us endeavor to fill up our measure of the manifestation of Divine Light. Then we may be assured there will be a spread of his kingdom who is the way, the Truth and the life.

JESSE DARBYSHIRE.

Ninth Month 25th, 1906.

## James Green.

(Concluded from page 110.)

This matter was easily settled; but it showed how his mind even then was dwelling on the needs of others rather than his own.

In the spring of 1899 he contracted a severe cold. Being a healthy and active man he did not pay sufficient attention to it, and pneumonia followed. After medical treatment and confinement to bed the lungs cleared and improvement set in, to the doctor's surprise; but at eighty-five years of age there did not seem power to rally. For three or four weeks after this he lay peacefully, trusting in the great mercy of his heavenly Father through the blessed Saviour to one so "unworthy" as he always and constantly expressed himself to be. When able he was much pleased to see his friends. He was greatly interested in his young medical attendant, his Christian concern and love flowing out towards him.

He was very anxious not to give trouble to any one. He would say, "I should like this room to be a sanctuary." One of his friends exclaimed on leaving his bed-side, "This place is like a little heaven on earth."

When oppressed by weakness and weariness, he exclaimed: "How long, oh Lord, how long? I am listening for the chariot wheels! Blessed be God for a well-tuned harp! I am unworthy, unworthy, but Thou hast given me the victory!" Near the end he awoke, exclaiming, "That glorious First-day morning! It is not a dead Christ we worship, but a living and risen Lord." And again: "I love everyone. Oh, if I could gather the whole world in my arms and lay them at the feet of my Saviour!"

Over and over again he spoke of God's love and mercy and sustaining power; and at different times dwelt on the words, "the incorruptible inheritance." But although he longed, as he said, "to hear the feet of the messenger," yet there was never a shadow of impatience. A friend who was often at his bed-side remarked: "I never witnessed such victory over death!" Indeed the word death was seldom mentioned, and it did not seem to concern him.

On the first of Fifth Month, trusting in Him who had trodden the dark valley before him, he heard the joyful call and fell asleep in Jesus.

From a local newspaper we quote the following: "The funeral took place on the 4th instant at the secluded little graveyard of Lynastown. It was largely attended and a most impressive occasion. Many around the grave had felt the kindly influence for good which the dear friend, whose remains were being committed to the earth, had exerted upon their lives. Several spoke from life-long acquaintance with the deceased, and their loving testimonies found an echo in many hearts."

NOTE.—The statement appearing last week on page 110, that in James Green's youthful days John Conran was the only minister among Irish Friends who was not carried away with Unitarian doctrines, is believed by our friend Abram Fisher (an old acquaintance of James Green, in the same country) to be applicable only to the northern part of Ireland; but there were then several ministers in the southern meetings who were not thus affected.—Ed.

\*From his Memoirs, page 252.



## Margaret Lynam, 1661.

*A Reverie and a Forecast.*

The sun of midsummer day was still high over Thorpehill and Culland Woods when Margaret Lynam called her nephew, Samuel, a lad of ten, to bring the cows down from the "Mainpieces" ready for milking when the hay-makers came up from the "Dingle Close."

Sam had been sent by his father from Pilsley to help Aunt Margaret while Uncle John was lying in Derby jail, kept there by Peter Coates, the persecuting Vicar (1646-1676) of South Wingfield.

"Tie up the cows, lad, and I hear that Thomas Bowmer is going to Derby with his pack-horse to-morrow, so I want thee to run to Barnclose with these things for Uncle John; and if Thomas Bowmer can see him he may tell him that we are getting on very well. There is a rare crop in the Amber meadow, and it will soon be ready for getting." "Aye and he can tell Uncle that we had a good meeting at Pentrich on First-day, and all was quiet and peaceable." "And Sammy, take these boots as well, and go on to the cobbler's at Crich, for we must have them mended by Uncle John gets home."

Sam was soon on his way to Park Lane, and delivering his bundle and message to Thomas Bowmer at Barnclose, struck through Fritchley and along Crich Common. When he got to the market-place he found a crowd gathered round a number of prisoners, whom four constables had just brought into the town. Thieves: they did not look like thieves, and when Sam got up to them he recognized their neighbor, Richard Furniss, of Higham, and various other Friends whom he had seen at meetings at Pentrich and Pilsley.

These Friends, forty-one in number, had been taken at a meeting, at Eyam the day before, and driven on foot thus far on their way to Derby jail. When Sam saw them put into Squire Clay's barn, he took to his heels, and was soon along "Dimple Lane," up "Nun Field," through Thorpehill woods, and home to his aunt with the sad tidings. The evening meal was in progress when he burst in with the terrible news. Aunt Margaret said but little, and the servants were also very silent. Some of them were already convinced, and all of them respected the sorrow and trouble of the quiet self-possessed woman, who was so bravely endeavoring faithfully and patiently to bear her burdens. Two of the men were soon ready to go with her to Crich, and taking a cheese and what bread, oatakes and milk they could carry, they set out to relieve the necessities of their suffering brethren and sisters.

Calling at Barnclose they requested Thomas Bowmer to inform the Friends at Little Eaton that the prisoners would be likely to pass that way the following afternoon.

At Crich they found the sufferers shut up in one room with no provision for their comfort, but they were permitted to give the food that they had brought, and the presence of Margaret Lynam seemed a cheer and solace to some, whose faith had been tried, and whose hearts were ready to fail.

Elizabeth Deane, of Worcester, under whose concern the meeting at Eyam had

been held, had felt discouraged, but the peace of God again flowed in upon her soul, and rising from her resting-place on the cold stone floor, she was enabled to hand forth words of comfort and consolation to those who were suffering with her. Anthony Bowman's voice was heard in thanksgiving and praise, and the sinking faith of James Mettam was again revived.

Ralph Sharply and William Yardly each had an encouraging message for the persecuted ones, and after kneeling in supplication, Margaret Lynam departed with a promise to see them in the morning.

The tidings had spread, and next morning when Margaret Lynam appeared her supplies were augmented by contributions from the Hopkinsons, of Shirland, the Furniss family of Higham, and the Fletchers of Wessington.

The morning meal was a time of spiritual refreshment and communion, and over all the holy covering was to be felt.

True, there were fears and forebodings for Episcopacy was again established, and the iron hand of the Bishops was increasingly being felt, but above all these discouragements was the assurance that the protecting arm of our Lord was around them, and that He would not fail to sustain in every time of need.

With another message of loving encouragement to her imprisoned husband, whom these Friends were so soon to join, Margaret Lynam saw the sad procession march down Crich Common, and going with them as far as Fritchley, with a heavy heart she turned aside to her home and the daily task. Down the track on the Common, among the gorse and heather, and along the "Top Hag," with its birch and hazel bushes, the company slowly went. Across the Amber and along the highway through Belper, where the nailer boys were inclined to pelt them, but were mostly restrained by the nailer women, who knew that these were no malefactors. When Little Eton was reached, a tempting meal was offered to the constables to induce them to stop, and the few hours' notice that Thomas Bowmer had given had enabled the Friends there to prepare for the whole company. Again in the breaking of bread and in prayer was the presence of the Lord manifested; hearts were tendered, and they were comforted together.

After about a month's confinement in Derby jail most of them were set free, and about the same time John Lynam also was liberated. But this was only as it were the beginning of sufferings for Margaret Lynam. Two years later her husband was again prosecuted by the vicar of South Wingfield. But faithfully and steadily, he and she were enabled to bear their testimony for nearly thirty years, when, weary of the continued persecution, they felt at liberty to go to Pennsylvania with many more of their brethren and sisters from Derbyshire. There, seven miles southwest of Philadelphia, these Derbyshire emigrants, Lynams, Buntings, Burtons, Matlacks and others founded a township which they named Darby, and where, free from clergy and informers, they were able to spend the evening of life in peace and quietness.

Has Margaret Lynam's faithful testimony been in vain? No, verily, for though her name be almost forgotten, and may be her descendants profess not the truth that she suffered for, the faithfulness of her and her generation has won for us a rich inheritance of liberty and spiritual freedom.

The Quaker school children now ramble over the "Mainpieces," and search Culland Wood for nests and flowers. The household at the "Dingle" fear no informers, but, with their neighbors, in security and peace, can wend their way meeting-wards. Not now does the farmer at Barnclose saddle his horse to tell of prisoners coming, but at the call of his Lord has been able to cross the wide Atlantic with the gospel message, in the peaceful assurance that neither vicar nor magistrate would disturb his loved ones while he was away.

But has outward suffering passed forever? Does not the dark cloud of conscription begin to hover over our land, small at present as a "man's hand," but is it not already risen out of the sea? When it comes, will the Quaker boys of Fritchley stand firm as their predecessors in profession did two hundred and fifty years ago? And even if conscription does not come, will they be brave enough to stand on the unpopular side? We shall see. Shall the mothers and sisters be willing for their loved ones to suffer for Christ's sake, and will the fathers hold nothing so dear as the truth and know of no greater joy than that their children walk therein?

THOMAS DAVIDSON.

## Third Month, 1900.

[NOTE.—The visitor to whom the writer of the above handed his two little tracts on her taking leave of his home last summer, desires, in case it is found now too late to withdraw them before our getting the writer's consent to reprint them, that it should be stated that they were written for special use for members of his own little Meeting only. We had assumed that being in print as tracts they were already public, and though written in simplicity they might not come short of doing justice to the kind writer.—Ed.]

## Extract From Wm. Allen's Journal.

TWELFTH MONTH 6TH, 1813.—On sitting down in meeting on Fourth-day (the mid-week service of the Friends), I saw there was a distinction to be made between endeavoring to do good merely from benevolent intentions, and going into an undertaking from a sense of religious duty—that is, a sense upon the mind that the business is laid upon us. Now, in the first case, the effort is laudable, but we may be disappointed of our aim, and after all, from mere human reason, we are very imperfect judges of what may be for the best. But if it be the Lord's own work, there is no uncertainty about the matter; and the result, let it be what it may, will be infallibly the best possible, so that acting under this precious influence, we have no reason to be in the least anxious.

A. F.

*A Sermon that Went to the Mark.*—I have heard of a woman who, when she was asked what she remembered of the minister's sermon, said, "I don't recollect anything of it. It was about short weights and bad measures, and I didn't recollect anything but to go home and burn the bushel."

## Extract from Address by Ambrose Rigge.

... This is my counsel and advice unto thee, who art in the unconverted state, alienated from God and estranged in thy mind from His covenant of life, who hast any desires in thee to return unto the Lord who made thee, that He may save thee from the heat of His wrath forever; cease from thy own words, works and ways, and be not hasty to run before thy Maker lead thee by the hand, in the light of His Truth, which with Christ hath lighted thee (John i: 9); which shineth in thy dark heart (2 Cor. iv: 6); so shalt thou not abide in darkness, but shall receive the light of life (John viii: 12). Harken unto His voice, who stands at thy door and knocks, and who would have thee receive Him into thy heart, which is His throne, upon which He must sit as King, if ever He receive thee into protection with Him. There He must work the Father's will in thee, which is to purify thee throughout in body, soul and spirit, without which thou canst never be a vessel of honor to God to set forth His praise and glory in the earth. His righteousness He must work in thee by His right hand, which must cover thee forever; and thou must be crucified upon His cross from all thy own righteousness and unrighteousness, which all spring from the seed of enmity, in which God had no delight, before thou know the peace of God which passeth all understanding to keep thy heart and mind.

All this thou wilt find true in the day of thy visitation, however the false prophets will persuade thee to the contrary, that will receive thee in the day of the Lord's fierce indignation, when every one shall receive a reward according to his deeds. This is a yard saying to thee who art yet alive in thefulness of delight and pleasure in the flesh, to tell thee of dying to thy own righteousness and unrighteousness, before thou come to live to God.

This is a bitter cup to thee, of which thou must be willing to drink, before thou taste of the cup of blessing, which is the communion of the blood of Christ (1 Cor. x: 16). Thou must suffer with Him who died upon the cross before thou know the virtue of His resurrection; thou must put off the old man with his deeds before thou put on the new man (Eph. iv: 22, 23, 24). Thou must purge out the old leaven of uncleanness and the old bottle must be broken before thou keep a feast of unleavened bread (1 Cor. v: 7, 8) as a passover unto the Lord. This is the footsteps of the flock in which thou must walk, before Christ's righteousness be thine; thou must buy the Truth with the loss of all that is contrary to it, if ever thou truly purchase it, so as to be thine forever. This is the word of the Lord God unto thee which must be fulfilled in or upon thee.

PRAYER is not merely asking, it is communion, fellowship, the intermingling of our life with God's life. Sometimes it is merely listening to Him. "Be still, and know that I am God," is prayer. "O that I might know where I might find Him!" is prayer. "Speak, Lord, for thy servant heareth," is prayer.—*f. F.*

## Memoranda and Letters of Ellwood Dean.

(Continued from page 109.)

SMITHFIELD, OHIO, Second Month 10, 1875.

## My Dear Elizabeth:—

We had a good and favored meeting at Richland for a commencement; then were at Asa Garrettson's over night and attended Stillwater Meeting next day, which was silent; Tilman and Rachel E. Patterson were there, and we went with them and dined at Eli Kennard's, and had a pleasant visit. They took the cars in the evening for Philadelphia, and we went to Samuel Walton's to lodge. Next day attended Barnesville Meeting, a time of favor. We called to see Benjamin Hoyle on Fourth-day morning. He appeared to be near the close of time, and lay with closed eyes. He died at about four o'clock in the afternoon, and was buried on Seventh-day afternoon. A large funeral. On Sixth-day we had a meeting at Ridge, and a remarkably favored time. On Seventh-day we attended the funeral, and not feeling entirely clear of Stillwater, remained over night and attended meeting on First-day—and still, I was not able to obtain much relief.

Took the train Second-day morning at or near 5 A. M., and went to Wheeling, on our way to Salem, but felt my mind arrested before getting to Bellaire. Believing that it would be right to stop off and go to Concord, I did so and got to J. Lupton's at about eleven o'clock and had a meeting at 3 P. M., still feeling a good degree of light, life and favor. The meeting satisfactory. From thence went to Harrisville and had an appointed meeting at ten o'clock on Third-day, still attended with light, life and favor. Ann Branson is unwell at William Hall's. We were there over night and had a comfortable visit with the family and Ann Branson also. William Hall took us to James McGrew's, and we had a meeting for Friends, and public notice being given, it was a pretty full meeting. The meeting seemed the most solemn and favored of any since leaving home.

## LETTER OF JOSEPH WALTON.

Sixth Month 20, 1875.

## My Dear Friend, Elwood Dean:—

Some time has elapsed since an interchange of letters between us, but within a few days my mind has been turned towards thee, with an inclination in this way to manifest that interest and love which has long been an abiding feeling for thee. The recent presence among us of dear Hannah Stratton and company, as well as of divers strangers from other places; the thoughts and conversations arising from this; the remarks contained in letters recently received from Ohio, and other things, have turned my thoughts toward the condition of our Society, and especially of Ohio and Philadelphia Yearly Meetings, and the trials and dangers peculiar to each. The course of events has placed Philadelphia Yearly Meeting in a position where it seems somewhat like a field of battle on which contending armies engage. When Friends like Hannah Stratton come from your Yearly Meeting we can receive them as being *one with us*, and the feeling is somewhat like that of the Father in the parable

of the prodigal son towards his faithful child, "All that I have is thine." (And here I may say of our dear Friend Hannah, that I believe her visit and labors have been much enjoyed and appreciated; many expressions of satisfaction have reached me, and very little or nothing of a contrary character.) Those who come among us from other Yearly Meetings than yours, often occasion much concern to know how to deal rightly with them. Some appear to be hostile to our principles and testimonies, with whom we have no unity, and whose presence is a burden. Others are more honest-hearted, meaning well, yet in measure blinded by the influences which have surrounded them. Others again, are among the mourners in Israel, distressed with the changes made in the doctrines and testimonies of the Society. These are upholders with ourselves of the precious principles committed to this people at its rise. I doubt not thou wilt be convinced that it requires a measure of best wisdom so to act towards all, as that the forward spirits may be repressed, the misunderstandings of the simple-hearted removed, and the faith and courage of the true burden-bearers strengthened. As thou hast been among us, thou art better able to sympathize with those on whom the weight of these things devolves. I have of later time become confirmed in the belief, that in the different Yearly Meetings there is yet preserved a remnant to whom the principles and practices of early Friends are precious, and who, if they continue faithful, will be rallying points, or standard-bearers, when a time of reaction shall come from the present downward movement; such need the sympathy of their brethren, and I hope it will not be withheld either by your members or ours. I have feared that some of your members do not sufficiently consider the peculiar position in which Philadelphia Yearly Meeting is placed, and consequently criticise its doings with more severity than they would if they could be made to feel the responsibilities that rest upon it. Is not the natural effect of the position in which Philadelphia Yearly Meeting and Ohio Yearly Meeting have stood of latter years to develop a critical spirit, which may degenerate, if a watchful care is not maintained, into a fault-finding, uncharitable frame of mind? I have no desire to discourage a proper vigilance against the inroads of error, but I think it is important to remember that the safety and vitality of the church depend on its being preserved in a *humble, tender spirit*, in which it feels the flowing of Divine life and love from the one inexhaustible Fountain. I thankfully believe that this is the experience of many of your members, and I desire that it may be so of all of them. However zealous we may be in upholding our doctrines, yet it is still true, as testified by David Barclay on his death-bed, "It is the life of righteousness we bear testimony to, and not to an empty profession." In thus speaking, I do not mean to make any charges against my dear brethren in your section of the church; I speak rather of tendencies than of developments. Haddonfield Quarterly Meeting has had under appointment for six months a committee to



assist its branches in the effort to bring about a more faithful support of our testimonies. In the course of their labors the committee has visited many of the families, especially those being remote from meetings, young married people, the sick and infirm, &c. The labor extended in these opportunities has been mainly of a persuasive, encouraging character. The committee is still under appointment. Our Quarterly Meeting was held last Fifth-day and was thought to be a time of favor, in which some close doctrine was preached. In the second meeting the young men were discouraged from being members of the Grange Association, from the belief that their connection therewith would expose them to influences unfavorable to their spiritual good. Joseph S. and Malinda Elkinton have arrived safely in England. With love, thy sincere friend

JOSEPH WALTON.

(To be continued.)

### Revelation Advancing.

When God revealed to Abraham the multitude of his issue and outlined their experience for centuries in advance. He unveiled his power over the decay of physical life, and disclosed the unerring accuracy of his control over the unborn centuries.

The purpose pertaining to Abraham's day, brought forth a race which after almost forty centuries—devoid of a national centre, scattered wherever man dwells—has preserved its distinctive attributes as clearly defined as in its origin.

Surely the word of the Lord has not returned unto Him void.

The same self-existent purpose—made known to man through Jewish history—has never ceased to act; there always is something coming, something adapted to the need of the hour; it is not merely human desire in operation, but that supreme directive energy which always was, which ever is, using us as the changing seasons are used to produce designed results; we, like Abraham, may walk so in harmony with Jehovah, that He hides not from us that which He will do; or we may go blindly onward in the current of events, bemoaning our ignorance.

There has come unto us, the sons and daughters of earth, another birth—not a physical Isaac, but a quickening life, a dawning consciousness of kinship with Jehovah, an arousal of the human soul to lift man above the material plane.

This entrance beyond the barriers of sense, this feeding upon "the bread ye wot not of," will alter the whole face of the earth, will change the relationship of man to man—how to serve will replace how to acquire.

As man emerges from the enthrallment of the physical the noxious growths of earth will disappear, those forms of life inimical to human welfare not finding sustenance will die out, discord fleeing, peace enters, righteousness reigns.

Such a transformation is entered upon, Nor has the word of God lost its efficacy. Ninth Month 20, 1906.

"MEN vary," a sage said, "according to the swiftness of their responses to the infinite."—*Wm. Penn.*

### A Popular System of Education in England.

Joseph Lancaster's story is the story of a shipwreck, full of incident, full of sadness. He was born in 1788, in Kent Street, Southwark. His father was a Chelsea pensioner, who had fought against Washington, and yet, when little beyond the age of infancy, the lad was showing signs of religious enthusiasm. At eight years of age he studied the gospels with delight, at fourteen he absconded from home to help the blacks in Jamaica, and with a Bible, Bunyan's "Pilgrim's Progress," and a few shillings, trudged down to Bristol, entered as a volunteer in the King's service, preached a sermon to the crew, at which they laughed at first, and then all but cried, and was sent home (with a new suit of clothes) carriage paid.

Young Lancaster, on his return home, tried what was then the degraded position of usher in two schools, and then, ended with the knowledge of the defects of a boarding and a day school, started on his own account. His father gave him a room, rent free. He paid for the forms and desks, and in the year 1790 started with ninety scholars. If this young enthusiast could have only stuck to his business, his name would be held in remembrance through all time. The children "came like flocks of sheep," and he had to devise something better than the old system of teaching. In the year of the Great Rebellion, 1798, he had one thousand children to look after. All honor to the names of the Duke of Bedford and Lord Somerville, for without their generous assistance, poor Lancaster, now turned Quaker, could not have accomplished half he did. Here was a young fellow, full of the "enthusiasm of humanity," actually living with, and for these impoverished little brats, going to market between school hours to buy them a cheap dinner, taking them, five hundred at a time, on some jolly excursion, and when "foreign princes, ambassadors, peers, commoners, ladies of distinction, bishops and archbishops," came to see him and his school; and worse, he received a command from good old George the third, to visit him at Weymouth in 1805. The whole thing is so thoroughly characteristic of king and Quaker that it is too good to miss. On entering the royal presence the king said, "Lancaster, I have sent for you to give me an account of your system of education, which I hear has met with opposition. One master teach five hundred children at the same time! How do you keep them in order, Lancaster?" "Please, thy majesty,\* by the same principle thy army is kept in order, by the word of command." "Good, good; it does not require an aged general to give the command." Then Lancaster explained his system; that he taught such large numbers by means of monitors—that is, making use of boys to teach themselves and to teach others. "Good, good, Lancaster, I highly approve of your system, and it is my wish that every poor child in my dominions should be taught to read the Bible. I will do anything you wish to promote this object." "Please, thy majesty, if the system meets thy approbation, I can go through the

\*So hybrid a testimony could hardly have been used by a "Friend."—Ed.

country and lecture on the system, and have no doubt but in a few months I shall be able to give thee an account where 10,000 poor children are being educated, and some of my youths instructing them." "Lancaster, I will subscribe £100," and turning to the Queen, "you shall subscribe £50, Charlotte, and the princesses £25 each, Lancaster, you may have the money directly." To which he answered, "Please, thy majesty, that will be setting thy nobles a good example," whereupon the Royal party smiled, and the Queen said, "How cruel it is that enemies should be found who endeavor to hinder his progress in so good a work!" To which the King replied, "Charlotte, a good man seeks his reward in the world to come." A. F.

TRIMICULA, Ninth Month 10th, 1906

### A QUAKER MARRIAGE "LONG, LONG AGO."

—Go back in imagination to 1715, when Sarah, Duchess of Marlborough, was still a power in the land. In that year Silvanus Bevan, of Swansea, married Elizabeth Quare, daughter of the court clockmaker, and probably no such Quaker wedding was ever seen or ever will be seen again. Old John Osgood's grand-daughter, Rebecca, writes, that up to the night before, they had expected "the Prince and the Princesses," but "then they sent word that they could not come, nor none of the quality which had places, because of the Act which obliges them to go into no meeting," but that "there was several of the quality who had no places," (government appointments), and so she goes on to enumerate: "The Dutchess of Marlbourow, the Lord Finch, the Lady Carturite, the Venetian Ambascior and his lady, and a lady that is governess to the young Princesses, and several other persons of distinction;" and the dear old lady finishes off with a little homely postscript, a curious contrast to all the big news: "Brother Joshua gives his kind respects to thee, and Betty Cook presents her humble serves," and amongst the signatures of witnesses attached to the "marriage certificate," are Sarah, Duchess of Marlborough, George Whitehead and Thomas Lawson (two celebrated Quakers.) A. F.

THE FORGOTTEN HITITES.—Ancient history is gradually coming to light, and already it is almost possible to trace the history of post-diluvian nations back to their three ancestors, Ham (sun-burnt), Shem (dark), and Japheth (fair), the three sons of Noah. Some time ago Professor Sayce astonished the world by his account of the forgotten empire of the Hitites. Professor Hilprecht has recently shown the close relation between the Hitite inscriptions and the Armenian language, and has proved almost conclusively that the authors of the so-called Hitite inscriptions were the ancestors of the modern Armenians. Thus is ancient history unfolding itself, and Bible history, customs, languages, geography, zoology and even botany is being vindicated by explorations in Bible lands.—*The Christian Commonwealth.*

HAVE a care of vulgar errors. Dislike, as well as allow, reasonably.—*Wm. Penn.*



## Bodies Bearing the Name of Friends.

A class for the study of Friends' History and principles having been formed in Pittsburgh, Pa., Alfred C. Garrett addressed its first meeting on Seventh-day the sixth instant.

JOHN B. GARRETT's last expected attendance of a meeting in New Jersey, under his present name, was that of Newton, in Camden, on the seventh instant. He visited with others on last First-day the Fourteenth, the meeting at Springfield, Pa.

A conference of Friends interested in maintaining the meeting at Mt. Holly, N. J., was held at Moorestown recently, and it was decided to appoint committees to attend the meeting each First-day morning for the rest of the year.

A tea meeting for the members and attenders of Germantown Meeting was held at the meeting-house, Coulter Street, last Second-day evening. Philip S. Howard and Alfred C. Garrett spoke on Bible study.

We know not the circumstances of the origin of the meeting in Syria, for which the following report is made, that it may have a house for Friends' manner of worship, which is said to be held there without a pastor. But as such manner of worship anywhere deserves encouragement, we are willing to give place to the appeal, and to state that David G. Alsop, at 40 Chestnut Street, Philadelphia, will receive contributions. "In the spring of 1905 a number of Friends from America attended a Friends' meeting held in a rented room in Ramallah, twelve miles north of Jerusalem. Except for the unusual garb and unknown tongue of the Syrian Friends assembled there, we might have imagined ourselves back in our native land, and within the limits of Philadelphia Yearly Meeting. The service was solemn, quiet waiting; the same reverent and prayerful attitude of mind; the moving of the same spirit in the gallery and through the body of the meeting. A worship after our own hearts, and we verily believe a Spirit and in Truth. In view of the needs of these friends—our brothers in the Faith—for a house in which to gather, we think it fitting that we should, by our impression of them should go out with the appeal in which their need and their self-sacrificing efforts are told to us."

MARGARET S. ALSOP.  
JULIA COPE COLLINS.

A PROTEST BY SOME MEMBERS OF FRITCHLEY MONTHLY MEETING.—[We present a copy of a Letter of Expostulation addressed to Fritchley Monthly Meeting, sixth of Sixth Month, 1906. We print it for the sake of information and not to accentuate differences, nor as having a judgment on separation in this case as a mode of protest. But it will not do us harm to give respect, and a hearing, to tender consciences.—Ed.]

### The Monthly Meeting.

Dear Friends,—Some of us your members whose names are subscribed have found ourselves brought under great exercise of mind on account of the action of the Monthly Meeting at various times in receiving to membership those who are not concerned to maintain some of the testimonies the Lord has called to us to maintain, and which we believe He has been pleased to distinguish us from others, and we are appointed also as a means for our preservation in the way of designs for us to walk before Him and before the world. We feel that by this action of the Monthly Meeting no stronger evidence could be given that some of these, the Lord's testimonies, are become to many of us with Friends, and the instead of being a light to others, and encouraging them in going forward, in faithfulness in the Lord's way, the Monthly Meeting is distinctly discouraging such faithfulness, and making it manifest to all that they need it of little account.

Though this it has become impossible now to answer to our queries with satisfactory truthfulness, for we can say we are training any in plainness when we are discouraging that plainness, not sanctioned by the world's fashion, which the Lord chose for us? And whilst this weakness is found amongst us we do not say with clearness that we are growing the true Friends.

And who thus address you not feeling any walk from God giving us liberty to alter, and walk

in a different way from that in which He called us, and in which He joined us with you in profession, are now much straitened, feeling it is forbidden to us with much clearness to join with any such alteration; and whilst the evidence of it remains, we see not how we can any longer join with you in the exercise of the discipline and are brought into a sore strain on that account.

We believe we are called as a church to maintain a separate existence in order that certain religious principles and testimonies may be held forth to the world, and that these principles and testimonies form a body of religious profession which cannot be attacked in any one part without the whole suffering thereby. Every departure from the purity and plainness of the testimony of the church would shake the world and bring a corresponding degree of weakness which sooner or later reflects itself in our religious life and brings us face to face with the awful danger of becoming as salt that has lost its savor.

We view with no small degree of alarm the practice which has arisen of bringing the meeting to a decision on important matters while well concerned members feel the time for action has not arrived and that a cloud rests on the tabernacle. We believe it would be much safer if Friends were willing to wait until the meeting could move in a good degree of unity especially in cases where departures from what has till lately been established usage are concerned, and it has seemed to us reasonable that we should try to lay this before you, reminding you how many times uneasiness and concern have been expressed in the Monthly Meeting with some of its proceedings, which yet have been carried out notwithstanding the well-grounded objections of some who have been unable to unite with them. And we desire you very seriously to consider the position in which both you and we are placed; and that we have not chosen it for ourselves. To some of us it has been the cause of much pain to lose the esteem of friends we love because we cannot join with them in the course they have taken, but feeling we cannot do so without dishonouring our profession and feeling no liberty to change what we have no choice of, and we feel that the separation which must needs follow can only be with the Monthly Meeting that has made the change.

We desire you very weightily to consider this and lay it to heart whether this which has thus come about is not a call to you to seek earnestly for a spirit of renewed care, and diligence, and zeal in walking in that narrow path that the Lord chose and cast up for Friends and to walk in which many in time past, and some in this age also, were made willing to endure suffering and hardship, but were brought by it to an eternal reward: for all our troubles, we believe have arisen from a want of true devotedness to God, resulting in the loss of our first love, so that we have not witnessed that growth in the Truth which ever accompanies faithfulness.

Henry T. Wake,  
John E. Southall,  
Edward V. Sturge,  
Joseph Hinde,  
Martha Hindle,  
Edmund Hatcher,  
Henry F. Blake,  
Henry Whittaker.

A public meeting for worship, by appointment of the Monthly Meeting, was held in the Town Hall at Moorestown, N. J., on last Seventh-day evening. The house appeared about three-fourths full, persons from all parts of the company of Friends gathered. The thoughtless multitude, who would be ill at ease in a season of religious solemnity, naturally preferred the frivolities of the street. Those within appeared to be brought under solemnity, as the word of life went forth. Four were heard in the ministry of exhortation and led in the prayer of prayer. The Holy Spirit was made manifest in that meeting. Another was announced for First-day afternoon, to be held in the open air at Stanwick, and another in the same Town Hall at Moorestown for (this) Seventh-day evening, the Twentieth, at eight o'clock.

REPORTS of the open air meeting held at Stanwick, N. J., vary as to the attendance from seventy-five to one hundred persons, possibly one hundred of them Friends. Most of the people in the neighborhood never worship anywhere. Those present sat on

logs, and on chairs which Nathan Bartlett brought out of his store, and on boards placed on market baskets, and a good many others during the whole hour; and a good part of the meeting was made up of passers-by, who remained during the service reverent and attentive. After the meeting, a Methodist minister who had been a spectator, said he believes a visitation of releasing life was now being offered to Moorestown.

## Correspondence.

Dear Friends:—The summary which appeared in number thirteen of THE FRIEND of the membership of Philadelphia Yearly Meeting has doubtless attracted the attention of many of its members. The changes in the twenty months, which are the basis of comparison, are not so great as to cause any special criticism, though we wish all the tide were distinctly turned in the other direction.

The figures presented as representing the condition of our public ministry do however call for serious study. Since this statement was made up, there have been three deaths in the ranks, all women, viz.: Elizabeth R. Evans of Haddonfield and Salem Quarterly Meeting; Rebecca P. Elphinstone of Concord Quarterly Meeting; and Rebecca Ann Cooper of Philadelphia Quarterly Meeting. None, so far as I am informed, have been "recorded" in the same time. The totals are therefore reduced to 21 men and 14 women—35 in all. This is probably as low a total as our records would have shown for a very long period.

These 35 are distributed very unevenly through 31 Monthly Meetings, still more so through about sixty Particular Meetings. About forty two of the latter are without a resident recorded minister. However we may view the ministry in its relation to the spiritual life of the body, for it undoubtedly has its relation both to the effort of the self, and as promoting it—we must recognize that it is closely related, and that the healthy growth of the individual church is rarely unaccompanied with some vocal utterances at the bidding of the Great Head of the Church. The condition of the ministry is therefore, in its own measure, an index to spiritual life of the body.

It may be claimed, and with some fairness, that the number of "recorded" ministers is not the proper measure, even from this stand-point, in that there are many faithful messengers of the word of God who do not look to this relation to the body. In so far as this is the case, it is not ground for self-complacency, as to our recognition of gifts conferred by the Head of the Church, as well upon others as upon ourselves? Are we, am I, hindering the fulfilment of the Divine purposes for the spread of His gospel, the conversion of unbelievers, the edification of His church?

Another point deserves our serious consideration. From the organization of our Society, we have claimed among ourselves and before the world, that men and women hold the same attitude before God in spiritual life, and that both alike are called and used for Him in the service of the church. Yet with a larger membership of women than of men, we have not but two women in the office of minister to three men, and almost every one of the women upwards of fifty years of age. Of men, on the other hand, we have a considerable number between 32 and 52 years of age.

Thou wilt recognize that I have not written any part of this with a view to its publication,\* but asking thy own careful study of the problems hinted at, thinking they may prompt thee to draw the attention of Friends to some of our deficiencies and our duties.

## Gathered Notes.

PUBLICATIONS RECEIVED.—"The University Digest," Chicago; and Brief History of Taxation in Pennsylvania.—Arranged by W. P. Snyder, Auditor General, Harrisburg, Pa., 1906.

"The Changed Warfare." Soldiers who have laid aside the outward sword and became soldiers of the Cross.—Friends' Tract Association, 15 Devonshire Street, London (Price 2s. 6d. per hundred).

"The Quaker Lady in the Saloon." A true incident in the Life of Carolina Talbot.—*Ibid.*

"Joseph Bevan Braithwaite." No. 8 of Friends "Ancient and Modern." London.—Friends' Tract Association, New York. David S. Faber, 51 Fifth

\*Afterwards permitted.

Avenue; 40 pages with illustrations. (Price one penny.)

"Surgeon on War." Quoted by Josiah W. Leeds in the *Ledger*.—"Now here comes another Christianity which has lately displayed itself to many heathen nations. It comes with a Bible in its knapsack and the rifle in its hand. . . . Is not this a fine combination for conversion? Jesus comes, therefore the Zulu riding upon a Gatling gun. . . . Will they receive Christianity coming in such guise? If there shall ever come a Christianity which suffereth long and is kind, which doeth no evil, but seeketh good to its neighbor; which teacheth love to God and to man; which is patient and kind, which envieth itself out for others, then I do not say that an ungodly people will be enamored of it left to itself; but I do believe that the Spirit of God will go forth with it, and will convince men of sin, and of righteousness, and of judgment, and then shall the scattered family of Adam accept the one true faith, and enter into a league of amity with each other, and there shall be glory to God in the highest, on earth peace, good will toward men."

#### SUMMARY OF EVENTS.

UNITED STATES.—On the 11th and 12th instants cold weather prevailed throughout the entire eastern part of the United States. Such fell in several parts of Pennsylvania, and heavy frosts were reported from many places. Considerable damage to fruit trees and to such crops as were still to be gathered, is reported from Western New York, Ohio, and Canada. Frost was reported throughout the south as far as Texas, including Mississippi, Alabama, Georgia, North and South Carolina, Virginia, Kentucky and the Ohio Valley. Much damage was done to crops.

Steps have been taken in New York City to stop the manufacture and use of high explosives. Firecrackers containing dangerous explosives, such as chlorate of potash and sulphur of amony, are forbidden. There are five factories making firecrackers and bombs in that city, two in Brooklyn and three in Queens. All have been notified that if the manufacture of the prescribed articles is not stopped the factories will be closed up.

The second of the two tubes constructed by the Pennsylvania Railroad Company under the North River was formally opened on the 9th inst. The first tube was opened on the 10th ult. This work is considered one of the great engineering feats of the century. Advancing from each end, the calculations of the engineers had been so perfect that the sides of the two tubes met perfectly within a few inches of each other.

Representative negroes of the South have complained to the Interstate Commerce Commission of the use of "Jim Crow" cars for interstate passengers on railroads of the South, and have requested the Commission to issue an order compelling the companies to cease discriminating against negroes, and granting the latter rights on all railroads of the country equal to those of white passengers. In a session of the National Afro-American Council lately meeting in New York City, Booker T. Washington, in commenting upon the antagonism existing between the white and colored races in the Southern States gave this advice to members of his own race: "In the season of disturbance and excitement, if others yield to the temptation of losing control of their judgment and give way to passion and prejudice, let us, as a race, teach the world that we are not inferior to the great lesson of calmness and self-control; that we are determined to be governed by reason rather than by feeling. To the members of my race who reside in the Northern States, let me utter the caution that, in your enthusiastic desire to be of service to your brethren in the South, you do not make their path more thorny and difficult by rash and intemperate action. Before giving advice to the negro in the South, the negro in the North should be very sure that what he advises is that which he himself would be willing to take into the heart of the South and put into practice. Be careful not to assist in fighting a fire which you will have no ability to put out. When understanding the giving of prominence to the work of the colored South, we should not fail to give credit to those of the white race who stood manfully and courageously on the side of law and order during the recent trying ordeals through which this section of our country has been passing. We must differentiate between the white people of the South. We cannot

afford to class all as our enemies, for there are many who are our friends. The country must also learn to differentiate between black people. There is a vicious class that disgraces us, there is also a worthy class which should always receive commendation. Further, we must frankly face the fact that the great body of our people are in the South, and any policy that does not seek to harmonize the two races and cement them is unwise and dangerous."

Dr. B. H. Warren, the Dairy and Food Commissioner of this state, has issued warrants for the arrest of certain persons connected with the "Bee Trust" charging them with the illegal use of boric acid in preparing honey. It has been decided by the authorities at Washington that the Panama Canal shall be completed by contract under supervision. The contractors will do the actual work of constructing and be paid an agreed percentage on the cost, the basis for their compensation to be ascertained by a board of engineers in which the United States will be represented. By this arrangement the Government will retain control and direction of the police and sanitation of the zone and will furnish the materials and supplies required.

Advices from various points in the West indicate that freight tonnage is accumulating along the various Western lines a greater amount than they can move it. The extraordinary prosperity which the West is enjoying as a result of the enormous crop and comparatively high prices for all grains is assigned as the principal reason. The upbuilding of the West has been more rapid than the expansion of the railroads.

President Roosevelt has issued a proclamation fixing the 29th inst. as the date for opening the Walker River Indian reservation in Nevada to settlement. There are 268,000 acres of land to be disposed of, and the law permits its acquisition under the general land laws.

Travel has been begun on the West Jersey and Camden and Millville. The new schedule will provide thirty-four trains in each direction between Camden and Glassboro weekdays, making local stops. Electric express trains also run between Camden and Atlantic City hourly from 7 A. M. to 11 o'clock P. M.

FOREIGN.—A recent writer who has lately been in Russia says: "The great malady of the people is against the Government. Wholesale arrests are still going on. The reckless waste of life and ruthless spilling of blood are stamping the national character. The light thoughtless way one comes to view blood-spilling is shocking." A dispatch from St. Petersburg of the 11th says: "A step of great importance has been taken by the Cabinet in connection with the land reforms, by granting permission to break up and sell entailed estates if approved by the Agrarian commissions. Some of these entailed estates embrace many thousands of acres." It is said that twenty-four ex-members of the late Russian Parliament are now in prison on various charges connected with the production of wheat made to the Department of Agriculture in Washington, states that the acreage and production of wheat in Russia have grown rapidly and persistently and that further growth may be expected; and that natural conditions all favor such extension of cereal production. The writer adds: "The yield of wheat is extremely low average yield, probably on the whole the very lowest in the world, and especially so if the results of peasant agriculture are considered, and the frequent failures of the crops, often leading to famines, accompanied with great suffering for the people and great disturbances of the grain markets. The causes of this Russian failure, the writer continues, says the report, "were found in the system of land ownership, on one hand, and the antiquated methods of agriculture, due to the poverty and ignorance of the people, on the other."

Governor Taft previous to his departure from Cuba, has been denouncing Germany, and also an order defining the attitude of the United States toward the Cubans. This practically limits the duties of the marines to tendering their good offices between the conflicting elements and preventing friction, in the expectation that the presence of the marines in the community will create such a sense of security that the disorder and lawlessness will be able to suppress any disorder which arises. The officers of the marines are advised that they are not expected to take part, in an active way, in the suppression of disorder unless extreme emergency arises, in which it is absolutely necessary for them to pro-

tect life and property. . . . In reference to the efforts of Secretaries Taft and Bacon a dispatch says: "They went to Havana under instructions to prevent warfare which seemed certain to destroy millions of dollars worth of property and practically ruin the country. By subordinating all personal inclination and prejudice with the belief that there was even a slight possibility that both sides preferred American intervention. Thus intervention came peacefully and warfare was avoided. The crops were saved, the prosperity of the country was undisturbed, with the chance that when the Government is again inquired to Cuban tranquillity will be so thoroughly established that there will be even a hope of maintaining peaceful conditions without further revolution. Secretary Taft admitted that at one stage the negotiations were more critical than has been supposed. He told the American committee that it was impossible to describe the agony of mind through which he passed for three days."

It is said that the first cow-teaching association was established in Denmark in 1895. There are now 400 in that country, 300 in Sweden, 163 in Norway, 63 in Germany, and 20 in Finland. The average production of butter in Denmark has increased from 217 pounds to 255 pounds per cow in the last 20 years. The result of the association's work in Liverpool, England, is said to be that the cinders left from burning city rubbish at the municipal "destructors." These cinders are crushed and moulded with cement into great wall slabs, each with its door and window openings moulded in place. When set up the iron frames are bolted together and the joinings closed with cement. It is said an entire block of buildings, made in this cement, has been put up which will yield the city a good interest on the investment.

A violent eruption occurred on the 12th inst. of the Mont Pelee volcano on the island of Martinique, causing a rain of ashes on the neighboring islands of Guadeloupe and St. Thomas. On the same day earthquake shocks were felt in Sicily causing serious damage to dwellings and other buildings. During the five days previous more than 100 shocks were felt at Trabia on the northern coast of Sicily.

#### NOTICES.

SCHOOL FOR INDIAN CHILDREN AT TUNESASSA, NEW YORK.—For Indian children, Friends will take charge of the boys out of school at the opening of the term in the latter part of the Tenth Month. Application may be made to

ZEEDEE HAINES, West Grove, Pa., or CAROLINE C. SCATTERGOOD, West Chester, Pa.

WANTED.—A woman as mother's helper in Friend's family in Moorestown, N. J. Inquire at Office of THE FRIEND.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.—The annual meeting of the Bible Association of Friends in America will be held in the Committee Room of Friends' Meeting House, Twelfth Street below Market, on Fourth Day, Eleventh Month 7th inst., at 4.30 o'clock P. M. Friends generally are invited to attend the meeting and take part in the proceedings.

WM. T. ELKINTON, Secretary.

FRIENDS' EDUCATIONAL ASSOCIATION.—A meeting of the Association will be held on 19th inst., Tenth Street, Philadelphia, Tenth Month 20th, 1906, at 2.30 P. M. The main programme will be an address on "The Problem of Religious Education," by Professor Thomas Newlin of Guilford College, North Carolina. A general discussion will follow. All are cordially invited to be present.

DIED.—At his home in Winona, Ohio on the thirtieth of Seventh Month, 1906, CYRUS BRANTINGHAM in the seventy-first year of his age. He was a much beloved member of the American Yearly Meeting and Particular Meeting of Friends. He left to his relatives and friends the comforting belief that he has entered into eternal rest.

On the sixth of Sixth Month 1906, RICHARD J. ALLEN, in the seventy-eighth year of his age, a beloved member of the Monthly Meeting of Friends of Philadelphia for the Northern District. His life gave evidence of a most godly and progressive faith in him to his close and also seemed to confirm the Scripture declaration "that through many tribulations we must enter into the Kingdom of God."



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## Who Are Consistent?

Consistency is not copying the same act that we did before, for no deeper reason than that we did it then; but it is a conforming to the same principle that we heeded before. It has its root in the spirit which spelled the letter, not in the letter itself. But superstition, bondage, habit, get no farther back than the letter or form as the seat of their grace. Where grace and truth are the life of one's chosen form, it is to be honored with them chiefly as an expression of a present life. The principle on which we faithfully did a thing may through that very faithfulness to acquire in our minds an enlargement and earnest, it may have become further illuminated to us by the light of truth, showing further aspects that require a different application of it on the next occasion; but the changed act will be consistent with the same principle. It might not be an act of consistency without being changed. (1 Cor. 13:9-11.) What we need to know of a man before we will him consistent or inconsistent is not whether he has changed or has copied his practice, but whether his practice accords with the same principle as before, and whether if altered he has changed it in loyalty to the same truth of which he has now a larger or deeper opening. And we, unless we are repared to see with him that larger revelation, are not qualified to judge of his consistency in it. It must be left to an adequate teacher of hearts. So our Saviour's caution against judging one another comes of a divine wisdom than ours. "Who art thou that judgest another's servant? To his own master he standeth or falleth."

A definite body of principles of Truth, however, which are united in by men as bonds of agreement for a Society or partnership, is somewhat circumscribed as to enlargement. Consistency with agreement-keeping or mem-

bership may sometimes prove inconsistency with a vision of principles enlarged beyond the society's pale. Its principles first accepted as conditions of banding the association together cannot honestly be overstepped or come short of in practice without stepping out of the claim to a right of membership. A man is consistent as a man if in following out new openings of Truth to his mind he follows them out of the Society, provided they legitimately lead there. But he is inconsistent if he stays in the Society and does not follow his outside principles to their outside place.

"Consistency is a jewel" because the central principle of every denomination of precious stones forms its own crystal invariably in the same mathematical lines. These are its testimonies for right classification. No honest atom stays in a crystal subject to the formative principle of a different crystal. The inconsistent atom becomes a flaw, and the crystal an anomaly.

We praise consistency where it honestly leads a man out of our denomination; we praise it where it keeps men true to our membership, because in each case the conformity to conviction of well-assured principles is praiseworthy. But a member might be a copyist to a hair's breadth of every line of our testimonies, observances and discipline and not be a consistent Friend because he has them by a servile imitation and not by the witness for Truth. Consistency with the Friends' central principle is what makes the consistent Friend. An outward consistency not derived from that makes the counterfeit Friend.

One of the signs of a consistent Friend is held to be a special mode of outward appearance. But many of us say, any simple mode of attire is a testimony for the principle of simplicity. If that were unequivocally so, it might easily satisfy the claims of consistency. But unless the wearer is known to be rich, a simple dress carries another interpretation to the world—it serves as a testimony of poverty or moderate means. Accordingly its testimony for simplicity is frustrated. But a manner of plainness which at the same time suggests to the public thought a language of peace as against war, of a free gospel ministry as against one bound out to hire, of simple veracity in contrast with oaths, of silence in aid of worship as contrasted with

invariable ear-work, the baptism and communion specialized by Christ as spiritual, and so on. None of these principles are testified to at a glance by any simple attire one might choose, except by that significant mode which has by faithfulness been wrought into a testimonial language to beholders. It is generally a stamp of a professed loyalty to Friends' principles. Accordingly we can understand how it might be assigned by the Spirit of Truth to consistent Friends as a silent mode of preaching their principles by suggestion. Yet the writer would commend it to an individual as a mode of consistency with felt principles, and not as a compulsory or servile imitation. Let all testimonies of Truth be in the Life, if they are to be respected. They are not delivered in consistency save as banners "given to be displayed because of the Truth."

In short, we would that our whole standard of consistency were raised from the letter to the spirit, from a form of godliness into the power thereof, that consistency with principles as witnessed truth might replace all that must be mockeries of consistency when under the law and not under grace.

## Special Providences.

Looking back over our past lives with our faces toward the setting sun, conscious that a few revolving years at best must bring us face to face with the realities of an Eternal scene, our hearts burn within us as we think of the glories beyond, and reflect upon Life's mercies and favors. How plainly can we see the Divine Hand throughout the devious way we have trodden, and the conclusion is forced home upon our minds that there are *Special Providences* which have had their part in shielding us from dangers seen and unseen; and we rejoice in the infinite wisdom and mercy of the Divine plan—the heavenly harmony of all the ways and works of God. Providences are a part of this Divine plan, and the human heart is oft the medium through which a gracious Creator would work out his own blessed will for the good of his cause, and the glory of his Name. We cannot overestimate the value of keeping these channels of grace open, that we may in no way hinder the Lord's work.

We may obstruct the Divine plan, and that which was designed as a *Special Providence* may fail, yet such is not the will of Him whose "Word is not to return void." As surely as the rain and snow descend upon the earth and accomplish their mission, so surely the plan of Infinite Wisdom will be ac-



complished in its season. Honest effort may fail—exercise of spirit seem fruitless, and aching hearts may still suffer and wait while their labors of love come to an untimely end; yet the Unsleeping Eye surveys it all, and in his own good time and way his *Providences* in the beautiful order of Truth will take their place among the mercies which are to glorify the Lord's work.

BENJAMIN VAIL.

MEDIA, PA., Tenth Month 9th, 1906.

### On Attending a Friend's Wedding.

FROM THE LIFE OF JOHN BELLOWES.

"I never attended a more solidly satisfactory wedding than ———'s. I use these words as exactly expressing the sense that seemed to me the pervading one—not of racking merry-making, but of quiet, still happiness, and an underlying blessing of God on it.

We seldom make any approach at realizing the close interest our Heavenly Father takes in us, his children; not merely in what we deem the acts of religion, but in all that concerns our daily life.

As I awoke yesterday morning the feeling of this came home to me, with the recollection of that solemnly beautiful opening of the Epistle to the Hebrews: 'God, who spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son.' Of course the writer referred to the outward coming and life and death of our Saviour;\* but as He is Infinite, so the ways in which his voice reaches us are also infinitely varied. We hear its distant notes in the outward creation from sunrise to sunset, and all through the darkness of the night, every day and night of our journey from the cradle to the grave, and in every wave of happiness and of grief that we meet with in our way; and we heard it, many of us, in our hearts, on the wedding-day we all spent so cheerfully. For as it is true that in all their affliction He was afflicted, it is equally and correlatively true that in their every gladness He too is a sharer; and in every joy and sorrow his word to us, often very gently breathed, is, 'My son, or my daughter, give Me thine heart.' I was much impressed with the spirit that prompted the endeavor to begin the wedding-day with an acknowledgment of the Divine Presence; and I am much mistaken if there are not several hearts in the little company now at ——— whose secret longing is to draw nearer to this ever-lasting Spring, and to make life what it was intended to be; a means of glorifying Him who gave it. How much depends on cherishing such desires! They would increase to greater strength in us if we oftener turned quietly in heart to the communion with God that is possible at all times; a simple turning to the Light and keeping in the Light, instead of casting about like Naaman for some great thing—some grand *coup* that is to do wonders for us, which itself is instead of the everyday, humble watchfulness which in the end will bring us to see our mistakes, and gradually, very gradually, to overcome them all."

\*And doubtless to his inward speaking also.—ED.

### The Round Table Convention.

On the twelfth of Tenth Month was held the second annual meeting of those interested in the Round Table movement in Philadelphia. The large number of Friends present of all ages, representing the greatest variety of work-a-day interests, showed very plainly that at the heart we are one people, drawing near to one another and to our Heavenly Father for personal help, the upbuilding of our Society and with aspiration to uplift our fellowmen as He points the way.

To convey to the hundreds who were not there any adequate report of the excellence of the papers, the fervor of spirit, or the earnestness of purpose, which was manifest in the audience, as well as in the speakers, will necessarily seem impossible to the hundreds who were present. Yet we surely want those who were absent to know what we can tell them, and to feel at least a little of the stimulation which we felt.

The meeting opened with a brief statement of the beginning of the movement three years ago, when a few people met together to see what could be done to awaken new life in our meetings. As a result of such an awakening and as a factor in future growth, they felt a careful study of Quaker literature would be helpful. Last year prospective work was outlined, and this year the increase of Round Tables both in number and efficient results was reported. It seems that few sections of Philadelphia Yearly Meeting have not been reached in some degree by this work. While the small devoted bands who put the Round Table before all other attractions and pledge themselves to give their best efforts to it, have experienced the most benefit and have shown the most glowing zeal, nevertheless the monthly First-day lesson devoted to Quakerism, and surely the papers read at various Tea Meetings have had a most pronounced effect in various good ways.

It is rather a recent thing for our young people to feel their faith tested as it is now when they declare themselves to be Quakers among their college associates. They feel that the true college spirit obliges them to know what Quakerism is both theoretically and practically, and whether it still has any practical value in the Christian world. To them the Round Table is most welcome, and seven young people from nineteen to twenty-five years of age told us of its value and what fruits to expect from it. To all of them it was a helpful source to a deeper Christian life; a stimulus to the true missionary spirit; a guide to a better understanding of Quaker doctrines and principles; an incentive to visit the little languishing meetings; a promise of a deeper love, a broader brotherhood, for which the world is looking; a clue to the eternal mysteries of the hidden but ever revealing life both here and in the world to come.

To quote from one paper:

"These, then, are the ways in which it has seemed to me our Round Tables might be of great service: by inspiring us to put forth in book form present day thought in Philadelphia Yearly Meeting; by giving us a more definite knowledge of Christianity, its scope and its problems; by awakening in the young-

er members at the crucial age a sense of why Christian membership really means; by helping us to draw into fellowship the dissatisfied of other societies; and through all these to foster in the whole body of Friends an interest—a universal interest that will lead to, living Quakerism."

Each of these young people represented a different meeting, and one could not only feel deeply interested in the coming generation but truly thankful for an assured promise for the future. They know the world needs the message of Quakerism to-day as it needs it two hundred and fifty years ago, and it is their work, and right willingly they accept the fact, to understand and interpret Quaker doctrines and principles to their fellowmen. To many it is a call, to more we hope it shall be. The duty of church and home to the children was most clearly and helpfully treated. The past few years have been rich in discoveries regarding the growth of children physically, intellectually and religiously. The treatment at this time was in harmony with Dr Starbuck's Psychology of Religion and Prof Crie's Moral and Religious Education, with: brief outline for practical work. In addition to this the responsibility of parents at meetings was impressively presented. In our meetings the children should feel that they are borne on the hearts of the older Friends and that they have a real part in the service of the day. The word in season and teaching adapted to their experience as well as youth's meetings, were all commended to the thoughtful attention of parents and interested Friends. The home and the church share a sacred trust.

The evening session was addressed by four Friends, who deepened the feeling of responsibility and faith for the future felt in the afternoon session. Dependence on Divine leading and faithfulness to known duty are the chief requisites for service without regard to age. To walk in the light as He is in the light assures a fellowship above all other forms of fellowship. To know a depth of spiritual life which fruits in sincerity, simplicity and vital power, removes all barriers between old and young, past and present optimism and caution. In this blessed experience the Round Table will not be a decoy to attract our young people, but a means of growth into a fuller spiritual life.

There is no doubt but that this meeting was the expression of an interest which is very general in a fresh interpretation of Quakerism. Very timely was the warning that we should not rush headlong into changes which would lead away from the right path and the one we desire to walk in. The work of the Round Tables must be so thorough that history shall teach; holy lives shall inspire; the same Divine mind shall guide, and the Holy Spirit himself shall lead us to "Strip for action" in a world still longing for the Quaker interpretation of Truth.

SARAH W. ELKINTON.

THE supreme test of usefulness is in an emissary learning that he is co-operating with God, that his work is God's work and God works with him. God may defeat our methods, but He still will triumph.—Donald Frazer.

### Moohook Platform.

The work of this conference is to consider and advise as to the present duties of our Government and our people in behalf of those peoples which are under our control, but are not yet fitted for self-government. It is the belief of this Conference that such a condition should not continue indefinitely. It should be the aim of our Government to develop these peoples by the processes of intellectual, moral and spiritual education into the exercise of full, self-governing citizenship, whether they be Indians, Eskimos, Porto Ricans or Filipinos. Much has been achieved already to this end. This has been made, for the first time in the history of subject peoples, the accepted policy of the governing nation. We acknowledge gratefully the good work already accomplished by the President and his cabinet, by Congress, by the officers of the army and navy, and by a multitude of devoted men and women who have given their lives' best service to uplifting those of other races. We believe that these possessions have come into our hands, not that we may make them serve us, but that we may serve them. This is the primal principle of our duty, and we are to do this in no spirit of racial superiority, but in the faith that what we have acquired and done they also may acquire and do, and that freedom and self-government are to be the ultimate right and possession of all.

Each step gained requires other steps to follow. This Conference has made many recommendations, and has had the great pleasure of seeing many of them adopted. Without argument we now offer the following further recommendations as to future policy, some of which we would have embodied in legislation, while others are submitted to the executive departments or to individuals or organizations.

We recommend the following steps of advance, in the general policy of our government towards our detached territories and possessions:

That Congress segregate and devote to the use of our detached territories and possessions the revenue derived by the Federal Government therefrom, after paying the cost of administration.

That it is the duty of the general government to assure the provision of an adequate school system, carried on so far as possible in the English language, for all children of school age in all our territories and insular possessions; and that where the local revenues do not suffice the cost be paid by the general government.

In particular, we recommend for our Indian tribes:

That the registration of all Indians, with their family relationships, be speedily completed at every agency and that the expense be paid by the government.

That the purpose of the Lacy Bill for the division of tribal funds into individual holdings be approved, and that such divisions be made effective as speedily as possible, and that Indians be paid their individual holdings as fast as they are able to learn the use of money.

That in one or more of the larger Indian

industrial training schools the course of study be so extended that graduates can pass from them into the agricultural and mechanical colleges maintained in the states and territories.

That Congress by definite legislation prohibit the use of Indian trust funds by the government for the instruction or support of Indian students in schools under ecclesiastical control.

That we call the attention of the Christian churches and all other religious bodies to the urgent need of co-operation in promoting the spiritual uplifting of the Indian.

In particular for Alaska we recommend:

That Congress amend the law providing for the election of a delegate from Alaska, by giving citizenship and the right of suffrage to such native men of twenty-one years and upwards as can read and write.

That the general government provide an adequate system of industrial and day schools for the natives of Alaska, with compulsory attendance; and that it provide for hospitals and sanitary cars, and that such schools and also the care of the reindeer herds be kept under the charge of the bureau of education.

That a sufficient number of courts be established in Alaska for the effective administration of justice.

For Porto Rico we particularly recommend:

That citizenship be conferred upon its people as recommended by the President.

That industrial training be given a place in all elementary schools and that trade schools be established at convenient locations.

That the need of hospitals, dispensaries and medical relief be called to the attention of those engaged in philanthropic work.

In particular we recommend for Hawaii:

That the customs dues lost to that territory by its annexation to the United States be restored to it, after the expenses of administration are deducted, so that such funds may be used for education and for other local purposes.

For the Philippines we particularly urge:

That the bill passed by the House of Representatives providing for reduction of the tariff be adopted by the Senate.

That the system of civil government so wisely created by Congress be extended as rapidly as peaceful conditions may allow.

THERE are thousands of homes in which there is love and where great sacrifices are cheerfully made; and yet hearts are starving there for love's daily bread; there are homes where expressions of affection are almost unknown; there are parents who never kiss their children after they are babies, and who discourage in them, as they grow up, all longing for caresses and marks of affection. Let them restore again something of the affectionateness of the early childhood days, and see if there is not a great secret of happiness in it. Many who are longing for richer home gladness need only to pray for a spring-time of love with tenderness that is not afraid of affectionate expression.—J. R. Miller.

### The Changed Warfare.

SOLDIERS WHO LAID ASIDE THE OUTWARD SWORD AND BECAME SOLDIERS OF THE CROSS.

The Society of Friends had its rise in stormy days, and its early members had experience of what war meant when brought to their hearths and homes. This helps to explain why they felt so deeply and spoke so strongly about the iniquity of war, and its incompatibility with the religion of the Lord Jesus Christ, the Prince of Peace. In fact, many of them were converted while serving in the army or navy, and so were faced at once by the question of how they were to act, as Christians, in the difficult circumstances in which they found themselves. Some faced the matter boldly at once and refused further military service, taking the consequences, whatever they might be. Others went on with their daily routine as before, resolved to seek their liberty as soon as possible, and in the meantime determined not to fight and take life. But as for continuing as they were, delighting in war and violence and in the preparation for slaughter, this never seemed to occur to them as possible. As George Fox and Richard Hubberthorne wrote, in 1660, to King Charles II.:—"We know that wars and fightings proceed from the lusts of men, as James iv: 1-3, out of which the Lord hath redeemed us, and so out of the occasion of war. . . . All bloody principles and practices, as to our own particulars, we utterly deny, with all outward wars and strife, and fightings with outward weapons, for any end, or under any pretense whatsoever."

In the autobiography of Oliver Sansom (b. 1636), he tells how on one occasion, when he had been dragged from a meeting for worship in Windsor and taken before the magistrates: "The Justice was angry, and charged me with a Lye, for affirming that no Quakers were ever Disturbers of the Peace, or found raising Insurrections, for he said there were many in the Wars in Times past. I mildly replied, 'I do confess that several, which had been in the Wars, and born Arms, came afterwards to own the Truth, and leave the Wars. But I did, and do, deny that any, after they come to own, and abide in the Truth, did ever take up Arms, or use a Carnal Weapon.'"

In "The Changed Warfare" (First Series), mention was made of George Fox, William Edmundson, Richard Hubberthorne, Lieut.-Col. John Lilburne, and several others, as examples of men who changed their warfare, "laid aside the outward sword, and became soldiers of the Cross." We here offer some further illustrations of the working out of the same principle that actuated them.

GEORGE FOX THE YOUNGER.

George Fox the Younger, so called to distinguish him from the founder of the Society of Friends, was born at Charsfield, near Woodbridge, Suffolk, and served in the army of the Parliament in Scotland. In an address to the "Army of the Commonwealth of England," published in 1659, he says:—"O Army! in thee was I several years together, in which time I saw the mighty appearance of God with thee, even in the time of the outward War; and when the war was ended, I



left thee in obedience to the appearance of the living God unto me, who called me out of thee by his powerful Word in my heart, through which He had sanctified me, and hath brought me into the life of that truth, which I, and many of you in the Army professed in Words." This address is interesting as illustrating the standpoint of these early Friends in regard to those who remained in the Army, as instanced in the reply of George Fox to William Penn, who asked whether he should continue to wear his sword: "Wear it as long as thou *canst*." We read: "Be sober, and watch in the light of the Lord Jesus Christ, which He hath enlightened you withal, and believe in it, that so ye may be preserved by it, out of the deceitfulness of this World, and that ye may be kept faithful in your places for the preserving of the outward peace and liberty of the nation, *while ye feel a freedom*, in that which convinceth you of evil, for the bearing a carnal weapon." Then he proceeds, in words that remind us of John the Baptist and the Roman soldiers, to urge them to be content with their wages and to do no violence. And then, turning to the officers, "Take heed of raising or continuing War with other nations (in your own wills), for to get yourselves a name, and to get their Earthly Treasures."

He was convinced of the truth at a meeting at Mendlesham, in 1655, suffered imprisonment for conscience' sake, and, till his death in 1661, lived so that William Penn could say of him, "He was a Worthy Man, Witness, and Servant of God."

#### RICHARD HALL.

Another ex-soldier of those days, who had experience of fighting on both sides, was Richard Hall. Little is known of his early history; but that he was a trooper in the King's Guards is known from an inscription on the fly-leaf of his Bible, still in the possession of one of his descendants.

"Probably a change in his religious opinions accounts for the Royalist becoming Roundhead; but a still further development, both religious and political, was the direct result of Richard Hall's presence in the army which besieged Cockermouth Castle.

"Very early indeed in the history of Quakerism, there were some in Cockermouth and the surrounding villages who joined its ranks and held meetings regularly, either in their own houses or in the open air.

"In some way or other Richard Hall came under the influence of these Friends; their view of the Truth comprehended itself to him, and he straightway withdrew from the Parliamentary Army, settled at Broughton, and became a member of the new Society."\*

#### JOSEPH HARWOOD.

Joseph Harwood was born at Bolton about the year 1712, and entered the army at the age of twenty-one. He was converted, and convinced of the unlawfulness of war, when a soldier, and laid down his arms about the year 1747, was tried and convicted, by martial law, but was pardoned by King George II., and joined the Society of Friends.

Soon after this he was called to the ministry, and travelled through Ireland twice, through Scotland, and various parts of England, to the edification of Friends and others, "being of a very innocent life and conversation."\*

#### WILLIAM TAYLOR.

William Taylor, who was born at Greenwich in 1768, after working for several years in a pottery in which his uncle was a partner, owing to depression in trade had to leave. Thereupon he enlisted into the army, and three days afterwards sailed with his regiment for the East Indies. He was in India during the war with Tipposahib, and on one occasion had a very narrow escape. At the moment when the sword of his opponent was upon his breast, a pistol shot from a English soldier brought the man off his horse, and William Taylor escaped. He was also at the siege of Seringapatam in 1792.

He remained in India about eight years, and the experience he gained during this period convinced him that in war there is a direct violation of the precept of Christ, "All things, whatsoever ye would that men should do to you, do ye even so to them," and that it is a system of robbery and outrage on a large scale; he was shocked, moreover, at the intemperance and licentiousness prevalent in the army. When about twenty-six years of age he obtained his discharge and returned to England.

His conversion occurred after his return. Speaking a few days before his death of the circumstances of his awakening to the importance of eternal things, he said, "I was sitting alone in my silence in the house when about twenty-seven years of age, and an awful sense of Divine things came over my mind. This was a visitation of God's Spirit; and it led me to seek a Saviour."†

#### RALPH DIXON.

Ralph Dixon, who was born at Staindrop, Co. Durham, about 1786, was a sergeant in the 31st regiment of foot, which joined the army under the command of Sir Arthur Wellesley (afterwards Duke of Wellington). He was severely wounded in the Battle of Talavera (in which battle he killed and wounded numbered 13,000), and with difficulty got to the hospital at Lisbon.

Twelve months after his arrival in England he was discharged from service, and allowed a pension of one shilling a day. Shortly after his return he was convicted of sin as one who was forgetting God, but he soon found forgiveness and peace through the Lord Jesus Christ. At first he with his wife joined the Methodists, but was led to examine the principles of Friends, and became convinced of their accordance with the Scriptures of truth.

Here, however, a difficulty arose. He wished to join Friends, but felt it would be inconsistent for him to draw his pension, received as it was for his service in war, which now he saw to be contrary to the precepts of the Gospel. A severe inward struggle resulted in his writing and surrendering this pension, after which he applied, in 1830, for admission into the Society of Friends.

#### JESSE BUCKNER.

Coming to more recent times, we have another example of the changed warfare in Jesse Buckner, a Baptist, and a Colonel in the Militia in North Carolina. He began early in the Civil War of 1861 to raise volunteer companies, and was surprised to find that no Friends would join. This induced him to examine the question, and he was led to the conclusion that to slay one's fellow-man is a sin. He left the army, and soon afterwards was received into membership with Friends.

In 1862 he was drafted again as a soldier, and was arrested and sent to Wilmington, where he suffered much abuse on account of his refusal to serve. In the spirit of his Master he endured this persecution meekly, on one occasion when he was struck actually turning the other cheek to be struck also, for nearly more than the soldier could do.

For proved three years Jesse Buckner endured privations, peril, and hardness, as a good soldier of Jesus Christ, being driven from place to place, from camp to camp, often at the point of the bayonet, holding out faithfully until General Sherman came and demanded the surrender of Johnston's army.

#### WILLIAM MATTHEWS.

We will conclude with two examples in our own days. William Matthews, of Earls Colne, who died in January, 1904, at the ripe age of 96, was induced, owing to the pressure of poverty, after his father's death, to enlist in the Grenadier Guards. Here his good conduct secured him promotion, but, before completing his third year of service, having suffered much from fever, he obtained his discharge on the ground of physical disability, and returned to his mother's home at Kelvedon.

As a boy he had attended a school, kept by a Friend, William Impey, at Earls Colne, and even during his service in the army had attended Friends' meeting occasionally at Croydon and Westminster. He continued his attendance at Kelvedon, and was received into membership in the Society in the year 1834. During a long life he rendered valuable service as a minister of the Society, visiting meetings in various parts of the country, and as an advocate of peace principles who could speak from personal experiences.

#### WILLIAM DYNE.

But one of the most striking examples was William Dyne, born in 1818. For not only did he become convinced of the sin of war and leave the army, but he also suffered for his principles.

When in the army, and quite a lad, he used to read the Bible and the lives of early Friends to a blind man, a member of the Society, and in this way became acquainted with Friend's principles, and convinced of their truth. He then regularly attended the meeting at Rochester, leaving his sword in the cloak room. This continued for twelve months, when he came to the conclusion that he could no longer serve as a soldier, the duties of a soldier being inconsistent with the teaching of Jesus Christ. He was brought before a court-martial at Chatham,

\*The Featherstones and Halls. By M. Irwin, pp. 16-16.

\*Extracts from Register Books, p. 410.

†Waymarks. Vol. 11, pp. 78-80.



May 21st, 1839, and charged with insubordination, to which he pleaded guilty. In his defence, which was prepared by his friend John Hodgkin, barrister, he said, "I fully admit the disobedience to orders with which I am charged and I am well aware that, in thus refusing any longer to perform the part of a soldier, I am guilty of a breach of discipline, and am liable to the punishment which may be imposed by law in such a case. But my conduct proceeds not from a spirit of insubordination, or wilful disobedience; it is simply the result of a conscientious conviction that *all war* is inconsistent with the Gospel of our Lord and Saviour Jesus Christ, and a direct violation of his precepts. . . . I am a servant of the Prince of Peace, and I can be a soldier no longer. . . . I was taken into the service when only twelve years of age, and when, consequently, I was too young to form a judgment on the subject, or properly to understand the nature of the engagement into which I was required to enter; and no opportunity has ever since been given me to determine for myself how I would act. . . . I now leave my case in the hands of the court, ready to suffer for the cause of my Lord whatever He may permit to befall me, but trusting that, in a Christian country and in this enlightened age, some consideration will be shown for the right of conscience. . . ."

He was sentenced to three months' imprisonment. After this his discharge was purchased for him without his knowledge, and he became an active worker for peace and temperance, and was one of the Friends who went to France after the Franco-Prussian war to distribute the stores of agricultural implements, seeds and provisions, purchased out of the Mansion House Fund for the aid of the non-combatant victims of the war. He died May 2nd, 1896, in his seventy-ninth year.

Fellow Christians! on which side shall your influence be used? Will you urge the young in your churches to train themselves in the use of arms, and in preparations for slaughter, or shew them that if they follow the Prince of Peace, they will lay aside all carnal weapons and set the example of brotherhood and goodwill?—*Friends' Tract Association, 15, Devonshire Street, London, E. C.*

COMMUNION.—Fellowship, one with another, how sweet! Oneness in the Holy Ghost; how delightful! Eye to eye, and heart beating responsive to heart; how blessed! Envy, evil speaking, jealousy, and back-biting, all put away. Love to God and to everybody. No self-seeking, but in honor preferring one another; how blessed! Living on earth the life of heaven and breathing the atmosphere of the skies.

"In our present state we see and feel as those that are in the body. In our most advanced state we are still but men. As such, whatever be our experience in the Christian's warfare and in the Christian's victory, we need the sympathy and help and even the prayers of our fellow-pilgrims in the same state of probation."

WM. FOSTER, aged 28.

## TEMPERANCE.

[A department edited by EDITH BARDLEY BELLINGS, 902 President Street, Brooklyn, N. Y., on behalf of the "Friends' Temperance Association of Philadelphia."]

Who builds the State? Not he whose power,  
Rooted in wrong, in gold entrenched,  
Makes him the regent of the hour;  
The eternal light cannot be quenched:

This shall outlive his little span;  
Shine fierce upon each tainted scheme;  
Shall show where shame blots all the plan;  
The treachery in the dazzling dream.

He builds the state who builds on truth—  
Not he who, crushing toward his aim,  
Strikes conscience from the throne, and truth,  
To win a dark, unpitied fame.

He builds the state who to that task  
Brings strong, clean hands, and pure purpose;  
Who wears not virtue as a mask;  
He builds the State that shall endure—

The State wherein each loyal son  
Holds as a birthright from true sires  
Treasures of honor, nobly won,  
And freedom's never-ending fires.

—RICHARD WATSON.

A letter from a Friend telling of the use she made of matter presented in this department, when dealing with a county court official who decides in regard to licenses, encourages the hope that more and more Friends will realize that this page is intended to convey to them not so much admonition as ammunition.

It is your duty to interview your candidates and let them declare how they will stand on the liquor question. Vote and work for those who are with you, irrespective of party affiliations. Do not delay to put in your best efforts.—*Missouri Wholesale Liquor Dealers Association.*

The Keystone Citizen pertinently inquires: "Are the Church people as Wise?"

Is there anything in logic, morals, reason, religion or common sense which says that the church should throw down her arms and strike her colors when sin forms a political alliance? If Christ said he came not to regulate the works of the devil, but to destroy them, is it not enough for Christians that they be as their Lord? Has the church any right to be neutral when right and wrong are in conflict? Has she any right to be silent when human interests are imperiled? Has any man a right to support a thing which no decent man can defend?—*Charles Scanlon.*

### A GOOD CITIZEN.

A really good citizen will always vote.\* He will always vote with discrimination. He will endeavor to vote for the glory of God and the honor of the Commonwealth.

He will have in mind the protection of his home, his children and his community.

He may be partisan, but not so blind that he will support a bad man upon his own ticket in preference to a good one upon the other.

\*Subject in each case, to the restraint and constraint of Truth.—Ed

Rather will he be patriotic enough to support a good man upon an opposite ticket, in preference to a bad man upon his own.

He will realize that the only way to keep or make his own party sure, is to defeat all its bad candidates.

To the extent that he is interested in the temperance question, will he vote against any candidate whom the saloon can count on.

He will not forget, but stand by the men who stand by righteousness in legislation and government.

The acts of a good citizen at the polls and everywhere, will harmonize with his moral professions.—*Keystone Citizen.*

The Anti-saloon League of Pennsylvania is making a vigorous canvass for local option. Just at the present time the important point is to determine the sentiment of candidates for the State Legislature touching the liquor question, together with a vigorous endeavor to educate the voters to the point of cutting their tickets. It is very necessary in securing reform legislation that our citizens vote for men rather than for parties. Usually some men on every ticket favor reform measures, and with them others do not. It is part of the political game to secure candidates who will gain favor with all classes. For this reason it becomes necessary for the voter to inquire into the personal qualifications of their candidates, and select those from all parties who favor their ideals. Especially is this true of members of our Legislature and Congressmen. The Anti-saloon League is doing the right thing at the right time, and ought to receive the co-operation of all good citizens. It favors no political party as such. It asks only that their candidates stand on the right side of the liquor question.—*American Friend.*

ARITHMETIC OF THE CIGARETTE.—"I am not much of a mathematician," said the cigarette, "but I can add to a man's nervous troubles; I can subtract from his physical energy; I can multiply his aches and pains, and I can divide his mental powers; I can take interest from his work and discount his chances of success."—*The American Boy.*

A THRIVING CITY.—Fargo, N. D., is an illustration of the benefits of prohibition. Situated just across the river from Moorehead, a license city, Fargo has gone far ahead of her rival. The late mayor of Fargo, in an address given recently, said:

I have been invited to come and say to you, if I understand the subject, what we are accomplishing in Fargo, without in any way receiving aid, in revenue from the liquor traffic.

Fargo has prospered without a saloon far better than it ever did with it. Instead of being depopulated, it has more than doubled in population since the saloons left us. Rents have not gone down, but have gone up, if there is any difference. There is not to-day in Fargo, nor has there been a vacant house fit for a mouse to live in, or a vacant store since the saloons left. In the past four years more than one million dollars has been invested in new buildings in Fargo.

When the saloons were with us, we did not have a single yard of paving in the city; we had no sewer system, and did not own our own water-works. To-day we have more than fifteen miles of streets, with a sewer under every yard of paving, and miles of sewers where the paving does not extend. We own our water-works and they are more than self-sustaining. We have done all that, and at the same time our taxes are lower than in a great many cities where they have the saloon.

It is the same story everywhere where the experiment is honestly and bravely undertaken, and yet despite the facts there are so many stupid Christians who do not realize them, so many lazy ones who do not care for the trouble of a fight against rum, and so many who are afraid to contend against so strong and savage a foe.

**LIQUOR AND ITS FOES.**—There has recently been an immense increase in the amount of advertising of beer and whiskey in newspapers and magazines. The first explanation of this lavish expenditure for costly advertisements is naturally the fact that brewers and distillers have accumulated great wealth and so can afford to spend money. The profits of liquor making and selling are enormous, yet the business employs a smaller number of men than any similar industry. Liquor-makers pay eight per cent. for labor, while the general manufacturers pay twenty per cent. for labor.

A second explanation of the extensive advertising may be the expressed purpose of the organized liquor dealers to carry on a campaign of education. One of the peculiarities of much of the attractive and striking notices of liquors appearing in the various publications is the claim as to their healthfulness and purity. A great variety of ingenious appeals are made to people to use beers and claims are set forth as to their beneficial effects in health and sickness. These claims are made in the face of the practically unanimous opinion of the best medical science as to the injury to health resulting from the ordinary drinking of liquors.

The third and perhaps the best explanation of this tremendous using of the periodical press in exploiting liquor is that the liquor traffic was never before so effectively attacked and that the forces opposed to it were never before so well organized. We have lately seen whole pages of newspapers occupied by advertisements of the meat packers because of the attacks upon their business.

There is no question that the friends of the liquor traffic are realizing that the moral forces of civilization are rapidly getting into line to seek the destruction of a business that does so much to destroy men. It is now claimed that more than one-half of the area of the United States is free from the legalized saloon. Recently the President of the National Retail Liquor Dealers' Association in his address at their convention said: "Peer into every city, town and hamlet; then read the city ordinances; visit the different legislatures and the halls of the congress of the United States; consult with your

lawmakers, and you will be astonished at the combinations arrayed against the traffic that we represent. The truth is the enemy is gaining ground rapidly upon us, and we are being overpowered by the tremendous forces battling against us."—DUNCAN C. MILNER.

### Memoranda and Letters of Ellwood Dean.

(Continued from page 118.)

#### LETTER OF JOSEPH WALTON.

MOORESTOWN, Burlington Co.,  
Eighth Month 15th, 1875.

#### Ellwood Dean, my Dear Friend:

In thy valuable and acceptable letter received a few days ago, thou asks my views with regard to opening a correspondence with New England Yearly Meeting. It is a delicate matter to give advice on such an important point, especially to those whom I unfeignedly esteem above myself. I regard the correspondence of Yearly Meetings somewhat in the light of ministerial communications. If the epistles are to be anything more than mere formal documents, there ought to be a degree of religious weight accompanying the different stages of their preparation, from the first opening of the concern, to their final adoption. He that putteth forth His own Sheep, goeth before them; and unless it is felt that He owns the movement, I think it is unsafe for a meeting to act. I think there is need of additional caution on the part of Ohio Yearly Meeting in opening this correspondence, from the close resemblance of the manner in which the separation in your Yearly Meeting and that of New England was affected. In both cases a small portion of the representatives brought forward names of clerks, and this led to the division into two bodies. I do not mean, in thus saying, to place our Friends in New England in the same position as the separatists in Ohio, for I believe they stand on much more solid ground, and I abide by the decision of our Yearly Meeting in eighteen-forty-nine, which officially stated: "We believe that they continue to be entitled to the rights of membership, and to such acknowledgment by their brethren, as may be necessary for securing the enjoyment of those rights." Though I retain an interest in our New England Friends, and a kind feeling towards them, yet it has been many years since I have visited among them, and I do not feel as well acquainted with their position as I once did. Some years ago Nathan Page, and others, withdrew from connection with them, as some did with you, and others did with us. I think all these minor separations may be regarded as one movement, affecting the three Yearly Meetings of New England, Ohio and Philadelphia similarly. I do not know of any further separation in New England from the Yearly Meeting that was then left; though I cannot speak with entire certainty as to their condition.

I doubt not some of you are feeling the weight of exercise that attends the approach of a Yearly Meeting, especially in these troublous times. As the living members are brought under this burden of concern and are led thereby to seek for wisdom and strength from the one inexhaustible Foun-

tain, he is often pleased to arise for their help and so to rule in their solemn assemblies, that they are enabled to return to their homes with thankfulness and rejoicing. In a letter received last evening from my dear friend, Daniel Pickard, of England, he thus speaks of Ohio Friends: "It will not be long after this reaches thee before they will be again assembled in a Yearly Meeting capacity, and, oh! that the blessed descendings of the wisdom of Christ may be their renewed favor and portion, to guide in the meekness and stability thereof." Some weeks ago my mind was so much turned towards you, that I began to reflect whether anything would occur to bring me to be with you at your Yearly Meeting; but the last week or two, other matters have occupied my attention more fully. I have also been somewhat relieved by the letters I have received from thee and Rachel E. Patterson. I have been at Alfred Cope's since the reception of thy last letter, and communicated thy message of love, which was kindly received. He and his wife hold thee in pleasant remembrance; and Rebecca has several times told me that a short testimony which thou had to deliver as thou wast about to leave their house, was instrumental in lifting her out of a state of depression which had continued for some time and in which she seemed powerless to help herself. She is quite an invalid, and does not often feel able to be at meeting, but seems cheerful and bright. Her health is better, I believe, than when thou wast here. I do not want to set myself in the seat of judgment, but I do believe I shall be better satisfied to say, in reference to the opening of correspondence with New England Yearly Meeting, that I fear the present is not the right time; though I hope the time is coming in which the faithful up-holders of the doctrines of Friends *everywhere*, will be more closely united in the bonds of Gospel fellowship. Thy letter is not at present by me, and I may have omitted some points in it that should have been answered.

With love, thy friend,

JOSEPH WALTON.

(To be continued.)

**FACTS ABOUT SMOKING.**—In 1865, four young men, all belonging to one of the churches in Philadelphia, started upon their careers in life. Two became ministers of the Gospel, one a merchant and one a lawyer. The two ministers both were addicted to smoking—the one who became a merchant and the other, the lawyer, never smoked or used tobacco in any form.

The ministers are both dead, the merchant is still living, and is at the head of the largest business in the United States, and the lawyer is still in the active practice of his profession. In 1865, the chances of life were against the two who survive, because neither was as physically well developed as their two companions.

The two preachers both had good churches which paid good salaries regularly—they had no worry about worldly affairs. The merchant and the lawyer had business worries and the care of large families—yet they survive—and still live. The use of tobacco turned the scale.—*Anti-poison.*

## Science and Industry.

**DRAINAGE OF SWAMP LANDS.**—There are in the United States over sixty million acres of swamp lands. Now that agricultural lands are becoming scarce and the Government has shown what it can do to water the barren deserts of the West, the people of the country are beginning to realize that the Government might be equally successful in removing superabundant water. The fact has been established that by drainage these waste swamp lands may be rendered habitable and productive. Since the Government has set aside millions of dollars for the reclamation of the desert lands of the arid west through the agency of irrigation, this fact is specially interesting, for the vast swamps of the lower Mississippi Valley and of Florida, of the Sacramento valley of California, of northern Minnesota, and the southeastern coastal plain are now the only great remaining sources of future agricultural lands.—*U. S. Survey Bulletin.*

SEWAGE.—Every great city and many large towns are confronted with the serious problem of the sanitary disposition of sewage. The effect of the waste matter of one settlement on the water-supply of its neighbor, not felt in a wide, thinly-populated country, grows dangerous as communities by their increase approach one another. The problem is complicated by the rapid increase of knowledge as to the sources of and the distribution of disease germs.

Some seaboard cities pump their sewage far out in the salt water, which largely absorbs and reconverts the dangerous matter or precipitates it to the bottom. But some of the waste poisons sea-food, notably oysters.

Cities on great rivers like the Mississippi send down polluted water to the cities below. It does not always reach those cities in a polluted state, for sunlight and air kill the germs in flowing water, and at a certain distance, depending upon the swiftness of the current and the consequent extent of the exposure of all parts of the water to light and air, it is purified.

Nevertheless, the only sure safety lies in the absolute prohibition of discharge from sewers into any lakes or streams with water connections, however remote, to sources of water-supply. It is wiser to prevent pollution than to try to purify polluted water by municipal filtration plants. Prevention is better than cure, for prevention is sure, and purification is not.

There is another side of the question. Sewage is a valuable fertilizer. Long ago Victor Hugo pointed out the riches that the sewage of Paris were throwing away. The discharge from a great city, properly treated, made into desiccated fertilizer or pumped through irrigation ditches into the surrounding country, at a safe distance from streams and lakes, enriches the soil, and at the same time is exposed to the purifying effect of the sun. The barren plains about Berlin have been turned into rich farms by the city sewage. Other European cities have taken similar measures in the interests of health and economy.—*Youth's Companion*.

"WHAT'S THE TIME.—Time is a perennially interesting object. Before the chronometer in the jeweler's window a procession is constantly passing. The banker pulls out his seven-hundred-dollar repeater, compares it with the chronometer, and moves on. The office boy with just as much dignity consults the dollar timepiece that bulges his little waistcoat. Both are equally under the spell of time.

As most persons know, England supplies the world with that valuable but impalpable commodity, that purely arbitrary thing which we call time. The meridian of the Royal Observatory at Greenwich is the point from which the day of the civilized world is reckoned; but in America the United States Naval Observatory in Washington determines Greenwich time, and distributes it by telegraph.

In the old the watch of the man in the street is set by the stars. Out of the vast number in the heavens there are some six hundred, visible either to the eye or the camera, which are known to be practically invariable. The astronomer selects one of them. Through the transit instrument—a telescope pointed at the meridian—he watches, telegraphic key in hand. On the lens of the telescope are eleven hair lines. The centre one marks the meridian. As the star crosses each of these lines the operator presses his key, the wires of which connect with an automatic recording clock called a chronograph.

This shows at what time the star crossed the meridian. Astronomical tables determine the time which it should have crossed. Comparison of the standard clock with these tables shows whether or not the clock is right.

The time is distributed at noon. Three minutes before twelve o'clock thousands of telegraph operators sit in silence, waiting for the click of the key which shall tell them that the "master clock" in Washington has begun to speak. At one minute before twelve it begins, beating every second until the fifty-fifth. Then, after the pause, comes a single beat, which marks exact noon; and for another day the world knows that it has the correct time to the fraction of a second.—*Youth's Companion.*

A Frenchman who visited our country some years since said that he derived the highest idea of American civilization during a visit to Central Park, New York, when he saw the squirrels climbing on the arms of the children even burying their heads in boy's pockets in search of nuts or crumbs of cake. While the heart of the child is unhardened the duty of inculcating kindness to animals is an easy one.

MANY join a church who never joined Christ.

Gathered Notes.

In the midst of all the minor strains sounding forth from Russia's wretched political conditions, there is at least one more hopeful note. It is stated that the government has decided to grant special privileges to the various religious bodies within her borders, which will place them almost on a level with the Orthodox Church.

"A frivolous visitor to the Fiji Islands said to a Fijian chief: 'It is really a pity you have been so foolish as to listen to these missionaries. No one nowadays believes in the Bible.' The chief's eyes flashed as he said: 'Do you see that stone? There we killed our victims. Do you see that oven? There we roasted their bodies for our feasts. If it had not been for the missionaries and the Bible you would have met the same fate.'—*E. Lehmann*."

A telegram from Peking, dated Tenth Month 20th, announces that, as a result of the recommendations of the Commissioners who were sent abroad to study the opium question, an edict has been issued ordering the abolition of the use of the drug both foreign and native, within ten years. The edict condemns the opium vice in the strongest terms, and instructs the Council of State to devise means of enforcing the prohibition of smoking and the cultivation of the poppy.

According to the "Japan Chronicle" the number of girls now receiving a school education in Japan is more than eight times the female attendance of ten years ago. Figures given out by the Tokio Educational Society show that fifteen years ago the percentage of females admitted to the training school for teachers was less than twenty, as compared with the men, but to-day the rate has been completely reversed, the number of male applicants being now about fifteen per cent. of the total.

"Juvenile trials for robbing orchards, telling lies and other heinous offenses. . . . Boston, 1797." is the title of a book recently added to the Boston Public Library. It is described in the September Bulletin as "a very pleasing and ingenious little work in which a court of justice is supposed to be instituted in a school, composed of the scholars themselves, for the purpose of trying offences committed at school." The editor is Master Tommy Littleton Secretary of the Court. To many it will be a surprise to find that so early in our history children received this practical training in self-government.

**SPEAKER CANNON OF FRIENDS' PARENTAGE.**—Everybody calls Speaker Cannon of the National House of Representatives "Uncle Joe," because as he says, he is one of the "plain people." A companion of his early youth tells a story of his school days in this fashion:

"Joe Cannon and I used to sit side by side in the old industrial school at Bloomingdale back in the late '40s. Joe's father, old Dr. Cannon, was a broad-brimmed hat and black coated Quaker. Joe's mother wore the Quaker dress and bonnet, and Joe knows how to talk the 'thick and thou' language as well as I do, but I guess he doesn't use it much now."

"Why, I recollect just as well as though it was yesterday, that one day Joe looked up from his book and said: 'I'm going to Congress.' He wrote it on the blackboard and signed 'Joe Cannon.' It was recess time, and when Barnabas Hobbs, our teacher, called books again he took about five minutes in commending Joe's high resolve and urging all of us boys and girls to work to high standards. Well, Joe's been there about thirty-five years.

"Joe was a good scholar and a bright boy," His father was a grand old type of the early Quakers. He was a physician who went where and when duty called. A call came one night when Sugar Creek was up, and he threw his saddlebags over his horse and started. The swollen Sugar Creek had to be forded. Well, sir, no one ever saw him again. His body was never found. He was one of the six founders of the Bloomingdale school."

THE SCANDAL OF CRIMINAL JOURNALISM.—We don't know says the *Independent*, just how it will be done, but we predict that it will be done. The done will come, and we predict further that it will come soon, when the sleek and dignified proprietor of some American newspaper with a pretty big circulation and a bigger advertising patronage—a large share of which is derived from crime of one kind or another—and a brag and a bluff that are bigger than circulation and advertising put together, will be hustled off to his own place. That "place," we presume our readers understand, is the State prison.

The scandal of a great deal of our American journalism has become too grievous to be borne tamely



much longer. Neither the reputation of worthy men nor the virtue of pure women is any longer safe from the bloodhounds of a gang of newspaper thugs, fully half of whom are millionaires, and some of whom pose as philanthropists.

A few days ago a lady widely known for her interest in education, a trustee of one of the leading colleges for women, told the story of her personal experience with one of these defamers of character. Assuming that she stated the whole truth and nothing else, the newspaper that lied about her did so wantonly, in full possession of the actual facts. Cash was amounting to five thousand dollars and was paid and accepted. That this lady should have compromised so easily we think was most unfortunate for the interests of society. She should have pushed her case until somebody was landed behind prison bars.

It is disappointing that the victims of criminal journalism have thus far submitted so lamely to these outrages. It is yet more disappointing that reputable newspapers have not unitedly taken action within their competence, to drive from the community the creatures that are making a great profession a by-word and a curse to the American people. There is no more reason why the men who control newspapers that are both decent and powerful, and control also the avenues through which news is obtained, should not "clean up" their environment.

We wish to put it straight to the proprietors and editors of journals like the *New York Sun*, the *Times*, the *Tribune*, and the *Evening Post*, the *Chicago Tribune*, and the *Record-Herald*, and a score of other journals, both powerful and reputable, covering every part of the American Union. Do you see no way to bring your forces unitedly to bear to stamp out this insidious and dangerous system? Can you do this? Can you do to hold your own reporters and editorial writers to a high and strict standard of honor? If you are, is there nothing else that you can resort to? You are supposed to voice the opinion and the conscience of the American people. And you must know by now that that opinion and that conscience are getting very tired of this disgraceful buccannering conducted under the flag of liberty of the press. In our own country we have various means of testing the public temper, and we know that unless you express and represent it in this matter, it will find some other way to make itself felt.

## SUMMARY OF EVENTS

UNITED STATES—At a recent meeting at Atlantic City of the National Association of American Hardware Manufacturers the following preamble and resolutions were adopted against the dangers of organized labor. "Whereas, The President of the United States has seen fit to rigidly enforce all laws pertaining to the control of combinations of capital into so-called trusts, maintaining that such combinations of capital are in restraint of trade, and as such a menace to the industrial welfare of our country; and Whereas, Organized labor presents a combination of labor in restraint of trade and is a serious menace to the industrial welfare of our country, as any combination of capital could possibly represent; therefore be it Resolved, That the attention of the President and Congress be called to this growing danger, and that the President urge upon Congress the necessity of just and restraining legislation to enable the employer to meet the growing threat of all-camp strikes and un-American methods, as now obtained in shape of personal violence and picketing plants."

Judge Holt of the United States Circuit Court in New York City has imposed a fine of \$108,000 on the New York Central and Hudson River Railroad Company for granting rebates to Lowell M. Palmer, who is president of the American Cyanamid and Fertilizer Refining Company. In passing sentence, Judge Holt said: "Such a violation of law is much more heinous than the ordinary, common, vulgar crimes usually brought before the criminal courts. These are crimes of sudden passion and temptation. These are crimes of the moment. These are crimes of ignorance of the law, of lack of education, of lack of education, business experience and standing in the community, and as such they should be expected to set an example of obedience to the law, on the maintenance of which the security of their property depends. The corporation received large and valuable public property, was under a duty to observe obligations to treat all citizens alike. Under these circumstances and for an offense so clearly flagrant,

it is the duty of the Court to impose a penalty commensurate with the gravity of the offense."

Plans are being made by Alfred Moseley who has lately arrived in this country from England for the reception and care of nearly 500 British school teachers who are expecting to come to this country in parties of about thirty each during the next few months. It is stated that the teachers will represent every class from the kindergarten and defective senses instructors to the professors of England's largest universities. The teachers will be selected from the best applicants who have made known their desire to visit the United States since the announcement, several months ago, that a series of excursions for teachers was being planned. Alfred Moseley has said to an American: "In many respects, I consider your system of education superior to our own. My observations have also led me to believe that the American boy is better fitted for the actual struggle of life than the English boy. Your system is more practical than ours, and then the English boy is more of a dreamer. During a previous visit I was struck with the lavish expenditure of money in this country for educational purposes."

In a recent conference at Washington respecting affairs in Cuba, since his return from that island Secretary Taft said that it has been a dangerous situation for a time, as the commission has had to deal with an undisciplined force of perhaps 20,000 men under arms and scattered about the island, making it difficult to reach them directly. But fighting has been stopped and he did not believe it would be renewed.

The jury at Findlay, Ohio, in the case of the Standard Oil Company of Ohio, charged under the Valentine anti-trust law with conspiracy in restraint of trade, has returned a verdict of guilty.

Attorney General Ellis gave out the following statement in regard to the case: "This is a great triumph for the Government. It is gratifying to all who believe that the laws should operate equally upon the most powerful corporation as well as upon the humblest individual in the State. It is a vindication of that principle once so well announced by President Roosevelt that no man is so big that he can defy the law, and that no man is so small that he is beneath its protection. There ought to be no desire on the part of anybody to oust the Standard Oil Company from doing business in this State. All that any good citizen can desire is that while they are here they shall conform in their business organization to the statutes which govern the public policy of our State." It is expected that a public opinion will be made to the higher court.

A dispatch from Miami, Fla., of the 19th says: "Hundreds of lives have probably been lost on the islands south of here, marking the course of the East Coast Railroad extension to Key West. This appears to have been due in great measure to a tidal wave accompanying a tropical hurricane which has done great damage in Cuba and at other places along and within the Gulf of Mexico."

A dispatch from Oil City, Pa., mentions that an oil well which it is estimated will produce more than 1000 barrels a day has lately been opened in that neighborhood. It is said to be the largest producing well known in that section for twenty years.

In a recent public address, D. Clarence Gibboney, the candidate of the City Party for District Attorney, stated that: "During the sixteen years of my work for the Law and Order Society we arrested over 10,000 persons in gambling houses and similar places. When my work began there were 6000 saloons in Philadelphia. Many of them sold liquor seven days a week. Boys and girls were lured to some of these places, and disrespect for the law was frequently shown. Now we have only 1883 licensed saloons in this city, although our population has increased 400,000."

Joseph Ralph Burton, former Senator from Kansas, has lately been committed to prison for a period of six months, and has also been sentenced to pay a fine of \$2500 for accepting a fee while a Senator as attorney in a case in which the Government was interested.

The widow of the late Jefferson Davis the President of the Southern Confederacy lately died in New York City aged eighty years. The remains were interred near her husband's at Richmond, Va. Thirteen Governors of States of the former Southern Confederacy and a number of survivors of the Confederate Congress were present among others at the funeral.

A dispatch from Boston, Mass., of the 17th inst.

says: "From Japan, Australia and more than fifty other countries thousands of women interested in temperance reform have come to this city to participate in the triennial world's convention of the Women's Christian Temperance Union, which opened here to-day."

FOREIGN.—A dispatch from St. Petersburg says: "Alarmed by the anti-militarist movement in Russia, and the many cases of refusal by young peasants to serve their terms in the army, Premier Stolypin has had recourse to the dreaded drumhead court-martial. In future these are to try all conscripts refusing to join the colors, and instructions to this effect have been sent to the Provincial Governors. The court-martial has already proved a terrible weapon in the hands of the Government, against the hundreds of thousands of whom have been shot or hanged with brief ceremony. The Premiers' order is likely to exasperate the peasants still more, but will certainly check the tendency to shirk military service."

The Bank of England in order to stop the withdrawal of gold from its vaults has advanced its discount rate to six per cent. This high rate has not been in force for the past sixteen years.

The supposed close connection between rats and the plague is considered to have been proved in India by the extraordinary success in decreasing the scourge which has resulted from the war of extermination against rats carried on in sixty towns in the Punjab. The experiment is regarded as of great importance in view of the fact that a million people already have died of the plague in the Punjab alone.

Dispatcherom San Salvador says: "A tempest has raged incessantly for ten days throughout the republic, flooding the valleys, principally that of Majada, and resulting in great loss of life and property. The waters have been so high that they are bringing down the bodies of persons drowned in the storm and the carcasses of cattle, and the sight of these tends to increase the terror of the people. The losses are incalculable. The government has issued orders that the bodies be buried as soon as the storm. Guatemala and Honduras also have suffered severely. It is said the losses there will amount to many millions of dollars. The volcano of Chulo is reported to have spouted a huge quantity of lava, and a sulphurous cloud, the victims of which, under the town of Panclancha, killing most of the inhabitants."

## NOTICES.

WANTED. — A woman as mother's helper in Friend's family in Moorestown, N. J.  
Inquire at Office of THE FRIEND.

SCHOOL FOR INDIAN CHILDREN AT TUNESASSA, NEW YORK.—Wanted a woman Friend to take charge of the boys out of school at the opening of the term in the latter part of the Tenth Month. Application may be made to

ZEBEDEE HAINES, West Grove, Pa., or  
CAROLINE C. SCATTERGOOD, West Chester, Pa.

**BIBLE ASSOCIATION OF FRIENDS IN AMERICA**—The annual meeting of the Bible Association of Friends in America will be held in the Committee Room of Friends' Meeting House, Twelfth Street below Market, on Fourth Day, Eleventh Month 7th, 1906, at 4.30 o'clock P. M. Friends generally are invited to attend the meeting and take part in the proceedings.

WM. T. ELKINTON, Secretary.

**WESTTOWN BOARDING SCHOOL.**—Our stage will meet trains leaving Broad Street Station, Philadelphia, at 7.17 and 8.21 A. M., 2.49 and 4.32 P. M., other trains will be met when requested; stage fare fifteen cents; after 7.00 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D and A, phone 114 A.

WM. B. HARVEY, *Superintendent.*

DIED, at the residence of her husband, Coatesville, Pa., Fourth Month 28th. 1906, ALICE CALLEY, wife of Abraham Francis Huston, age 45 years. A member of Bradford Monthly Meeting. She is believed to be of those concerning whom it is written "Blessed are the pure in heart, for they shall see God."

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## Divinity Witnessing to the Divine.

Say not in thy heart, who shall betake himself to outward explorations to find out the word of God? for its nearness to us is the very nearness of One in whom we live and move and have our being, in our heart to be grasped by his own witnessing of Himself here, and in our mouth when that abundance of the heart requires expression.

So holy men of old spoke as they were so moved, so they also wrote. So holy men of the present day may and should speak or write. Their communication may be to an individual's condition, or to that of the times and the signs thereof. If some of these roppings of the sanctuary reach, by the needs of men's hearts, a permanent place in their literature, their perpetuity will be explainable by the same cause as that of the holy scriptures. For "every writing given by inspiration of God is profitable" for its own spiritual uses. But the Spirit of whom their uttering forth came, must be their criterion, and the verifier of their application. The spirit is the highest criticism or criterion, even "of the thoughts and intents of the heart;" and if any criticism be called the higher, it is only because it is higher than a kind hat is lower. In all the holy mountain of the highest, the lower shall not hurt nor destroy. But we cannot vouch for the effect of the lower grades on minds of their own plane, or below it.

We have seen a time when the Bible was upheld as the reliance for believing in the witness of the Holy Spirit; now is approaching a time when the witness of the Holy Spirit is becoming the basis for men's acceptance of the Bible. And Friends have over two centuries heralded the day. The witness of the Spirit is our experimental witness for the contents of the Bible, as their Word speaks to our condition in their words. Other

foundation can no man lay than that which is laid, even Christ the Word. And as that foundation standeth sure, having its seal in men's hearts as the witness of his Spirit, we are not alarmed about the acceptance of the holy Scriptures in the long run of coming history.

There are some texts or portions of language which are each in themselves a proved miracle; and the fact that they are in existence at all, doctor or expurgate them as some may, is conviction that they are in the world for life, and our very souls says they are from the Life Eternal. By whatsoever process those texts got there, "never man spake like this man." Whatever trailed them on paper, God meant them. It must be that it is He who through them salutes the centre of my being. And by following on to know the Lord by his Spirit, we follow on to know the Bible more and more as echoing voice after voice of Him.

Let this candid attitude towards the true and holy Witness be encouraged everywhere and its demand in men for the Bible as echoing the things of the Spirit will be kept up, and none of these little ones be caused to stumble though shown a wilderness of other texts seeming to be inexplicable; for as we are able to bear it, more and more of the Bible finds us out, more and more meets the witness, and too many old pebbles are found to be diamonds to warrant us to reject the whole field because of pebbles not yet valued.

A purpose of Scripture being given by inspiration of God is "that the man of God may be complete;" but before the men of scholarship shall make their edition of the Scriptures complete, probably some centuries will elapse. Meanwhile let us cast in our lot with that Holy Spirit which makes holy Scriptures, makes them to the writers and makes them by the same witnessing and enlightening to the readers, to both of whom they are really given only by the same inspiration, and rightly divided only by the same criterion and highest Critic, even the word of God who "is living and inworking" and inspeaking. With that Spirit the most unlettered reader is safe, without it the most lettered higher critic most unsafe.

To some of these latter, however, we would accord our acknowledgment of a sense of their devout reverence and spirit-

uality. The purpose of these remarks is not to belittle any God-fearing scholars, but to exalt the Holy Spirit as that secret power, influence and perpetuation of the Holy Scriptures, in whom we need "not fear what man can do," or that He who is the living Word shall ever pass away.

## To the Friendly Inclined.

The following extracts have been copied from an address given by Benjamin F. Whitson before a company of "Friendly Inclined" people assembled at his home in Pasadena on the afternoon of Ninth Month 16th, 1906. It was thought they may have a service beyond the company for which they were primarily intended.

"There are here in Pasadena probably two hundred young and middle aged people who we may say are inclined towards Friends. The inclination is at various angles. Some are inclined like the sides of the letter V that seem disposed to separate, but have a certain point in common at the base. Others are more like the letter A where the sides are joined by a cross and converge until they meet.

"V stands for virtue as well as vice, and A may signify adversary as well as angel. So, whichever way the inclination is, the possibilities of good as well as evil are here. It may be worth while, therefore, for those whose inclination resembles the letter V to consider the point of unity upon which they and the Society stand, and the reasons why they seem to diverge. Others, who resemble the letter A, may find it profitable to ponder the possibility of spelling adversary instead of angel of blessing. All of us, whether V's or A's are seeds of influence that cannot perish. Will the harvest of our growth be wheat, or tares?

"If possible, therefore, let us be impersonal except as we think of our individual selves. Let us put aside all malice and all guile, if these have found any place in our hearts; and let us, as the infant child, drink of the uncontaminated and nourishing Truth that flows for us freely if we will but imbibe it. It is this that will make us grow, and not become dwarfs or weaklings.

"We have a fair collection of it (the fruit of the Society) right here in this little group. It is not bitter; no, it is really quite sweet, and no doubt it is wholesome. It is for the most part mild and invigorating. The average Friend is undoubtedly more gentle, more scrupulously honest, has more general mastery over self, is less excitable, less boisterous, less quarrelsome than the average person we meet.

"What of our seasoning ability? The followers of our Lord were to be the salt of the earth. Salt permeates things. It is not



latent. It is a searching, preserving agency. Jesus did many mighty works; yet He said, 'The works that I do shall ye do also.' Are we evidence before the world of the fulfillment of this declaration? In a spiritual sense, whose eyes have we opened? whose ears unstopped? whose burden have we lighted? whose palsy cleansed? whose tongue have we loosed and caused to sing? whom have we led into the temple rejoicing? whom have we raised from the dead?

"I think we shall admit that the present generation of Friends is decidedly lukewarm. It is the natural disposition of most people, when they have more of any good thing than they can possibly use themselves, to want others to enjoy it too. Notice the zeal of the true Californian in trying to induce others to come and share with us this delightful climate and gather some of the enthusiasm of a new country. Think how the early Christians preached what they called the 'glad tidings,' believing they had found a great joy that the world should know about. Is it because we have not found any great joy, or because we want to monopolize it, that we are not telling more people about Quakerism and inducing them to be friendly and to join our Society of friends.

"The chief cause of our comatose condition, it seems to me is the lack for several generations of suitable religious instruction. We have not sufficiently understood and recognized the requirements of the child mind both in children and adults,—principles as inflexible as the laws relating to material things. We have too often fed whole corn to downy chicks and wondered why they wandered away to forage. . . . In the second place has not our society suffered loss because of disposition to discourage the discussion of the reasons young people give for not being more useful members? Children of the twentieth century in free America do not take kindly to any suppression of honest discussion. . . . In the third place our young people are lukewarm because there is nothing that invites them to become a positive factor in the group.

"A fourth reason is because many think the governing element in our Society is more exercised to maintain certain forms and customs than to discern the spirit that actuates the life.

"These are plausible excuses. They explain conditions. But do they, after all, excuse us at all? If we really were in agony about a soul's immortal welfare, would we permit these conditions to deter us from doing our part? 'Who doth hinder you that ye should not obey the truth?'

"No man hath hired us." Why, hath not the Master hired us? Is it because we have not offered ourselves in the market-place as those desiring to be employed? Do you think we young and middle aged Friends, or half Friends, or whatever we are, shall escape condemnation in the final accounting by pleading that certain conditions were in our way? Do we frighten at obstacles in our business life? Rather do we expect them, and endeavor to make them a means to greater achievement. . . . He is always saying, 'Enter ye into the vineyard and labor.' Even to the eleventh hour the call

is given, and as many as are willing He will instruct and qualify. Are we willing?

"Probably some of you can say, 'Yes, I am willing; I am waiting for the call.' There may be many such. Is it possible they do not know the Master's voice? that, like Mary at the sepulchre, they fancy it is only the gardener? or like the disciples on the way to Emmaus, who knew Him only as he vanished away?

"Possibly some of you imagine that my idea of labor in the vineyard is some bold, conspicuous work; something planned beforehand; something distinct and definite. This is not my idea; but that 'Each in his separate sphere, shall do the thing as he sees it, for the good of things as they are.'

"I was talking recently to a man who knew considerable about Friends and who admires their creed but criticizes them rather freely on some accounts; and when I said to him that I wish we, as a body, could be made to feel our opportunity and responsibility more fully, he replied, 'The Society is like a tree that is shedding its seed.' The members who are being cast off or are voluntarily leaving it are,' he said, 'like seeds that fly on the four winds. They carry the principles of Quakerism over the world. They germinate and grow wherever the soil is fitting. Gradually,' he added, 'your principles are becoming universally accepted.' If the good old Quaker tree is capable of producing such seed, should it not be cared for? Should it not be pruned and irrigated so that it may yield more seed?

"But the seed, dear friends, is not the Society of Friends or any other church. We are only distributing agencies. We have no monopoly of Truth.

"On Los Robles Avenue you may notice a vacant lot overgrown with weeds—a blot on the landscape. But the growth of these weeds is evidence of richness of the soil. The same ground under proper cultivation would yield a crop both beautiful and lovely. There is good soil in every heart. . . . Woe to any church or individual that ceases to respect the cultivating process—the plowing and harrowing and planting and tending and pruning. . . . Often it is quite as important to cut back the young growth as to cut out the dead wood. It is not more timber that we need, or more branches either, but more fruit.

"I was told not long ago of some one here in California who said he was 'born a Friend, but never worked at it very much.' Perhaps this is the way with some of us.

"And so it is our sweet privilege and our supreme duty to work together with God; not together for God, as though he were a taskmaster, but with Him, who ever lives and loves and labors.

"You remember the account of the fig-tree; how Jesus used it to illustrate the results of fruitlessness. That fig-tree may have been ever so beautiful; its shadow may have been cool and refreshing to those who came to it; but because He, the husbandman, had planted it to produce fruit and it yielded none, He pronounced over it—not the word of his impatience or the sign of his authority, oh, no! but—the universal curse upon fruitlessness, 'Let no fruit grow on thee hence-

forth forever.' If we fail or cease to respond to Divine impulses, our spiritual capacities wither away. We must bear fruit at all seasons—for the time of figs was not yet!—or be regarded as 'cumbering the ground.' "The true child of God will be like the tree planted by the River of Life that bore different kinds of fruit, and 'yielded her fruit every month.' It is the scattering leaves of such trees that are for the 'healing of the nations.'"

### Juvenile Smoking Abroad.

England is making a strenuous effort to stop smoking among juveniles, and is seeking by means of legislation to make it an offence for a tobacco dealer to sell tobacco in any form to a person under sixteen years of age, and by subjecting both the buyer and the seller to fine.

The House of Lords appointed a special committee known as the Select Committee, to inquire into juvenile smoking, and the investigations of the committee have led to the framing of a bill aiming to check the sale of tobacco to children.

Dr. Walter McNamara, a leading physician of London, has gathered some interesting information in regard to what the principal civilized countries of the world are doing to stop the evil of juvenile smoking, and it has been published with the report of the Select Committee.

In Cape Colony and New South Wales, tobaccoists are prohibited from supplying tobacco to anybody under the age of sixteen, except on a written order signed by the boy's parent, guardian or employer, under penalty of twenty-five dollars fine or a month's imprisonment.

In Tasmania smoking is forbidden to those under the age of thirteen.

In Japan, minors, that is, persons under twenty, are not allowed to smoke, and parents, guardians or employers allowing youths under their charge to smoke are punishable by a fine of about fifty cents. Tobacco dealers who knowingly sell tobacco or smoking instruments to minors for their personal use are punishable by a fine of five dollars.

Military and naval cadets are not permitted to smoke at all in Germany, but there are no laws regulating the sales of tobacco to juveniles.

Neither in France, Belgium, Spain nor Greece are there any regulations to prevent children from using tobacco in any form. The revenue from the tobacco in France last year was close to \$100,000,000.

Russia prohibits pupils at the middle educational establishments to smoke, but other than that there is no regulation.

In Italy smoking is not allowed at all in the schools except during recreation hours in naval and military colleges. The use of the pipe is strictly prohibited however.

In Austria only the boys attending the lower classes in schools, civil and military, are prohibited from smoking.

Portugal makes smoking on board the training ship a punishable offence, but cigarette smoking is almost universal with all ages and classes in the country.—Glen Mills Daily.

A pure heart never gets far away from God



## Letter from Joseph Elkington.

My dear friends:—Dove Cottage, nestled near the main road skirting Grasmere, was occupied by Wordsworth and his wife between 1800 and 1808. This quaint, simple cottage of six or eight rooms, with its stone floor and typical English garden, is enshrined in the affection of those who love this poet of nature. As we trod in his footsteps and sat upon the rock at Rydal water, which he frequented, the spell of his verse was upon us

"A green and silent spot amid the hills,  
A small and silent dell / O'er stiller place  
No sinning skylark ever poised herself.  
The hills are healthy, save that swelling slope,  
Which hath a gay and gorgeous covering on,  
All golden with a never-blooming furz,  
Which now blooms most profusely; but the dell  
Bathed by the mist, is fresh and delicate  
As vernal cornfield, or the unripe flax,  
When through its half-transparent stalks at eve,  
The level sunshine glimmers with green light."

The poet reveals his source of inspiration when he says:

"Think you, mid all this mighty sum  
Of things forever speaking,  
That nothing of itself will come,  
But we must still be seeking?"

"Then ask not wherefore, here, alone,  
Conversing as I may,  
I sit upon this old gray stone,  
And dream my time away."

"Nature has a world of ready wealth  
Our minds and hearts to bless—  
Spontaneous wisdom breathed by health,  
Truth breathed by cheerfulness."

The evening spent upon Grasmere with the reflection of the purple heather in its waters, will always be a lovely memory. And no less so the excursion to Brantwood on Coniston Lake where John Ruskin found a quiet refuge from the din and smoke of the commercial world. Surely he knew where to build his nest and as we approached his home by boat and asked our youthful pilot if he knew the man whose criticisms and writings have lifted the ideals of his fellow-men as much as any modern, we felt the influence of his teaching as well as the beautiful environment by which he was surrounded.

If Carlyle had only come up here among these inspiring hills and lakes instead of burying himself in the gloom of London, it must have sweetened him a little.

The "Gondola" plies this five-mile lake in a delightful fashion, cooling us finely, for the mercury had stood at 90°. Coaching in for a few miles and then by rail to Lakeside and so along Windermere to our destination, while the evening shades were deepening, gave us yet more charming impressions of this noted district of Northern England.

The nearest Friends' Meeting from Ambleside is that of Colthouse near Hawkeshead. The distance of six or seven miles was no discouragement to our party of eight and we found a company of twenty-five or thirty gathered in the stillness to worship the Father of the spirits of all flesh. It was a soul-satisfying occasion and we can but feel attached to this group of Friends and to this meeting-house, built in 1688. John William Graham has a summer cottage alongside of the latter and we greatly enjoyed dining with him and Charles W. Dymond, a nephew

of Jonathan Dymond, who is about preparing a biography of his uncle, Augusta A. Richardson very kindly invited us to take afternoon tea with her, overlooking Windermere, so we came back to Ambleside feeling as if the day had been more than full of favors; and no one can imagine the peculiar charm of these lakes and mountains, not to mention the meadows and hedges and perfect roads, without visiting them. We had had clear weather for a week—a most unusual record here—and left just as the rain threatened.

The ride to Bakewell in Derbyshire was memorable for the number of times we changed cars in something over 100 miles, but once arrived, we received a warm welcome from our many friends.

The last places of historic interest we visited in dear Old England were Haddon Hall and Chatsworth. The former is far more attractive in its ruins than the latter in all its palatial completeness, for the present owner appears to have lavished his wealth upon it till one is surfeited with its decorations.

Haddon Hall on the other hand remains just as it was occupied in the XVI. Century and one can almost imagine the noble guests of those days were in the adjoining rooms. By no means pass by Haddon Hall.

And now we have crossed the Atlantic again and found a welcome to which our hearts respond, prompting the expression of heartfelt thanksgiving for the multiplied mercies experienced throughout our long journey.

Farewell, J. E.

CHURCH GOVERNMENT A GIFT, NOT AN OFFICE.—We are organized more on the spiritual than on the ecclesiastical line, and I believe that we are called to exhibit, not ecclesiasticism, but a deep and high spirituality. If we undertake to select men who have a peculiar tact in the field of ecclesiasticism, and delegate power to these, I believe that the body of the church will have surrendered some of the privileges that it ought never to relinquish.

Thatcher says, "It is not difficult to say a few plain words about the government of the early church. It was a gift, not an office." And George Fox aimed to restore to the individual the rights and privileges of worship in Christ. He believed in the universality of the grace of God; that Christ died for all men; and that the Holy Spirit was poured out on all flesh, and not limited to churchly channels, but that the church composed of all the members was the ultimate authority; no pre-arranged or ordered services; and as Barclay wrote, "no distinction of clergy and laity, no apprenticeship to learn the art and trade of preaching. The ministers we plead for are such as having freely receive, freely give; who covet no man's silver, or gold, or seek his goods; whose hands supply their own necessities, working honestly for bread for themselves and families. Whilst other churches have ruling classes, the Society of Friends is essentially a Republic of God, in which the gifts received from the Head are to be recognized and utilized."—*Delegate Third Conference, Indianapolis, 1897.*

## THE GIFT OF FAITH.

Author of faith to Thee I cry,  
To Thee who wouldst not have me die,  
But know the truth and live;  
Open mine eyes to see Thy face;  
Work in my heart the saving grace;  
The life eternal give.

Shut up in unbelief, I groan,  
And blindly serve a God unknown,  
Till Thou the veil remove;  
The gift unspeakable impart,  
And write Thy name upon my heart,  
And manifest Thy love

I know the work is only Thine;  
The gift of faith is all divine;  
But if on Thee we call,  
Thou wilt that gracious gift bestow,  
And cause our hearts to feel and know  
That Thou hast died for all.

—CHARLES WESLEY.

TOWARD SUNSET.—If the old could think of their later years as a resting time it would help much to reconcile them to their infirmities and failing powers, says the New York "Evening Post." It would even ease the pain of being no longer needed in the field. To alter the picture of the peaceful worker resting at sunset in happy quiet, to one of the same man feeble and weary, striving to accomplish what he has no longer strength to perform, and groping with dissatisfied restlessness in a twilight which precludes work, is not an unfair illustration of the old who cannot hearken to the calls of nature and of God to yield themselves graciously to the new duties that their resting time demands. "Rest and be thankful," said that poet to whom nature spoke more tenderly than any of his brother singers.

That fair place, where travelers sit them down and say to themselves these words, "look westward towards that setting sun which symbolizes our later life;" can we not take them for a suggestion when we feel our grasp loosening on the instruments of our laborious days, to find our work better done by those who are younger and more richly endowed?

If we have at last, before the darkness falls reached that region of clear, informing vision, what purpose is attained by wishing strength might carry us yet farther? Rather let us emulate that "absolute stillness" in which "the soul through powers that faith bestows, wins rest and peace with bliss that angels share."

"And whitened with the winter's snow,  
Pray God the heart may kindly glow,  
Although the head with care be bent."

To let that sunset time be overcast and full of fretful gloom is to reverse the whole scheme of that brave, unselfish use of this world and its complex blessings and discipline in which we are intended to take our part. Now comes the time for the Evening Hymn with a true though feeble voice, and to wait quietly until the hour when with humble confidence we see the stars begin to shine and know that our night is at hand.

You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure to others? You will find half the battle gained if you never allow yourself to say anything gloomy.

## INTERCESSION.

Give me the intercessor's place,  
Within the holy veil,  
That I may spread before Thy face  
Strong claims of great avail.

Didst Thou not lay upon my heart  
These precious souls to plead?  
Secrets deep Thou dost impart,  
I see profoundest need.

The bond of sympathy doth bind,  
My heart with them and Thee,  
Entrancing fervor do I find,  
In highest service free.

All I can hold Thou givest me,  
Of tender Spirit's might,  
A heritage of joy I see,  
So full of life and light.

How free and wide the open gate,  
Into the spirit sphere,  
Here I stand and plead and wait,  
In priestly garments rare.

The world it knows not me, or Thee,  
Dark is the realm of sin,  
The grace that makes Thy children free,  
Lie from the dead doth bring.

I live, I plead, I sing, I reign,  
With priestly, princely sway,  
Thy thus the kingdom cometh in,  
As intercessors pray!

—H. T. MILLER.

## A Visit to Count Tolstoi.

FROM THE MEMOIR OF JOHN BELLAWS.

Eleventh Month 15, 1895.

"In Russia, a body of people (the Doukhobors), quite unconnected with Friends, have lately refused to bear arms; but along with the belief that it is wrong for us to kill one another, they have adopted Count Tolstoi's teaching that *all* government is abhorrent to the spirit of Christianity! I had some little talk, when at Moscow, with Count Tolstoi on this point; but could find no common basis to argue from.

He has an idea that civilization, which admits of so many existing evils is itself the cause of evil, and so would do away with it. Of course he is inconsistent, just as a man would necessarily be who tried to do away with gravitation.

Thus, he resorts to the press constantly to spread his opinions; but how could he have type founding, and paper-making, etc., without even a very advanced stage of civilization, passes my comprehension!

So with money. He looks on it as inherently sinful, and so has as little to do with it as possible; though here, again, of course, he cannot get away from the thing, though he may from the name. Andrew White visited him not long before he left Russia, and I fear lost patience with his unpractical ideas. Yet behind and underneath all this there is something really good in him; and a sympathetic power, which has a great reach over most of those who come in contact with him.

"It is very hard for an American or an Englishman to make sufficient allowance for a Russian nobleman who desires to lead a life in accordance with the will of God. He begins on a level far below ours; that is, he is about where men of the same class were in Europe—or at least in England—three or

four centuries ago. We ought not, then, to judge a man by where he is, *but by the direction in which he is moving.*

"And by this standard, Tolstoi deserves our deep respect. By the way, I recollect remarking to him, in course of a walk across Moscow, that there are two ways in which we may describe a stone of ore. We may say, 'This stone is of value, for five per cent. of it is gold; or, 'There isn't much good in this stone, why, ninety-five per cent. of it is rubbish!'

He said, 'You are right. We ought to look at the gold, and not at the rubbish.'

"By and by, as we were standing on the foot-plate of a tram-car, he turned suddenly upon me, and looking me full in the eyes, said, 'Why did you say that to me about the stone and the gold?' I was forced to make a clean breast of it, and admit that what I had in my mind was, that it might do him good to come to England, and see some other phases of society than those to which he had been accustomed in Russia; but that any benefit he might derive thus, would depend on his own state of mind. If he looked at the defects of our friends, he would find plenty to occupy him, for they are not perfect; but if he were disposed to look at the good side, it would help him. He assented to this."

## Our Boys.—A Father's Reverie.

Our score of young men and boys were in full muster at Meeting this morning, and it was good to look upon their bright young faces, showing a strength of mind and health of body, that gives promise of vigorous usefulness when some of us will have passed away. Ah, these boys! the very apple of our eye, and the hope of our little Church; things do happen at times among them that cause solicitude and anxiety; our rural quiet seems stagnation to some, and their education has fitted them for wider spheres of action. We have to see them go forth, and our hearts tremble, we want to protect and shelter; we are so apt to forget that the God who was with their fathers is also with them. The Christ who is touched with a feeling of our infirmities, who endured temptation, and who altogether knows the human heart, is near to each of them, and is at work in souls who now may give but little outward sign of his inward presence.

Away back in the sixties, in just such a damp, chill Eleventh Month First-day as this, a boy started off for a walk over moor and hill to Meeting. He was under no conscious spiritual hunger,—why he did not turn into the Kirk much nearer at hand he hardly could have told. But on he went, along the footpath past the "Lintpots" with their fringe of willows, through the fir wood, across the burn now swollen with autumn rains, and past the Mill Farm, from which half-an-hour before, two elders good and true, had already gone forward.

The Meeting-house had little outward attraction, the sycamores in the yard were bare, and the laburnums had only a few leaves, sere and yellow, left. The horses in the stable and the three conveyances under the shed, betokened Meeting already gath-

ered. When the boy went in, the dear old elder who sat at the head raised his eyes to see who the late comer was, but at once resumed his attitude of reverent waiting. There was room on the bench nearest the door beside the miller and his two yellow haired laddies.

The congregation would number about twenty-five, mostly elderly farmer folk,—men and women respected and useful in their circle, and one or two of them of world-wide fame in their special line.

But it was not of them that the boy thought long, for unexpected and unsought, a feeling of solemn stillness flowed in upon his soul, and the first verse of the hymn,

"Oh, for a closer walk with God,"

began to steal through his mind. Then the lad knew that "meeting was good," and for the first time he knew something of what it is "to worship in spirit and in truth."

Was it a case of "instantaneous conversion" and a devoted life ever afterwards? By no means, for on the way home from that very Meeting among the stream of Kirk folk that had to be met was the blacksmith's son, who made a mocking grimace, an insult which could not be paid off right away, but which was duly noted, and the "young smith" knew "what for" before the week was out. Was then the visitation as water spilt upon a rock? Nay, it has coloured and influenced a life, and to-day an old man remembers it with reverent thankfulness. Meeting had now become attractive, still on wintry days the way felt long, the path was muddy, and the Kirk was near at hand. But the Kirk began to be measured by the Meeting standard, and more than once a wish was felt that the minister would sit down, and let us be quiet. So the Kirk "decreased" as the Meeting "increased" in that young mind.

Another scene in this transition period comes up from the long ago. A pleasant summer First-day morning, the eight o'clock and ten o'clock bells had been rung and a quiet stir had set in. Old men and women from the farthest nooks and corners of the parish could be seen coming towards the village, for it was that great day in Presbyterian communities, "Sacrament Sunday." Conversation was in quieter tones than usual, the state of crops, and the price of cattle were tacitly dropped, not a few were walking towards the Kirk in reverent silence, for even with many not very devout, the sacrament is a time of some measure of heart searching, and endeavor after better things.

In the Kirk, the simple non-liturgical service somewhat shortened was gone through, then was sung that old Scotch paraphrase beginning,—

"'Twas on that night when doomed to know  
The eager rage of every foe,  
That night on which He was betrayed,  
The Saviour of the world took bread."

After "fencing the tables" in earnest reverent tones, the minister broke the bread and handed it to the elders to give it to the waiting communicants. While the bread and the cup were being slowly handed around, a boy looking down from a gallery where the non-communicants were seated, was im-

pressed with the solemn covering that was over the congregation. But soon came the thought "Is this not what we can always have in Meeting?" "Is it not the earnestness of spirit and unusual opportunity for quiet exercise of mind that has made way for this, and not the sacrament as the people think? This is only the same covering that Friends so often have." Once again Meeting "increased," and all faith in Sacraments forever passed out of that young soul.

And so when school reports tell of pugilistic tendencies we remember, and are not without hope; and when we hear of weakness in the maintenance of our testimony against a ceremonial worship, and a man-made ministry, again we think of the long ago, and trust and believe that our boys, though may be some of them in unexpected ways, are being led to a fuller appreciation of, and increasing attachment to the simple Quakerism that has so greatly helped their fathers.—

THOMAS DAVIDSON.

FITCHLEY, Eleventh Month, 1902.

**DISCERNING GOOD QUALITIES.**—Everyone has his weak point; everyone has his faults. We may make the worst of these; we may fix our attention constantly upon these. It is a very easy task, and by so doing we shall make the burden of life unendurable, and turn friends into enemies, and provoke strife, hatred, heartburnings wherever we go, and cut off from ourselves one of the chief sources of happiness, and goodness, and usefulness. But we also may make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By fixing our attention on their good qualities we shall rise to their level as surely as by fixing our attention on their bad qualities we shall sink below their level. By loving whatever is lovable in those around us love will flow back from them to us, and life will become a pleasure instead of a pain, and earth will become like heaven; and we, if God so please, shall become not unworthy followers of Him Whose Name is Love.

ONE day a friend of mine, speaking with a reader of Darwin, and Tyndall and Huxley, said to him, "Now, let us make an exchange of our good things, and not keep them all ourselves. If you have read anything better than I have, let me share it, and if I have anything better than you have, I'll give it to you. Now, what is your prospect at death?" "Oh," said the Darwinian, "it is to me all darkness. There is nothing beyond." "Then," said my friend, "I am richer than you. I stand on resurrection ground. It is all light for me. Jesus says, 'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou his?' Take a share in that. That is a good thing." So my friend spoke wisely and kindly.—*J. A. R. Dickson.*

Disregard of the other's right is nature. Consideration of the other's welfare is grace.

# RIGHTEOUSNESS.

O, Soul of mine, I hear a deep voice speaking, As cares increasing on thy swift steps press, What says the voice? "The only thing worth seeking Is Righteousness."

"Soul, in thyself are hidden compensations For disappointment, sorrow and distress; Not wealth, but sacrifice, attains the stations To Righteousness."

O soul of mine, the cross is shining o'er thee, Its glory lights each step of thy dross; All thy ideals may change to life before thee, Through Righteousness.

Pleasure? We part, since thou art lost in winning, Wealth? Thou dost make the soul's true value less, Fame? What art thou but night's lone fire-fly's spinning, To Righteousness.

There is a City of the spheres immortal, That victors over Self and Sin possess, And the White Stone that opens its irised portal Is Righteousness.

Whither? I know not—into Life Eternal, My Guide I know, His feet I after press; Within the soul are life and Light supernal— In Righteousness.—  
—BY HEZEKIAH BUTTERWORTH.

## Memoranda and Letters of Ellwood Dean.

(Continued from page 126.)

### MEMORANDA OF ELIZABETH DEAN.

Eleventh Month, 1875.—Our Monthly Meeting and Quarterly Meeting in this month liberated my dear Ellwood for religious service in the limits of our Yearly Meeting, including Iowa; also to appoint meetings amongst those not Friends. For more than twelve months I have been impressed with the belief that such a sacrifice as this would be called for, and that it might be right for me to accompany my dear husband in this arduous undertaking. O Lord, will thou be pleased to be with us, and enable us to abide in the faith, and in patience to do and to suffer whatsoever may seem good in thy holy sight!

Twelfth Month 5th.—This afternoon we went to Chesterfield to attend a meeting appointed for the public. Found quite a company assembled, although it was raining. Soon after the meeting was settled, my dear Ellwood arose and said: "Since taking my seat in this meeting, my mind has been arrested and impressed with the different kinds of fools spoken of in the Holy Scriptures," and he proceeded to call the attention of the people to one kind in particular, and to warn all to beware of such, especially the dear youth; that is the fool that hath said in his heart: "There is no God." He then brought to view the death-bed scenes of several prominent infidels, and in a solemn and impressive manner, contrasted them with those who had embraced the Christian religion and had died rejoicing in the hope of the glory of God. He quoted the text: "Verily there is a reward for the righteous; verily there is a God who judgeth in the earth." Much more was said, showing that the carnal mind is enmity against God and must be slain; and that baptism experienced which purifies, even the baptism of the Holy Ghost and fire, which was proved to be Christ's baptism, and essential to salvation. After this, D. Mott appeared in supplication, and the meeting closed, un-

der a solemn covering; a good and favored meeting.

12th.—This afternoon we attended a meeting, which my dear Ellwood had appointed for the public, in the Methodist Meeting-house, in Plymouth, at three o'clock. Truly, such opportunities as these are felt to be solemn engagements, and bring with them much exercise of mind. Allusion was made to the fall of our first parents, and to the wickedness, cruelty, and bloodshed, which overspread the world. Several passages of Scripture were then brought to view, showing the promises of the coming of the Redeemer into the world, to redeem mankind from his fallen condition, and illustrating the spiritual nature of the Gospel dispensation. Showing that the kingdom of God is not an outward kingdom, and cometh not with observation. Neither shall they say, lo here! or lo there! for the kingdom of God is within you, and consisteth in righteousness, and peace, and joy in the Holy Ghost, and can neither be attained to or defended with outward weapons, as said our Holy Redeemer: "My kingdom is not of this world," therefore his servants cannot fight; and He also declared: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, pray for them that despitefully use you, and persecute you, that you may be the children of your Father who is in Heaven, for He maketh his sun to rise on the evil, and on the good, and sendeth rain on the just, and on the unjust," and where this comes truly to be the case, it will remove all enmity from the heart, and the very ground, from which wars have their rise, would be removed, and thus would the ancient prophecy be fulfilled: "Nation shall not rise against nation, neither shall they learn war any more," and in order for us to be brought into this situation, it is necessary for us to submit to the one saving baptism of the Holy Ghost, and of fire, by which the dross, the tin, and the reprobate silver is removed, and the soul purified, and fitted for the indwelling of the Holy Spirit; and to experience the promise fulfilled to those who keep the commandments of Christ that He would pray the Father, and He would send us another Comforter, even the Spirit of Truth whom the world seeth not, neither knoweth. He quoted: "I will not leave you comfortless; I will come unto you," also "The kingdom of God cometh not with observation, neither shall they say 'lo here,' or 'lo there,' but the kingdom of God is within you;" and it standeth "not in meat or drink," or any outward observation, but consists in "righteousness, peace and joy in the Holy Ghost," and showed that "the grace of God, which bringeth salvation, hath appeared to all men, teaching, that denying ungodliness and the world's lusts, we should live soberly, righteously and godly in this present world;" and finally, commended all to God, and the word of his grace, which is able to build them up, and give them an inheritance among all them that are sanctified; exhorted all to "put on the whole armor of God, that we may be able to stand against the wiles of the devil, and having done all, to stand, having



the loins girt about with truth, having on the breastplate of righteousness, and the feet shod with the preparation of the Gospel of peace; above all taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked; taking the helmet of salvation, and the sword of the Spirit, which is the word of God; praying in the Spirit and watching thereunto." This was set forth as being the ground on which we must stand, if we would grow in grace, and in the knowledge of the truth, and be fitted for the mansions of eternal blessedness. The meeting closed with solemn supplication and was thought to be a favored season.

(To be continued.)

### Science and Industry

**ARTERIAL DEGENERATION.**—What is meant by the saying that "a man is as old as his arteries" is that his rubber tubing, through which the heart-pump must send the life-fluid of the blood, is growing hard and brittle, and may break down entirely.

There is no definite age at which a person's arteries give out, although it is properly a disease of old age. Some persons at thirty have arteries as much worn as others at seventy. This may mean that they started with an inferior grade of tubing, and poor arteries may run in families; but it is much more likely to mean that good arteries have been abused and worn out before their time. Gout is one of the diseases which always more or less affects the arteries, and over-indulgence in alcohol is believed to be another frequent cause. Persons who eat a great deal and lead sedentary lives, and also persons who do very severe muscular work suffer from early arterial degeneration, because both, although in different ways, give the arteries too much to do. Another potent factor in the production of arterial disease is worry.

**OUR GOVERNMENT MAPS.**—How many people would like a map of the district in which they live? Surely there are very many who would find convenient such a possession. To the people of many districts in the United States such a map—accurate, detailed, and of moderate size—is available for the small sum of five cents.

The United States Geological Survey is making a topographic map of the United States. This work has been in progress since 1882, and about three tenths of the area of the country has been covered. The surveyed districts are widely scattered throughout the country. When the atlas is finally completed, every citizen of the United States may procure a federal map of his particular environment.

This great map is being published in atlas sheets of convenient size, which are bounded by parallels and meridians. The four-cornered division of land corresponding to an atlas sheet is called a quadrangle. The sheets are of approximately the same size, the paper dimensions being twenty by sixteen and a half inches. Three scales, however, have been adopted. The largest scale of nearly one mile to one inch is used for thickly settled or industriously important parts of the country. For the greater part of the coun-

try an intermediate scale of about two miles to one inch is employed. A third and still smaller scale of about four miles to one inch has been used in the desert regions of the Far West. A few special maps on larger scales are made of limited areas in mining districts.

The features shown on this map may be classed in three groups: (1) water, including seas, lakes, ponds, rivers, and other streams, canals, swamps, &c.; (2) relief, including mountains, hills, valleys, cliffs, &c.; (3) culture, that is, works of man, such as towns, cities, roads, railroads, boundaries, &c. All water features are shown in blue, relief is in brown, and cultural features are in black.

The sheets composing the topographic atlas are designated by the name of a principal town or of some prominent natural feature within the district.

They are sold at five cents each when fewer than one hundred copies are purchased, but when they are ordered in lots of one hundred or more copies, whether of the same sheet or of different sheets, the price is three cents each. Applications should be accompanied by the cash or by post-office money order (not postage stamps) and should be addressed to the Director, United States Geological Survey, Washington, D. C.

**COOKING WITHOUT FIRE.**—This self-cooker reduces the labor of preparation for a meal to a minimum, besides saving about seventy-five per cent. of the fuel consumed by the ordinary processes.

And the best part of it is that any ingenious housewife can make one for herself. All that she requires is a box with a tightly fitting cover, some hay or straw, or even old blankets, and a pot with a lid.

It is not a new thing. The device was exhibited at the Paris exhibition in 1867, under the name of the Norwegian automatic kitchen. But no special attention was attracted to it at that time. In 1892, however, the wife of the director of the industrial school in Frankfurt, Germany, began to use what she called a "hay box," that is, a wooden box with hay for packing, in which she put food to keep it warm.

She soon discovered that the cooking process continued after the food was put in the box; and it was not long before she learned that from three to five minutes' boiling on the fire was all that was needed to supply the heat for cooking all vegetables if they were put in the hay box to complete the process.

It took longer cooking on the fire for meats. But she found that twenty minutes in the oven was all that was needed for roast meats, and that when food was put in the box to cook there was not the slightest danger of scorching or boiling over, or of any of the other trials which trouble the busy housewife. Her box was really an automatic kitchen, or a self-cooker, or an aid to happiness, as you please to call it. Last winter she was asked to describe her methods in various German cities, and her lectures were largely attended by interested women. She gave such practical advice out of her own experience. For example, she said that rice, dried beans, lentils, dried fruit, and such things, should first be soaked well in cold

water, then boiled on the stove from two to five minutes, and put directly into the hay box without lifting the cover from the pot. In one or two hours they are ready to serve. Cabbage has to be in the box ten or twelve hours, but cauliflower and potatoes will cook themselves, after first coming to a boil, in an hour or so.

When one understands that the cooking in the box is done by the heat already in the pot and in the food, the importance of keeping all that heat where it will do the most good becomes evident. The pot must be packed closely with hay or wool, or whatever packing material is used, and a pillow of the same material must be put over the cover before the box is closed. The box must not be opened until one is sure that the food is cooked.

Although one would not think it, the German women who have used this device say that the food is better cooked and more savory than when prepared wholly on the stove. The German housewife has learned, too, that her husband's dinner, if he has to go away to work, can be kept warm when packed similarly in a double pail, that warm water can be had at any hour of the day or night, and that milk for the baby can also be kept warm in the same way. And Englishwomen who have heard of it have exclaimed, "Why, it is nothing but a magnified 'tea-cozy'!"—*Geo. W. Douglass, in Youths' Companion.*

**THE BLACK CHERRY.**—There is a beautiful tree in our forests, remarkable for its dark green, shining leaves, slender racemes of tiny white flowers and drooping clusters of bright, purplish-black fruit. It is indeed most pleasing to the eye, particularly when the sun strikes its glistening leaves; but the foliage of no other tree contains a more fatal poison to cattle than that which is hidden beneath its fair exterior.

This beautiful but injurious tree is the black, or rum, cherry (*Prunus serotina*), which is found from Nova Scotia to Florida, and westward to North Dakota, eastern Nebraska and Kansas, Indian Territory and Texas. It reaches its best development in the Western forests, and there it sometimes grows to be one hundred feet high, but in New England it seldom exceeds a height of forty or fifty feet.

The bark on young trees is a rich, reddish brown, like the color of old mahogany; and it is conspicuously marked with narrow lenticles like those in the bark of the birches. On old trunks the bark breaks away into irregular plates, with scaly surfaces, and becomes darker brown and sometimes grey in color.

The leaves are oval, with finely toothed margins, and with one or two curious reddish glands at their base. When crushed the leaves give out a peculiar, pungent odor resembling that of bitter almonds—a characteristic which serves at once to identify the tree. They are dark green in color, with paler under surfaces, and when they unfold a little after the flowers, they are a singular greenish-bronze shade, which combines most charmingly with the delicately little white blossoms. The flowers of the black cherry come later in the season than those of other cherries, and this fact explains the speci-

name *serotina*, which means "coming late." The pendulous racemes of fruit ripen during the early autumn, and change from red—a clear, bluish red like the color of currant berries—to black when they are ripe. The cherries are not much larger than currants in size, and are eagerly swallowed by birds; in fact, they seek the fruit with such avidity that these trees might well be planted in hedges to attract singing birds to the arden.

The cherries are frequently eaten by children, although they have a bitter and astringent taste; and in one of the United States government bulletins issued by the Department of Agriculture, the statement is made that children occasionally die from swallowing the kernels of the seed. The ripe fruit is used commercially for flavoring alcoholic liquors and cordials.

Few trees of our forest are more valuable as a timber tree than the black cherry. The wood is hard and strong, and its satiny surface and excellent dark color cause it to be used frequently in the interior finish of houses and in cabinet making.

The inner bark is much used in medicine as a tonic and sedative. It is gathered in the autumn, for at this season it has been found by experiment to contain almost three times as much hydrocyanic acid as at any other time of the year. The bark may be taken from any part of the tree, although that of the roots is thought to be most active. After collection, the outer layer of the bark is removed, and it is then dried and made ready for the market. Hydrocyanic acid, obtained from the bark and leaves by distillation, is one of the most deadly poisons known—a grain and a-half of the pure acid being instantaneously fatal. An experiment was also tried some years ago of distilling a volatile oil from the bark, which was so poisonous that it caused her death in less than five minutes. Cattle are poisoned by eating the wilted leaves and stems from branches thrown carelessly down on the ground within their reach or ignorantly given them as food. The symptoms of poisoning are labored breathing and diminished pulse, followed by convulsions and death from paralysis of the lungs.

The black cherry grows plentifully in the woods and by country roadsides and along pasture boundaries, where birds have scattered the seeds. It reaches its greatest height on mountain slopes where the soil is rich, but it has a varied range, and seems to adapt itself with impartial willingness to moist, fertile valleys, or dry, sandy regions. In fact, one even finds it growing complacently on rocky cliffs along the coast, within reach of the salt spray from the sea.

SHORT, sententious utterances, enforce thought to many who will not follow the mental exercise of a long article; they make clear the situation, definitely outline the issue; through them, the reader more clearly comprehends where he stands.—B.

FAITH is that which connects the human with the Divine; to it, the constructor of the "astness of our universe yields of his potency.

## THE LARGER PRAYER.

At first I prayed for Light:—  
Could I but see the way,  
How gladly, swiftly would I walk  
To everlasting day!

And next I prayed for Strength:—  
That I might tread the road  
With firm, unflinching feet, and win  
The heaven's serene abode.

And then I asked for Faith:—  
Could I but trust my God,  
I'd live enfolded in his peace,  
Though fears were all abroad.

But now I pray for Love:—  
Deep love to God and man;  
A living love that will not fail,  
However dark his plan:—

And Light, and Strength and Faith  
Are opening everywhere!  
God only waited for me till  
I prayed the larger prayer.  
—EDNAH D. CHENEY.

GETTING THE WORST.—A boy came to the door of a lady's house and asked if she did not wish some berries, for he had been out all day gathering them.

"Yes," said the lady, "I will take them." So she took the basket and stepped into the house, the boy remaining outside, whistling to some canary birds hanging in their cages on the porch.

"Why don't you come in and see that I measure your berries right?" said the lady; "how do you know but I may cheat you?"

"I am not afraid," said the boy, "for you would get the worst of it."

"Get the worst of it?" said the lady, "what do you mean by that?"

"Why, ma'am," said the boy, "I should only lose my berries, and you would make yourself a thief. Don't you think that would be getting the worst of it?"

The boy was right. He who steals or does anything wrong or mean just to gain a few pence or a few shillings, burdens himself with a sin which is worse than all the gain. Let this be borne in mind; the one who does a wrong to another always gets the worst of it.  
—Exchange.

WHAT is wanted in the field of Christian work is men and women of wisdom who have learned to keep company with God, and go forth as his servants in his fellowship.—Donald Frazer.

## Bodies Bearing the Name of Friends.

A second public meeting for worship was held by Friends in the Town Hall of Moorestown, N. J., on Second-day evening the 20th ult.

Frankford Monthly Meeting has forwarded to the Quarterly Meeting a proposition to establish Germantown and Frankford Preparative Meetings as regular Monthly Meetings.

A Tea Meeting was held at Twelfth Street Meeting House, Philadelphia, last Second-day evening. Subjects: "The Value of Quaker Principles," by Bertha H. T. Ufferd, "Quakerism for Young People," by L. Hollingsworth Wood.

At their respective Monthly Meetings, Twelfth Street, of Philadelphia, and Haverford, Pa., John E. Barrett and Joel Cadbury have returned their certificates for service in the meetings of New Jersey. All the Friends' Meetings were visited, including several sessions of Monthly and Quarterly Meetings; Also at meeting-houses usually deserted by Friends,

appointed meetings were held. The response was shown to appointed meetings was almost everywhere encouraging, through the interest in the Truth that was manifest.

Peter Verizen, the Doukhorof autocrat, telegraphed to Joseph Elkinton on Sixth-day of last week, that he and companions were approaching Philadelphia and they desired to be met by him. Accordingly our friend was found to have them under care that evening while the annual meeting of the Alumni of Friends' Select School was in session. These being willing to be treated with so unique a sight, he brought them before the company, and as they stood, some seven in number, while remarks of the venerable Ivan Machartoff, about ninety-eight years of age, and of Peter Verizen himself were interpreted. What was gathered by the hearer was an expression by the old man of appreciation of Friends' kindness towards his people, and by the other of the value of nature independently of schooling in bringing up such men as we saw before us. It is understood that Verizen is taking this party with him on a tour to Europe and perhaps to Russia, which his present wealth will enable him to do. The special purpose of the tour has not been explained to us.

## Gathered Notes.

Five million foreigners have come to America since the census of 1900.

The London church building in which John Harvard, the founder of Harvard University, is "christened," is to be restored by Harvard graduates at a cost of \$125,000, and known as the "John Harvard Memorial Chapel."

It has been learned at Rome that King Leopold of Belgium is using his personal influence to prevent the proposed international conference regarding conditions in the Congo Independent State. He has even asked the assistance of the Vatican to this end, but his request has not been granted. Italy is in favor of such a conference, but she has not yet officially acquiesced in the proposal.

The study of the New Testament is to be introduced into the schools of two Chinese provinces, Hunan and Hupchi, by the Chinese viceroy. In issuing the decree the viceroy says that the backbone of Chinese civilization is due to the study of Confucian teachings in the Chinese schools, and now the life-story of the Master is to be studied as a textbook by the 38,000,000 people in these districts.

Dr. Alfred Salter, L.C.C., a Friend, was last week committed by the Bermondsey magistrates to prison for the ninth time for non-payment of the sectarian portion of the education rate, and having no goods on which distraint could be made. The term of imprisonment was two days. This is the greatest number of times on which any passive resister in the present movement has suffered imprisonment.—The Friend (London).

HEAVY COST OF UNPAID POSTAGE.—One of the most curious contests ever before the public was conducted by many thousand persons under the offer of prizes for those who should make the most words out of the letters Y-I-O-Grape Nuts. After a while the lists began to come in to the Office and before long the volume grew until it required a wagon to carry the mail. Many of the contestants were thoughtless enough to send their lists with insufficient postage and for a period it cost the Company from twenty-five to fifty-eight and sixty dollars a day to pay the unpaid postage. The \$100 gold prize was won with 9941 correct words.

The Roman Catholic Church continues, in the face of terrific difficulties, to assert her claim to a three-fold supremacy. First, there is the supremacy over the personal life, which is secured by the penitential system, which places, when carried out, every secret at the mercy of the priest. Then there is the supremacy of infallibility, whereby the so-called certain truths of the faith are made to control the uncertainties of science and of reason. There is next the political aim of governing the world joined to the commercial aim of making money out of the world. This is the lust for civil power, the desire to become a Church



and a divider which is agitating the world to-day.—*British Weekly.*

**THE LIBERAL'S INDIFFERENCE TO MISSIONARY CONCERNS.**—It may not unreasonably be asked why they should be so concerned, if sin is only a regrettable shortcoming and salvation only a desire and endeavor for the higher and better morality. The distinctively liberal view of things glances lightly at sin, and therefore does not see clearly the need for the divine Saviour. It sees the present needs of many men for purer morals, higher thinking, nobler lives, better living. But it does not look beneath the surface to find the reason for this need in a sinful nature that can only be transformed by divine grace. If men are only unfortunate, in greater or less degree, and if God is a loving and rather easy-going Father, who will manage to make things all right in some way for everybody, why should anyone be anxious about the salvation of anybody else?—*Presbyterian.*

It is an encouraging sign of the times that our popular magazines find one of the best ways of increasing their circulation to be by espousing some much needed reform. *The Ladies' Home Journal* and *Collier's Weekly* lead with articles against patent medicines and "doubt the enlightenment that the people received at their hands had a good deal to do with the passage of the bill by the last Congress which requires, after the first of next year, that all such medicines shall proclaim on their labels what harmful substances they contain. Now the magazines, in turn, are taking the lead against the "People's Lobby," which will keep a few able men in Washington to watch legislation and let the people know when an attempt will be made to rush a bill through that would give privileges to the few at the expense of the many. Another line of good work is taken up by the *Woman's Home Companion*, which is organizing an Anti-Slavery League.—"Friends' Intelligence."

#### SUMMARY OF EVENTS.

**UNITED STATES.**—The Japanese Ambassador at Washington has made a protest to Secretary Root concerning discriminations made against Japanese children in the public schools of San Francisco. The Ambassador, asked the Secretary of State to use his good offices to see that Japanese residents of the United States were fully protected in all their rights after the passage of the 1884 treaty. The Ambassador's interpretation of that instrument Japanese children must be permitted to attend the public schools of every section. It is announced that Secretary Metcalf will go to San Francisco to investigate the situation there as the personal representative of the President. A law passed by the Legislature of California five years ago in compliance with the demands of organized labor, providing for the instruction of all Orientals in schools, separate from those of the whites.

President Roosevelt, it is stated, proposes, during his expected voyage to Panama and to Porto Rico, to make a radio communication with Washington, and to conduct the communication by means of wireless telegraphy. It is expected that by relays of messages the President will be kept informed of whatever matters may need attention, and will issue orders as effectively as when in the executive offices. Efforts will be made to demonstrate the efficiency of the wireless in long-distance communication.

On the 28th inst., two of the three cars of a train on the Pennsylvania Railroad's new electric system from Camden to Atlantic City, went into the Thoroughfare—the stream which separates Atlantic City from the mainland—and more than fifty persons, it is said, were killed.

A dispatch from New York City of the 23rd ult. says: "Three big expeditions of the American Museum of Natural History arrived from the Rocky Mountain regions to-day, bringing the petrified skeletons of nearly 500 animals, many new to science. Among the many rare finds were two dinosaurs, new to the world, and one of which was of huge proportions, bearing some resemblance to the great creature known as triceratops."

It is announced officially from Washington that the Cabinet, will be reconstructed after the retirement of Secretary of the Treasury Shaw and Attorney-General Moody. The only new members will be Oscar S. Straus, of New York, who will become

Secretary of Commerce and Labor, and George Von L. Meyer, now Ambassador at St. Petersburg, who will be Postmaster General. Oscar S. Straus is a Hebrew.

A company with a capital of \$60,000,000 has lately been incorporated at Trenton, N. J. called the Trans-Alaska-Siberian Railway Company, which proposes to build a line for general use across Siberia and Alaska, with a tunnel under the Behring Strait and a telegraph and telephone system. This is said to be the result of a contract entered into by a special commission appointed by the Emperor of Russia and the Emperor of the Netherlands. The length of the principal lines is said to be about 3750 miles.

Mayor Weaver has recently put a stop to the further exhibition in one of the theatres of this city of a performance called "The Clansman." This action was taken on account of protests made by colored people of the city, who declared that if "It permitted to go on, I believe would produce a very bitter feeling on the part of our white citizens to our colored brethren, and I deem it my duty as Chief Executive of this city to prevent any such acts as tend to violence, and I, therefore, forbid the play known as 'The Clansman' from being given, on being given to intensify racial hatred and inciting to riot, and I instruct the Director of the Department of Public Safety to see that the play is not produced again." The case was brought into Court, where Judge Sulzberger upheld the action of the Mayor, declaring that the Mayor certainly had the power to interfere with an iniquitous production, and it was his duty to exercise that power with discretion."

In a balloon ascension from Pittsfield, Mass., on the 22nd ult., a height of eight thousand feet was attained. It is stated that when above the clouds the heat was so intense that outside clothing had to be discarded. One time the thermometer registered 106 degrees.

A dispatch of the 25th ult. from Williamsport, Pa. says that bears are so plentiful along the outskirts of Rose Valley, near this place, that farmers are obliged to keep wood fires burning all night in order to drive the animals out of the corn fields, where they have destroyed much grain.

In a recent case in Texas, a question arose as to whether standard time or solar time should be recognized as the legal time. A decision of the State Supreme Court was rendered to the effect that solar time and not railroad or standard time must govern legal proceedings.

Kindred's three hundred Ute Indians has lately been committing depredations in Wyoming, and have refused to return to their reservation. A Sioux interpreter has said that several weeks ago runners came from the Utes to the Sioux reservations in South Dakota. They said that they were actually starving, and that the entire tribe offered themselves as slaves to the Sioux if permitted to come to the Sioux reservation and live. The Sioux replied that if they came on a visit to them they would not be permitted to starve, but that the Sioux did not wish slaves, and that the Government would not permit them to give the Utes a portion of their lands. Efforts have been made by the Government to induce the Utes to return to their reservation. United States troops have been sent from Fort Robinson, Nebraska.

**FOREIGN.**—Steps have been taken by the Russian Government to strengthen itself against all opposition. The one hundred and eighty two members of the Duma have signed a declaration to the effect that they were arranged for treason, and this disqualifies them for election to the Duma. The Government has declared the Constitutional Democrats a revolutionary party, and any public functionary who belongs to the party or assists it in any way will forfeit his position and all claims to a pension. This is said to have forced the return of many of the school and members of the zemstvos to renounce the party or lose their positions. No opposition party is allowed to hold public meetings, but the parties supporting the Government have the use of public buildings and their literature is printed and circulated free of charge.

The British Parliament convened after its summer recess on the 23rd ult. A dispatch of that date from London says: Parliament had no sooner opened its doors to-day than it was invaded by a mob of women suffragists, whose ejection was attended by scenes unprecedented in the annals of the British Legislature. Police and women struggled together be-

neath the roof of the building in which the laws of the empire are made, and it was not until eight of the invaders had been arrested that peace was finally restored. The women resolutely refused to leave the House without being ejected by force. They clung tenaciously to the stairway railings, the railings or other means of support, and offered strenuous resistance to expulsion. Ten of the women who had been arrested were arranged in a police court, and subsequently committed to jail.

The debate on the education bill began on the 25th ult. in the House of Lords. It is stated that "the main issue centres on the clause relating to religious instruction. The Liberals are pledged that they shall be no denominational teaching at the public expense, while the Unionists, under the leadership of great Church dignitaries, both Church of England and Catholic, are as unalterably determined to so amend the bill that church of parents belonging to these churches shall have denominational religious instruction during school hours. The general belief is that the controversy will ultimately end in some sort of a compromise."

A new Cabinet has been formed in France, of which Clemenceau is the Premier. It is stated that the Cabinet has reached a decision regarding the application of the law providing for the separation of Church and State, by which the property and revenues of the churches, in the event of the clergy persisting in their present attitude, will be sequestered on Twelfth Month 11, but the buildings themselves will remain open for public worship, under the law of assembly of 1834, during the ensuing year before the law goes finally into effect. In the meantime, should the clergy refuse to yield, a ministerial declaration will be issued, indicating very clearly the intention of the Cabinet to ask Parliament for special legislation to meet the situation.

#### NOTICES.

**WANTED.**—Position as housekeeper or companion in a Friend's family near Philadelphia.

Address, E. GARRETT,  
334 N. Orange St., Media, Pa.

**SCHOOL FOR INDIAN CHILDREN AT TUNESASSA, NEW YORK.**—Wanted a woman Friend to take charge of the boys out of school at the opening of the term in the latter part of the Tenth Month, Application to the principal, Mr. J. M. HAINES.

ZEREDEE HAINES, West Grove, Pa., or  
CAROLINE C. SCATTERGOOD, West Chester, Pa.

**BIBLE ASSOCIATION OF FRIENDS IN AMERICA.**—The annual meeting of the Bible Association of Friends in America will be held in the Committee Room of Friends' Meeting House, Twelfth Street below Market, on Fourth Day, Eleventh Month 7th, 1905, at 4.30 o'clock p. m. Friends generally are invited to attend the meeting and take part in the proceedings.

WM. T. ELKINTON, Secretary.

**WESTWON BOARDING SCHOOL.**—Our stage will meet trains leaving Broad Street Station, Philadelphia, at 7.17 and 8.21 A. M., 2.49 and 4.32 P. M. Other trains will be met when required; stage fares fifteen cents; after 7 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D and A, phone 114 A.

WM. B. HARVEY, Superintendent.

North Carolina Yearly Meeting of Friends held at Cedar Grove, in the town of Woodland, Northampton County, North Carolina, convenes on the third of Eleventh Month, Select meeting the day preceding. Friends who expect to attend from the North should come via Baltimore, take the old Bay Line steamer which leaves about 6 P. M. at the foot of Light Street, Baltimore. It arrives at Portsmouth, Va., next morning in time to take the train for Woodland, where they will be kindly met by Friends. For further information address:

B. P. BROWN, George, N. C.

DIED, at his home in Moorestown, N. J., Tenth Month 2nd, 1906, WILLIAM C. BUTZBY, in the seventy second year of his age. A beloved member of Evesham Monthly Meeting of Friends. A patient sufferer at rest.

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# THE FRIEND.

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## Scruples, Sound and Unsound.

It is said to have been remarked by a beloved minister then among us, Clarkson Sheppard, that "some persons have a *scrupulous* conscience, and some have a *tender* conscience, but there is a great difference between the two." In reflecting upon this distinction, we find it justified by our experience of conscientious men and women.

History is marked with many scrupulous consciences which yet were very tough, but it is not marked with many tender consciences that were unscrupulous. The merely scrupulous conscience may visit much cruelty upon mankind under the persuasion that he is doing God service; its possessor may exert a determined will, even unto martyrdom, in ignorance, in blindness, in fanaticism, in superstition, in tradition, only to be found conscientious of his own will and mistaken sight, rather than of the Divine will and Spirit's light. Conscience is not sure to be right because scrupulous, nor scrupulousness a worker of blessing because conscientious. Both are wanted where rightly directed, but neither the will of man nor the precepts of men are their safe director. What needs to be added is a tenderness towards God and the inspeaking word of his Grace.

This susceptibility to the impressions of the witness for Truth and Love renders the scrupulous conscience also tender—a sense of right and wrong made perfect in love. It is thus an enlightened conscience and an impressible conscience, whose scruples become discernments and whose faithfulness becomes heroism. A scrupulous conscience tender to the light, is relieved of bigotry and is a power for the right.

Conscience is not claimed by us to be the spirit of Truth, but a faculty in us susceptible of his Light. Like many another talent, a positively determined conscience is danger-

ous or is a blessing, according to the directing power under which it places itself. If it abide under self-will or man's will or maxims, though made plausible under cover of religion, its claimants have conscientiously but not divinely, scrupulously but not Christianly made themselves scourges to their race, to churches, or to their own households. But under the Spirit of Christ—which if any man have not, he is none of his—a strong and sensitive conscience in any one man is a great boon to humanity, as it is kept void of offence toward God and toward man. The great betterment of Society, of the Church, of the state, of the home, and of the industries of men, is to be effected by Christ as the operative force in men's consciences.

Sad would it be for any heart that were without scruples. That would show his conscience to be seared and dead. But while a conscience, even though defiled, has a voice, the possibility of it being made a good conscience has not vanished. Let the least relics of scrupulousness be fostered, though the scruples themselves may be misguided. But they need to be weighed. Faithfulness to apprehended duty will make the conscience stronger and stronger, and discernment between the precious and the vile among scruples will grow. The inspeaking Word will be an enlightener of the heart that means to do right. Quick and powerful, living and inworking, it will be a distinguisher of thoughts and intentions of the heart. Then it will come into view more and more, which of its scruples have been borrowed, which have been imposed, and which have been revealed. For a large class of men's scruples—that is, things received to be scrupulous about—are borrowed from environment or surrounding human hear-says; perhaps a large class are imposed by outward authority; and a considerable class, which would be the largest if heeded, come by immediate revelation, that is, the authority of Truth. These last are the field in which the tender conscience, if one follows as he is led, follows on into sanctification.

What then is the simple rule for the building of a tender conscience? Here it is: "To-day, if ye will hear his Voice, harden not your hearts." By obedience we tender our hearts, and open them to fresher discoveries. And what though the discovery of

one's true state overwhelm him? He is brought to where he can experience repentance towards God and faith towards Him whose cross has proclaimed his tasting the wages of sin for every man. So a ground of confidence is begotten that "the Son of man hath power on earth to forgive sins." The witness of the Spirit for forgiveness is given to those who obey the gospel as the power of God unto salvation. The conscience wrought in a man by the gospel must have become a tendered one; but the conscience wrought by law only, might readily remain only scrupulous. "We are not under the law but under grace," which embraces love as the fulfilling of the law, and establishes the law much better than legality could. If men had known what this means, that the Lord will have their faithfulness to mercy rather than to sacrifice, the spiritual rather than the ceremonial, they would sometimes not condemn the guiltless.

THE KEY TO GOD'S SILENCE.—Thou who art crying for a new revelation of heaven, art thou ready for thy wish? Would it be to thee a joy if there were revealed to thee the pleasures at God's right hand? What if these pleasures should be what the selfish man calls pain? Knowest thou not that the joys of love are not the joys of loveliness? Love's joy is the surrender of itself; the joy of loveliness is the keeping of itself. If heaven were to open to thy vision, the sight might startle thee; thou mightest call for the rocks to hide thee, for the mountains to cover thee from the view. To make the revelation a joy to thee, thou thyself must be changed into the same image. It is not every soul that can rejoice to be a ministering spirit sent forth to minister to the heirs of salvation; to rejoice in it fully, we must all be changed. If death were abolished to-day, it would not free thee from that need. It is not death that demands thy change; it is life. It is not death that brings thy change; it is the Spirit of the Christ. Thou needst not wait for death to find thy change, for the Spirit, too, can transform in a moment, in the twinkling of an eye. Blessed are they who shall not taste of death until they shall see the kingdom of God.—George Malleson.

A true Christian living in the world is like a ship sailing on the ocean. It is not the ship being in the water that will sink it, but the water getting into the ship. So, in like manner, the Christian is not ruined by being in the world, which he must needs be while he remains in the body, but by the world being in him.

## Glimpses of the Life of Samuel Morris.

BY HIS DAUGHTER.

There is a fitness in filling the measurement of such a life by some further insight into the details which could not be given in the brief Memorial of Samuel Morris, lately published. His was a quiet career, not appealing to the general public by any great pre-eminence of intellect, any bold stroke of mastery.

His was no lofty mountain peak of mind  
Thrusting its thin air o'er its cloudy bars,  
Broad prairie rather, fertile, level-landed,  
Yet also high to heaven and loved of loftiest stars."

The simple majesty of goodness without false humility or self assertion, a steadfastness, a well-rounded whole, this is what a due perspective presents in such a character.

In his childhood, we find him in his fifth year bereft of a mother's care, yet with a father who could combine the tenderness and control of both parents and who out of the depth of his own grief could live for the training of his three little ones. Near the corner of Seventh and Walnut Streets, Philadelphia stood their home, and in Washington Square close by, with its green pale-fence, they gained space for play and air. At Eighth Street below Walnut stood their grandfather's home and a large garden lay in the rear with fruit trees and grass. A pleasant picture comes to us of the little Samuel with his wheel-barrow and rake aiding Luke W. Morris, his grandfather, in hay making. And with what a thrill came to him the word next morning that the dear old gentleman had died suddenly in the garden. The sight of the coffin, the being lifted to kiss the cold lips, was hard for so young a child, and in after years he dissipated such early contact with death.

The Infant School in St. James Court between Sixth and Seventh (now Commerce Street) was really a kindergarten in embryo, the system not fully developed; but wisely conducted by Sarah B. Thompson (afterward Upton). Here she had eighty or more little ones, and to most of them she was a wise guide, and those who were tractable revered her memory. The very tones of her voice and the rustle of her silk dress could long after be recalled by Samuel Morris. The crossing of Market Street and the other thoroughfares was made safer for the three children by the colored servant who accompanied them; theirs were not the dangers that now threaten the pedestrian, but in the alleys pigs abounded, and were ridden by the boys up and down before the school. This pastime had no attraction for Samuel Morris.

His father, Samuel B. Morris felt the need of wider environment, and in 1834 sold the Walnut Street house, which since then has been absorbed into "The Philadelphia Savings Fund," an institution in which he had become interested as one of its earliest managers. The family of his wife, Hannah Perot, had owned since 1804 the former Washington residence now numbered 5442 Main Street, Germantown. Here she passed her childhood. On the settlement of the estate of her father, Elliston Perot, in 1834, Samuel B. Morris purchased the property

and afterwards resided there winter and summer until his own death in 1859.

The lumbering four-horse stage-coach from Bethlehem carried passengers and a daily mail to the city on the turnpike through one toll-gate after another, the railroad trains were just beginning to run, but did not venture after dark, or on wet days when slippery tracks were an obstacle, horses being substituted for engines. The family of Jane B. Haines were congenial relatives, and her son Robert was the life-long friend of Samuel Morris. Their rambles on the Wissahickon, the climbing on the rocks of Cresheim gave vent to their exuberance, still greater when their sisters came with them and sat on the rocks with their needlework. On the Church Lane hill their favorite pastime was flying kites. One which they made, was so large that it flew away breaking the string and could not be captured. Fifty years later, my father shouted one night in his sleep, and on being awakened, he said he dreamt this huge kite had been found: a curious instance of sub-consciousness.

A latent strength of character is shown by Samuel Morris when at the age of ten he walked the six miles from Philadelphia to Germantown alone, in order to save his father anxiety over an unavoidable detention.

A summer school was now begun, composed of two or three families taught by Charles Jones, and held in the old coach-house of General Washington, which stood in the rear of the mansion. A row of lilac bushes led to this one-story structure, and from sketches made by the children under their drawing master, we get fair ideas of sunny windows and globes and maps.

Winter brought the children indoors. A literary society too, they formed called "The Eradaphian," in the budget box of which various juvenile contributions told of their daily life, or journeys from home were recorded concerning the outside world. "Parents Assistant," by Maria Edgeworth was a favorite book, and the stories, each with an excellent moral, had a lasting influence. The habit of saving strings was founded upon "Waste not, want not." Robinson Crusoe was given to Samuel Morris as a reward for reading the two volumes of Sanford and Merton. This was one of the first books written for children, and Day, the author, drew good lessons for boys, in the characters of "Harry and Tommy," "The Basket Maker," in one of the tales, in Sanford and Merton, led the father of Samuel Morris to have that industry taught his children, believing that handicrafts are an excellent employment. Saddlery too was thoroughly entered into, and an outfit bought, so that it became practical, and many a broken strap was mended by my father in his mature years. To see him astride the wooden frame, making a leather harness for his children's trained goat, gave them a proof of his skill and interest in their pastimes.

(To be continued.)

HAPPINESS is nothing but that sweet delight which will arise from the harmonious agreement between our wills and the will of God.—*Ralph Cudworth.*

## TAKE REST.

Tarry, tired heart, and take a rest,  
Leave thy care without—beside the door,  
How deep the calm beneath the brooding breast,  
This deep retreat shall help me to adore.

Let me turn the leaves of memory's book,  
And mark the points and turns of time-worn road,  
With sweet unaffined spirit take a look,  
And trace the silent path that leads to God.

The weak is strong, the timid grows more brave,  
When lids of inward eyes are bathed in dew,  
That falls like breath from Him who came to save,  
And bring new wonders to my welcome view.

All unrevealed to other hearts is this:  
The counsel and the love He brings to light,  
And fills life's cup with pure and lasting bliss,  
And binds me with the bond of living truth.  
—H. T. MILLER.

BEAMSVILLE, Ontario.

## What Does Silence Mean?

[Having met with an unusually clear, and in some aspects new presentation by Caroline E. Stephen of the importance of silence as an aid to worship, we here give from the *Friends' Quarterly Examiner* for Tenth Month, portions of her article.—Ed.]

More silence—the silence of the lips—may of course cover every variety of mental state. We are so accustomed to the thought of its fitness to be the "basis" of worship, that I think many of us fail to ask ourselves why this is so. Even hereditary Friends (or perhaps these especially) seem sometimes to misinterpret its real value, and to forget some of its meanings. It is also forgotten that the silence of the lips is but a means to an end, or an eloquent sign of something deeper. We forget that silence is not the same thing as stillness; and that the true test of words or of silence is their power to gather into the stillness of true worship.

The disuse of prescribed forms of words, the practical recognition that words are not an essential part of worship, of course means in the first place freedom from any necessary temptation to insincerity. . . . The supreme need of the multitude of seekers after God in the present day is to find some mode of approaching Him which shall have in it no suspicion of unreality, of self-deception, or even of bias.

People forget that confident assertion is much more likely to produce contradiction than conviction. Years ago a story was told me of the experience of one whose casual attendance at a meeting held in unbroken silence had led to his conversion. His comment was, "If they had said anything I could have answered them." This vividly describes what was for some years my own habitual feeling, when struggling with almost overpowering doubts as to the truth of Christianity. The words spoken in meetings, especially those of the most intellectual and cultivated speakers, often did but revive all my difficulties; but the silence—the united stillness—had a subduing and healing power not to be described. Words can always be opposed. You cannot oppose silence; and few, I believe, can altogether resist it.

But it is not only on the ground of its being a peculiarly persuasive form of eloquence that I would urge the value of silence

It is rather because of its inherent fitness as a part of the process by which we acquire ourselves with God, and become aware of his Presence in us and amongst us. It means space for such inward exercises of mind as in most cases precede and accompany any conscious approach to the Divine Presence. And here I think we have often darkened counsel by the repetition of certain traditional phrases, which apart from their context become false, such as the expression about the mind when rightly prepared for the transmission of Divine messages being like "a sheet of blank paper," a comparison misleading if understood to mean a state of vacancy, but apt enough if used to suggest the familiar truth that a reflecting surface must be clean and free from confusing marks, if it is to give back clearly the images presented to it—that in human minds, as in water, stillness is generally a condition necessary for perfect clearness.

The inward silence and stillness for the sake of which we value and practice outward silence is a very different thing from vacancy. It is rather the quiescence of a perfectly ordered fulness—a leaving behind of hurrying outward thoughts and an entering into the region of central calm. And let us remember that it is a condition to be resolutely sought for, not a merely passive state into which we may lapse at will. In seeking to be still, the first step of necessity is to exclude all disturbance and commotion from without; but this is not all, there are inward disturbances and commotions to be subdued with a strong hand. There is a natural impulse to fly from the presence of God to a multitude of distractions, which we must resolutely control if we would taste the blessedness of conscious nearness to Him. Many and sore conflicts may have to be passed through before we can be gathered into that peace of God which awakens the humble and contrite soul as it draws near to Him.

We cannot expect "to eat the bread of idleness" in our silent meetings. Words may help and silence may help, but the one thing needful is that the heart should turn to its Maker as the needle turns to the pole. For this we must be still.

It is sometimes assumed that those who are concerned for the maintenance of our freedom from set forms of words, and from any words without "the anointing," desire silence for the sake of spiritual self-indulgence; as an opportunity for cultivating ecstatic or abnormal emotion. Those who are zealous for the depth and purity of the worship "based upon silence," springing out of stillness, are often supposed to be comparatively indifferent to the service of mankind—willing to wrap themselves in a selfish enjoyment of some kind of mysterious ecstasy which may be the luxury of the few, but is of no avail for the re-generation of the many. The notion that stillness can be advantageous only to a specially gifted few, strikes at the very root of our ideal. Could any missionary zeal be more ardent than was that of the early Friends? any preaching more emphatically for all? and was this noble activity incompatible with a profound listening—"in the stillness"—to the voice of God, or was it the inevitable outcome of that

listening? Surely the outcome of it. Surely all good and acceptable and effectual Christian activities do in fact spring from a deep root of listening obedience, and derive all their value from the spiritual worship which prompts them. Communion with God, and the supreme love of God, must be the very fountain of all right outward activity. It is obvious that the "silence of all flesh" is to be used not for dreaming, but for entering into the deep things of truth. The lessons which can be learnt only in quietness are the deepest lessons we are capable of learning.

We are, I think, bound to place on record the fact of such possibilities [under a true baptism into one Name and one Power], in the hope of warning the well-intentioned but weak in faith not impatiently to intrude on the brooding stillness with alien matter. Any one who comes to a Friends' meeting bringing with him (in his mind) a ready-made discourse prepared in the different atmosphere of his own study, of course risks the destruction of the essential condition of truly united worship. Either he must abandon his intention and yield to the influences of the surrounding inner life, or, if he persists in uttering words unrelated to it, he will probably quench sparks which might have been fanned to a flame of true prayer. Of all the disturbing influences from without which hinder the consciousness of communion with God, I think that unwarranted words—words not freshly called forth by the united exercise of the moment—are the most disturbing; while words which do arise from that exercise—words however feeble or faltering in themselves, but vibrating with a reality of a present stirring of spirit—may kindle in others a sacred flame which will spread and gain strength till all are once more made aware of their living unity.

The stillness which is the first condition of true worship is also, I believe, its ultimate reward. The fruit of any personal acquaintance with God must be peace. Any real measure of this knowledge must necessarily bring calmness, and not only calmness but power. It is the very root of that quietness and confidence wherein is our strength.

REPEATING FAULTS.—Mary Fletcher in writing on "Love," says: "To repeat the faults of an absent person hardens our own hearts, and increases that love of self that so predominates in every man by nature, and shuts out those rays of Divine love which only reflect on the peaceful, loving heart. But the heart that is fully renewed in love feels, as one of the first marks of that change, such an abhorrence to the exposing of another's reputation, that it is like fire on his flesh when he hears it in company. The renewed soul has such a sense of the snares, dangers and deceits which surround the unchanged heart, that he only wonders that it is no worse, and it is not surprised that the evil words have been spoken; thus 'it beareth all things,' and passes through evil and good report, not provoked to speak one word or do one action to the hurt of his neighbor." "But the tongue can no man tame; it is an unruly evil, full of deadly poison." (James iii. 6).

## Truth Stranger Than Fiction.

In 1814, after Napoleon's abdication, the Emperor of Russia and the King of Prussia visited London amidst the enthusiastic plaudits of all classes. Opportunity was at once taken by the standing committee of the Quakers to present addresses to them. Wm. Allen, as "Clerk" of the meeting, and Luke Howard, accordingly took the copy for the Emperor to Count Lieven, the Russian Ambassador. He evidently approved of it. An appointment for Wm. Allen to call next day resulted in something even stranger than John Osgood's wedding, when Sarah, Duchess of Marlborough, signed his "marriage certificate." Wm. Allen called punctually to make the needful preparations for presenting the address, but found the Count in his carriage, who beckoned to him. The Emperor was leaving the following day, and was greatly pressed for time, but he *wished to attend a Friend's Meeting*. It was like a thunderbolt to the good Quaker; "my mind was much exercised for the honor of the truth, and my secret petitions were put up to the alone source of Divine help." But his practical mind realized the situation. To prevent annoyance from the mob, he suggested that the party should go as privately as possible, but Count Lieven was already in full regiments, gold epaulettes, stars, crosses, large hat and feathers, sword, &c. On arrival at Count Nesselrode's, Wm. Allen was duly introduced, and the procession set out for Westminster Meeting. Of course not one of the congregation knew of what was coming, when Allen, with the Count leaning on his arm, feathers, sword and all, led the way up to the top of the meeting, followed by the Emperor, his sister, the Duchess of Oldenburgh, the young Duke of Oldenburgh, and the Duke of Wurtenburgh. The gentlemen of the party sat on a form facing the congregation, but the Duchess took her place on a front seat on the women's side. "A precious degree of solemnity covered the meeting; the Emperor and the whole party conducted themselves with great seriousness." Several addresses were given by "Ministers," and Wm. Allen can write with quiet ease of mind: "I think I may say Friends were evidently owned in this their strait, and that nothing could have answered better if it had been ever so well contrived." And the meeting over, the Emperor and the rest of his party shook hands with the Friends around them, and then Wm. Allen leads the way to the carriage, the party still shaking hands right and left. "The Prince and the Princesses could not come to Osgood's wedding, because of the act which obliges them to go into no meeting," but the Autocrat of all the Russias, not being bound by such rules, went to meeting, and seemed to think it was a good time.

A. F.  
TIMECLA, Eleventh Month 10th, 1906.

REMEMBER constantly that God's loving eyes are upon you amid all these little worries and vexations, watching whether you take them as he would desire. Offer up all such occasions to him; and, if sometimes you are put out and give way to impatience, do not be discouraged, but make haste to regain your lost composure.



## BEFORE IT IS TOO LATE.

If you've a gray-haired mother  
In the old home far away,  
Sit down and write the letter  
You put off day by day  
Don't wait until her tired steps  
Reach heaven's pearly gates  
But show her that you think of her  
Before it is too late.

If you've a tender message  
Or a loving word to say,  
Don't wait till you forget it,  
But whisper it to-day.  
Who knows what bitter memories  
You haven't yet put away?  
So make your loved one happy  
Before it is too late.

We live but in the present,  
The future is unknown;  
To-morrow is a mystery,  
To-day is all our own.  
The chance that fortune leads us  
May vanish while we wait,  
So spend your life's rich pleasure  
Before it is too late.

The tender words unspoken,  
The letters never sent,  
The long-forgotten messages,  
The wealth of love unspent,  
For these some hearts are breaking,  
For these some loved ones wait;  
So show them that you care for them  
Before it is too late.

—IDA GOLDSMITH MORRIS.

THE DIVINELY GUIDED DO NOT CLAIM INFALLIBILITY.—People often seem to think that the claim to be under Divine guidance is a claim to infallibility—forgetting that the higher the teaching the more patience and submission is needed for its right interpretation, and the more painful will often be the process through which its lessons are to be learnt. I especially value the emphatic denial of this claim to infallibility which is involved in the Quaker tradition (and out of which indeed our whole system of "discipline" has been built)—the recognition of the need for the most careful testing and correction of individual impulses by the collective judgment of the meeting. Friends have learnt to recognize not only that the initiative in any Divinely guided service must belong to the individual, but also that the wisdom, and in some cases even the duty, of the individual is to submit his own interpretation of such a call to the united judgment of his fellow disciples. In this view there is, I think, an important suggestion as to the path of safety for the inwardly impressionable.—*Caroline E. Stephen, address at Newham College, England.*

THAT my father was a student of the Bible, those who have read In Memoriam know. He also eagerly read all notable works within his reach relating to the Bible, and traced with deep interest such fundamental truths as underlie the great religions of the world. He hoped that the Bible would be more and more studied by all ranks of people and expounded simply by their teachers; for he maintained that the religion of a people could never be founded on mere moral philosophy; and that it could only come home to them in the simple, noble thoughts and facts of a Scripture like ours.—*Hallam, Lord Tennyson.*

## A Plain Dress and the Plain Language.

There are many who have experienced that a plain dress and the plain language have proved as a hedge about them, contributing in no small degree to their preservation from evils. Irksome as the parental restraint in these particulars has been at the time to the unmortified will, years of experience under the teachings of Divine Grace, have changed the whole course of feeling in the matter, and raised a tribute of gratitude to those who would not yield to the craving of the natural mind, but steadfastly stood their ground against indulgence in fashionable attire and address. Many have had occasion to rise up and call those blessed, who thus curbed their inclinations. It is not unusual to find these testimonies designated as small matters; and we have no disposition to magnify them beyond their proper importance. But the Bible assures us in several places, that they are not too small to claim the notice and to call forth the command of the Most High, through his inspired servants; and we have signal proofs of his hot displeasure against those who decked themselves in ornamental apparel. Nothing can be *small* which the Almighty ordains; and if we disregard the expressions of his will our compliance in greater things will not be likely to meet with acceptance. The simple and seemingly unimportant injunction to Moses, "Put off thy shoes from off thy feet," was from the same source as the command to deliver the Lord's chosen people out of Egyptian bondage, and equally obligatory; and had Moses presumed to disregard it, there is no probability he would ever have been honored as the servant of the Most High, to stand unawed before the proud despots of the earth, and to become the mighty deliverer of Israel. It is not for finite reason to presume to argue against those things, and because it has pleased our Heavenly Father to reveal the great truths of Christian redemption, to diminish by contrast with these, and effect to despise and ridicule his commands in minor affairs. Such cast opprobrium on the Holy Scriptures and their inspired writers, and are in danger of being found "fighters against God." Those members of our religious Society who have been most devoted to do the Lord's will have found the cross in language and dress, *one that must be borne*, if they had any hope of wearing the crown; and *being faithful* in this had not only yielded them enduring peace, but *opened the way* for further disclosures of their Lord's will, and He has clothed them with strength, as a *fruit of their obedience* by which they have been enabled to run with holy stability and joy the *further* ways of his requiring.

THOMAS EVANS.

The Holy Spirit comes to each one. In the conscience, He speaks to every child of Adam convincing of the evil and wooing them to the good. He, in a different sense, comes to every child of God, He comes into their hearts whereby they cry, "Abba Father!"—He comes closer, as when Jesus breathed upon His disciples and said, "Receive ye the Holy Ghost."—*Ex.*

## A New Bible Story.

During the siege of Port Arthur, a Japanese soldier lost both of his eyes by a cruel bullet. Again and again he begged his comrades to kill him, but, of course, they would not. He was brought to one of the military hospitals in Tokio to be cared for until able to return home.

Here also he pleaded with the other soldiers to end his life, and as he began to recover his health he became more and more sad. One day he said: "Well, I will go home, and let my family see me just once, then no one can prevent my killing myself. No harm in putting an end to my own misery."

Every few days a missionary visited this hospital, taking the soldiers flowers, Gospels, tracts, etc., and taught them about Jesus. Some of the officials of the hospital said to her: "There is a man there who has lost his eyes and seems quite lonely. If you have time, we should like to have you visit him."

They did not tell how he had wanted to die and how he had threatened to kill himself. This missionary went to his bedside and talked to him several times. As first he did not take very much interest in anything she said, but gradually he became quite friendly.

Finally she asked him if he would not like to learn to read, and he was so surprised at such a question, for while he could read before going to battle, how could he ever do so again? But the missionary taught him to read the blind man's Bible, just as blind people in America are taught to read, and he was just as happy as the blind man whom Jesus healed. Day by day he read the Bible, and became such a happy Christian.

The other soldiers could not believe that he could read, and tried to tease him, so he said: "You may pick out any verse you please, and I will show you that I can read." So they kept selecting, and to their astonishment he could read everything and enjoyed doing so, all the more because he wanted to teach the Bible to the other men.

When this blind soldier was able to return home, some one said to him, just as he was leaving the hospital, "Are you going to kill yourself after you have seen your family?" and he replied, "No, I am going home to teach my wife and children Christianity; I am glad that I was wounded, for now I am a Christian."—*Selected.*

HOW TO KEEP YOUNG.—Some one asked a woman how it was she kept her youth so wonderfully, says an exchange. Her hair was snowy white, she was eighty years old, and her energy was waning; but she never impressed one with the idea of age, for her heart was still young in sympathy and interest. And this was her answer: "I know how to forget disagreeable things. I tried to master the art of saying pleasant things. I did not expect too much of my friends. I kept my nerves well in hand, and I did not allow them to bore other people. I tried to find any work that came to my hand congenial. I did my best to relieve the misery I came in contact with, and sympathized with the suffering. In fact, I tried to do to others as I would be done by, and you see me, in consequence, reaping the fruits of happiness in a peaceful old age."

## Perils of the Pulpit.

(AS CONFESSED IN OTHER DENOMINATIONS.)

In these days of specialization, peculiar perils assail the pulpit to which it was largely a stranger a hundred years ago. Constant changes are taking place in every walk of life, but we doubt if any occupation can have so many changes or increased demands as those which have come to the minister within the last twenty-five years.

The duties of the Christian minister once consisted in preaching to and shepherding his flock over which he was placed. He had time for study and grew to be the friend of every one connected with his parish. We rely by no means certain but that this friendly interest he was able to take in every one, entering into their sorrows and sharing their joys, was as useful and far-reaching a part of his ministry as his public ministrations of the "Lord's Day." All this is now changed. Organization has run wild. The ministry is burdened with a hundred and one things that were once foreign to it. Innumerable committees have to be attended. Material matters must be discussed and provided for. Public engagements multiply on every hand, and the minister is called upon to enter politics and attend all manner of meetings calling for reform and what not.

The result of all this is that what was once considered a sacred calling has degenerated into an overworked profession, and into its ranks a temper akin to commercial competition has entered. The ministry has come to be thought of as a profession, making the most arduous demands upon those who enter it and offering them none of the material rewards which professional men can secure elsewhere. This state of affairs we most deeply deplore. Its tendency is not only to mar the work of those already in the ministry, but also to deter many from entering it.

Professionalism has surrounded the modern pulpit with peculiar perils. The Bible as we fear, in too many instances become a book in which texts are to be found and the material with which to surround them gathered. What to preach about is a question more frequently discussed to-day than formerly. Are we far wrong in stating that men to-day are hunting for subjects, whereas subjects ought to be hunting for men? Would this not be so if ministers had less outside work to do and more time to give to the study of the Bible? To be compelled to get ready for Sunday is to present perils which should be eliminated. What should be a legitimate becomes perilous where the occasion is lost in the profession.

Intellectualism is a peril of the modern pulpit. Sermons may easily fall into intellectual performances when the profession view of the ministry obtains. Professionalism covets the reputation of being "brainy." Intellectual gymnastics have their pleasures both for the gymnast and the spectator, but the hungry sheep look up and are not fed by the intellectual agility of the acrobat. Preaching is not intended for this purpose, yet professionalism seems to demand it today.

Literary charm has come to hold far too

large a part in pulpit utterance and for a similar reason. To very few is the gift given but the spurious article furnishes only too strong a proof that it is both coveted and attempted. The description of half a dozen landscapes or two or three references to the fact that the preacher has been abroad, do not of necessity enhance the value of a sermon. They may, however, call attention to the fact that the speaker is acquainted with some of the tricky arts of his "profession." We are not pleading for clumsy speech, but for the elimination of that which is so patently artificial.

Professionalism leads to a further peril, in that it creates the impression that the art of public speaking can be learned. Undue importance is given to elocution, as though the preaching of the Gospel were a dramatic recital for the sake of entertainment. It is forgotten that the consecrated personality of the man is the source and strength of eloquence. That is not eloquence in the pulpit that fills the hearer with pleasure on account of the skill of the preacher. True eloquence burns its way to the heart and will, prompting to action, because behind the message is the whole man.

Professionalism here is a degradation. We urge a return to the old paths. The ministry is a calling. It is the work of a man called of God, filled with God, and directed and prospered by God.—*Episcopal Recorder*.

GETTING THE WORST.—A boy came to the door of a lady's house and asked if she did not wish some berries, for he had been out all day gathering them.

"Yes," said the lady, "I will take them." So she took the basket and stepped into the house, the boy remaining outside, whistling to some canary birds hanging in their cages on the porch.

"Why don't you come in and see that I measure your berries right?" said the lady; "how do you know but I may cheat you?"

"I am not afraid," said the boy, "for you would get the worst of it."

"Get the worst of it?" said the lady "what do you mean by that?"

"Why ma'am," said the boy, "I should only lose my berries, and you would make yourself a thief. Don't you think that would be getting the worst of it?"

The boy was right. He who steals or does anything wrong or mean just to gain a few pence or a few shillings, burdens himself with a sin which is worse than all gain. Let this be borne in mind; the one who does a wrong to another always gets the worst of it.—*Exchange*.

The controlling passion of Paul of Tarsus was the Gospel of Christ. Every life must have its chiefest love, its overmastering desire, its dearest ambition—must lay the emphasis upon some line of thought and conduct, and Paul loved to emphasize the evangel of Jesus. The need of the Churches to-day is for more faith in the Gospel, more of this Pauline power which comes of absorbing devotion to the interests of the Kingdom of Christ. In this line of evangelism the Church should follow Paul even as he followed Christ.—*New York Observer*.

## Memoranda and Letters of Ellwood Dean.

(Continued from page 131.)

Twelfth Month 18th, 1875.—To-day M. Eliot and husband made us a visit, and spent most of the day here, and several of the young people came in and spent the evening with us. Before they left, my dear Ellwood read a chapter in the Bible, which was followed by remarks showing the sweetness and enjoyment of heavenly love, and the desirability of so living as to be permitted to feel the sweet influence and overshadowings thereof, and the language of the Apostle was brought to view, where he says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." All were exhorted to take Christ's yoke upon them, and learn of Him, who is meek and lowly of heart, that they might find rest unto their souls; and to be very careful not to do anything that would interrupt the sweet flowings of heavenly love in their souls.

26th.—To-day we attended our own meeting. Daniel and H. A. Mott were there. Soon after the meeting was settled, H. appeared in a lively testimony, exhorting us to more earnestness and diligence to make our calling and election sure. My dear Ellwood followed, saying that although he felt himself a child comparatively speaking, in religious experience, he could adopt the language of one formerly, who said that he had gone amongst them preaching the Gospel according to his measure, for nearly thirty years.

He had coveted no man's silver or gold, or apparel, "Yea you yourselves know that these hands have ministered to my necessities, and to those that were dependent upon me, and I have sought not yours—but you;" adding, that now he felt he was going to be separated from them in person, but not in spirit, then quoted the language, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the Salvation thereof as a lamp that burneth." He said he felt as though he would be willing to go to the ends of the earth to publish the glad tidings of the Gospel. D. Mott then appeared in solemn supplication. It was a remarkably favored meeting, for which I trust we felt truly thankful, not expecting soon to have another opportunity of mingling with our home friends.

In the afternoon we attended a meeting at Bethel appointed for the public, at 2.30. It was large, and a more attentive audience I think I never saw. My dear Ellwood was largely engaged in the ministry, commencing with the language of Peter, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted of Him." He then brought to view the close union between Christ and his church, under the parable of the vine: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. I am the vine, ye are the branches; he that abideth in Me, and I in



him, the same bringeth forth much fruit, for without Me, ye can do nothing." He that abideth not in Me is cast forth as a branch, and is withered, hence the great necessity of maintaining the watch, and endeavoring to abide under the holy influence which will preserve us from all evil. He then remarked that there were two kingdoms, or powers, which ruled in the hearts of the children of men; one was ruled by the prince of the power of the air, who rules the hearts of the children of disobedience; the other by the Prince of peace; whose kingdom is not of this world, and cometh not with observation, neither shall they say, "lo here" or "lo there;" for the kingdom of God is within you; they each rule their respective subjects and each kingdom is known by its fruits. One brings forth the fruits of the flesh living in accordance with the lusts of the flesh, the lust of the eye, and the pride of life. Some in drunkenness and debauchery, others, of a more respectable class, spend much of their time in discussing the fashions of the world, and in endeavoring to conform themselves thereto; and another class of moralists are busied with the lawful concerns of this life, and so absorbed therewith as to overlook the tender visitation of Heavenly love, and are comparable to those alluded to by our Holy Redeemer in the parable of the great Supper. One had bought a piece of land, and must needs go and see it, and prayed to be excused; another had bought five yoke of oxen, and said: "I go to prove them. I pray thee to have me excused." Another said: "I have married a wife, and therefore I cannot come." Although these were all lawful things, yet they occupied an unlawful place in the mind. The subjects of the Prince of peace are as strangers and pilgrims in this world, seeking a city which hath foundations whose builder and maker is God. They bring forth the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." They fight the good fight of faith, and lay hold on eternal life. The weapons of their warfare are "not carnal, but are mighty, through God, to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

All were exhorted to lay aside every weight, and the sin that doth most easily beset us, and run with patience the race set before us, looking unto Jesus, the author, and finisher of our faith, who, for the joy set before Him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God, there to make intercession for us.

(To be continued.)

WHAT is evangelism? It is a collision between a dead soul and a live soul. "Faith cometh by hearing, and hearing by the word of God."—Donald Fraser.

"THE day when thou stood before the cross of Christ, and saw in the eternal sacrifice thy redemption, on that day thou ceased to be thy own."

### Mutineer's Great Grand-Son.

An interesting circumstance, which called to mind a well-known historical event of a century and a quarter ago, occurred in New Bedford, Massachusetts, recently. This was the appearance in that city of George P. Christian, a great grandson of Fletcher Christian, who was the ringleader in the famous mutiny of the English Ship "Bounty" in 1788. The *Charles W. Morgan*, a New Bedford ship, sailed upon a whaling voyage, and George P. Christian, shipped as second mate for the voyage.

Nearly every school boy in America has read about the mutiny of the "Bounty," and the founding of the remarkable colony on Pitcairn Island. The New Bedford "Mercury" alludes to this as follows:

"The Morgan has an interesting lot of officers. Captain Earle is an experienced whaling master. He has made some excellent voyages, and he has no trouble in getting good mates. His first mate this voyage is A. Judson, a Gay Head Indian, and an experienced right whaleman. His second mate is George P. Christian.

George P. Christian is a direct descendant of Fletcher Christian, one of the mutineers of the English Ship Bounty. Fletcher Christian was the ringleader of the mutiny, and as every old whaleman in New Bedford knows, it was one of the famous mutinies of the olden times. The Bounty sailed from Spithead in 1787, and the mutiny took place in the Pacific Ocean the next year, in April. The officers of the Bounty were put into a small boat and cast adrift.

"The men had a 4,000-mile boat journey before they reached safety. The Bounty was sailed into the island of Otaheiti, where the mutineers took native women and made for a small island in the Pacific, which was later Pitcairn Island. Here the Bounty was run ashore, and the crew and the natives they took with them formed a settlement. The island was not on the charts at the time, and it was not until 1808 that an American ship Topaz, of Boston (also reported to be a Nantucket whaler), discovered the island and the strange English-speaking people. It was found that the only man on the island was one Adams, the native men having killed all excepting him a year or two after forming the settlement. But the native women, resenting the loss of their husbands, the following night had arisen and killed all the Tahitian men. The first child born on the island was Thursday October Christian, grandfather of the mate of the Morgan. The colony grew and flourished. Adams had an old Bible. The people grew up to be intensely religious, and when, in 1814, an English man-of-war's-man dropped down on the island, a colony of Christian men and women was found. The matter was reported in England, and Adams was never molested. The descendants of the Bounty's men, when Pitcairn Island grew too small to hold the growing population, transported part of them to Norfolk, Bay of Islands, and here the mate of the Morgan was born. He is a fine specimen of manhood, and his character is in keeping with his physical formation."

### Science and Industry

NEARLY one-half of the fishes caught in the Indian Ocean by the Sladen Trust deep sea exploring expedition belonged to species not heretofore described in any books. Enormous specimens were found of black corals, the rarest of all corals.

THE present price of petroleum of the Gulf and California type is no determination of its value. For a period of five years the production in this quarter has been faster than the rate at which the commercial world could adjust itself to the use of the new fuel.

THE making of shoes for dogs has now developed into quite a big industry, and is especially flourishing in Labrador. The dog attached to sledges travel at a great speed over the rough ice, and some protection for the feet is necessary. The shoes are made of sealskin.

At Hochheide, in Germany, 1,020 school children had their teeth examined, with result that ninety per cent. of all the teeth were found to be defective. Only thirty five of the children had sound sets of teeth and in three hundred and ninety-six children a poor bodily condition was directly due to poor teeth.

JOHN S. WISE used to be at one wit Thomas B. Reed, the former Speaker, in his opinion that hunting of all kinds is cruel sport. The two were talking on the subject once when the big man from Maine said "I never shot but one bird in my life. I spent a whole day doing that. It was sandpiper. I chased him for hours up an down a millstream. When at last I potted him and held him up by one of his poor little legs, I never felt more ashamed of myself I all of my life. I hid him in my coat to pocket for fear somebody would see how big I was and small the victim, and I never will be guilty again of the cowardice of such a unequal battle."

A QUAKER PIONEER.—In order to study and solve the problem of making Buenos Ayres into a safe and convenient port, a English engineer, James Bevans, was sent for. He arrived in Buenos Ayres in 1822. Bevans, a Quaker and an Englishman to the back bone, had to put much pressure on him self to become acclimated in his new home where as he used to say, they made him even change his name. In the first letter to his brother, he said: "I must inform you that I am no longer called James, my new name is Don Santiago," and as "Don Santiago Bevans" his name will remain in the history of the great public works of the Argentine. He studied the whole coast and presented three different projects, which he thought suitable, and the choice of which he left to the Government: Buenos Ayres, the Estancia, and San Borombon. Seventy years passed before these ports were made, but when they were constructed the points indicated by Bevans were those accepted.—*The S. A. Journal*.—A. F.



**A HOME EMERGENCY OUTFIT.**—In the country, where medical aid is often far off, many precious hours must elapse before a physician's skill can be secured, and it is needful for the house-mother to know "what to do until the doctor comes." Very often life may depend upon proper management during this period.

Every householder should have an emergency outfit made up of clean linen rags, or sterilized gauze, a roll of absorbent cotton, several rolls of bandages, from one-half to two and a half inches wide (each roll containing about five yards); a spool of adhesive plaster a half inch wide, an ounce of boracic acid powder, a two or three ounce bottle of carbolic acid, a bag of clean salt, a cake of clean aseptic soap, a bottle of lysol, a clean white porcelain washbowl, clean towels, a piece of stout muslin bandage about a yard long, smooth stick eighteen inches long and a half inch in diameter, a graduated measuring glass. Besides these, two fomentation cloths a yard wide by two yards long. All these should be made clean and sterile, or free from germs, and wrapped in a clean sheet, and then in a square of clean new nackintosh, and then placed where they can be gotten at once.—*Housekeeper.*

**THE FALLING LEAVES.**—The leaf is the cloth of Nature, woven on the loom of life; it is the transformation of air into matter that shall be transformed into soil. It is the gift of the year to the earth born. Only man's fool enough to waste them. They are the world's wealth—the annual creation. Out of them we shall grow our fruits, our vegetables and our roses. The transformation is slow, but what insanity is it that burns eaves, and sends back Nature's gift into the atmosphere.

Leaves are not wholly ours until they fall. In the trees they have not only the specific office of elaborating life, but of shading the trunk from the hot sunshine. The tree alone lives and carries on its functions in a power of shade. It cannot go on without his shelter; otherwise the bark splits and decay begins. They also throw off clean oxygen, for the purification of the air. But it is in October that the trees hold their glad holiday, a farewell to their foliage. Then the leaves are allowed to drop for man's use. Now they become garden stuff, and incipient vegetables, and such other things as love sweet humus and deep soil. For the present they will be a warm carpet for the earth, and a mulch for the lawns, and a bedding for the cattle; in them the boys will kick their way untiring beechnuts; and in the drifted piles the rodents will hide their hoards. Ah, but his fragile leaf is really a wonderful thing, and it is most wonderful of all when it gives up its life on the road of evolution.—*The Independent.*

Three things for which even the saddest of us may at least in our better moments and moods thank God: The troubles we have escaped; the mercies we have received; and the blessings for which we hope. The last tem is the largest, and it will grow to all eternity.

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**Bodies Bearing the Name of Friends.**

On Fifth-day evening a Round Table meeting at Haverford considered the "Social, Religious and Political Conditions in England at the Rise of Quakerism."

Several members from Philadelphia went to attend Wilmington, Delaware, meeting last First-day, and a conference in the afternoon on the subject "My Duty to My Neighbor."

The annual meeting of "College Park Association of Friends," California, began last First-day, and this year's session of the Baltimore Yearly Meeting opened on Sixth-day of the present week.

Thomas Davidson from Fritchley, England, attended Arch Street Meeting, Philadelphia, on the 1st instant, on his way, it is understood, to attend the Yearly Meeting held this week in Eastern Quarter, North Carolina.

Charles W. Thomson, who was for a time a member of Philadelphia Quarterly Meeting, but now resides at Mt. Pleasant, Rothsay, Scotland, has a certificate to visit the meetings in Scotland, his wife going as his companion.

Edmund Audi, who was a member of Western District Monthly Meeting in Philadelphia, and returned to Syria, is now in somewhat improved health, and has been appointed Clerk of the Yearly Meeting held at Brumana, for the coming year.

A tea meeting for the members, and attenders was held at Fourth and Arch Streets last Third-day evening. The exercises included an "opening address" by Henry T. Brown; "A Brief Biography of Thomas Ellwood," by Josephine H. Ambler, and "A Brief Biography of Thomas Story," by Rebecca Bailey.

In a recent number of THE FRIEND it was stated that the price of the New Discipline of London Yearly Meeting was £1-6-0. This should be corrected to one shilling and sixpence per volume. We acknowledge the receipt of a copy of this carefully prepared work of two volumes, and hope to be able to give a description of its contents in a future number.

There have not been wanting from American visitors to Fritchley Meeting in England, offerings for our columns in defense of that body against the expostulation admitted into our No. 15 from eight of its members. But we have to limit our publication of a rejoinder to the party itself which is immediately concerned, should they deem it likely to be of sufficient profit thus to appear.

Philadelphia Quarterly Meeting was held on last Second-day. Among visitors from a distance observed were Eliza H. Varney, from Canada and Timothy B. Hussey from Maine. In a joint session Josiah H. Branson returned his minute for services in Ohio, and a committee was appointed for service among meetings needing encouragement, especially those of Pennsylvania northwest from the city.

A list of forty-three meetings employing pastors in Kansas Yearly Meeting, together with the names of the pastors, is published. But there are nearly as many more meetings without pastors, and fourteen meetings without ministers. Subordinate meetings were directed to take a special offering on the first First-day in each year; which the Yearly Meeting's treasurer shall keep as a "Ministerial Preparation Fund."

We have received from the publishers a copy of "Unhistoric Acts," being some records of early Friends in North East Yorkshire and South Durham, England. Compiled from several family journals, letters, and hitherto unpublished manuscripts of the eighteenth and nineteenth centuries by George Baker. Illustrated both by others and with over fifty photographs by the author and by maps and charts. Published by Headley Brothers, 14 Bishopsgate without, London, E. C. Price seven shillings sixpence net. Further examination should give us more to say concerning this work.

We present as information the whole of a letter found in the Friends' Intelligencer from a visitor to a meeting of what is called the "Friends' Church" in Denver:—

"Having heard many times of 'Friends' Church' in Denver, I went, on the twenty-sixth of eighth Month, to worship with those so-called by themselves Friends, in what is a veritable church, save the steeple and bell. Sabbath school was in order when I entered, with a large number of children in attendance.

"After the classes were dismissed and the eleventh hour approached, quite a goodly number of rather plain, substantial-looking people assembled. The men mounted the platform and seated themselves back of the modest little pulpit.

"Without a moment's silence the minister said: 'Our services will begin by singing the 154th hymn,' to which the congregation responded, all remaining seated. A prayer followed, and then a young man of My's soul" was sung by the choir, a young woman playing the melodeon.

"A collection was then taken, baskets, lined with red, being used for the purpose.  
"The minister then said: 'I know that you will be

glad to welcome our friend, — Thompson, with his guitar," whereupon a stout young man reached for his instrument, and, placing one foot on the rung of a chair, thrummed an accompaniment to a pretty song. Another song followed later on.

"A chapter in the Bible being read, a temperance worker was introduced, who delivered an interesting lecture. Another hymn by the choir, the doxology was sung, and the benediction pronounced in the usual order of the churches.

"I turned to a young woman seated beside me—who had whispered that this was a 'genuine old-fashioned Quaker meeting,' and asked her in what particular it resembled such a meeting, and she replied, 'I do not know, but I will introduce you to the pastor, and he will tell you.'

"Although their methods of worship are entirely at variance with those of Friends, yet there was an atmosphere of friendliness in the kindly smile and extended hand to the stranger within the gates.

"Apart from their forfeiting all claim to the name 'Quaker,' as far as their outward worship is concerned, these good people manifested an earnestness and sincerity in their devotions, praying with fervor and singing with whole-souledness, and no doubt are acceptably serving the Master in their daily lives, and in their own chosen way."—*Emilie P. Jackson, Denver, Col.*

### Gathered Notes.

Boston has an association of newboys which has begun to establish a fund for educating at Harvard one more among them, and has raised already ten thousand dollars toward the necessary amount. This lively association has already been addressed by President Eliot more than once, and its latest step shows how full of high ambition these boys are.

The pastor who announces them of sermons after the manner of sinners, but he has real ability. He draws and excites, but he has constantly to compete with other showmen, and when he removes elsewhere—and often before—it will generally be found that though he enlarged the congregation he ensmallled the church.—*Christian Advocate (Methodist)*

The number of pensioners of the United States diminished last year by over twelve thousand. There are now a little less than a million names on the list. One widow and three daughters of Revolutionary soldiers still draw government aid. The war with Spain left us 660 widows to care for, and on account of the Mexican war 11,472 are on the roll. Pennsylvania, Ohio and New York, in that order, have the largest number of civil war pensioners.

A GROWING BROOD OF SEA MONSTERS.—The battleship Connecticut, 16,000 tons, with a complement of nine hundred officers and men, went into commission last Seventh-day. The battleship *Georgia* was accepted by the navy department last month. The *Minnesota* had her acceptance trials and the *Vermont*, which is nearing completion at Fore River, Boston, will be the largest warship that ever entered Mass Harbor, when she docks there this month.

The series of University Extension lectures announced for the coming season is more than usually instructive. Eighteen lectures are to be delivered on Third-day evening. The first of these will be a course of six illustrated lectures on "Social Conditions in Modern England," by Louis Unwinville Wilkinson, of Cambridge University, beginning Eleventh Month 13. After the holidays there will be a course of six illustrated lectures on "Italian City Life," by W. Hudson Shaw, of Oxford University, beginning First month 1, followed by a second course by the same lecturer on "Rome in the Middle Ages," beginning Second Month 19. In addition to these evening lectures there will be six illustrated lectures by Hudson Shaw on "Imperial Rome," on Second-day afternoon, beginning First Month 7. The first of these will be a course of six illustrated lectures to the United States for the sixth time this winter, and has delivered eight courses of lectures during his visits to Philadelphia and vicinity.

### SUMMARY OF EVENTS.

UNITED STATES.—A communication has lately been received from Commander Peary dated at

Hopplead, Labrador, on the 2nd instant, stating that in his effort to reach the north pole he had reached a point 87 degrees 6 minutes of north latitude. This is stated to be about two hundred and three statute miles from the pole, and about thirty-five miles further north than had been reached by any previous explorer. The expedition left New York in the *St. Michael*.

The Government at Washington has taken steps to aid the Japanese of San Francisco in their effort to secure the admission of their children in the public schools. Attorney General Moody has instructed the United States District Attorney to aid the attorneys representing the Japanese, in the injunction proceedings, to compel the Board of Education to allow Japanese children to enter any of the schools to which white children are admitted.

A dispatch of the 31st from Washington says: "Within forty-eight hours of the opening of the Walker Lake Indian Reservation, in Nevada, a town of 2000 inhabitants has been established. The settlement is located at the mouth of Dutchman's Creek.

A dispatch from Boston of the 1st states that what is said to be the largest lodging house in the world was opened to-day to workingmen. It is known as the People's Palace, and was erected by the Salvation Army at a cost of \$240,000. It contains four hundred eighty-seven lodging rooms, social rooms, a swimming pool, free labor and legal bureaus and a free dispensary.

It is stated that the wages of all employees of the Pennsylvania Railroad System, numbering nearly 200,000 men on all lines east and west of Pittsburgh, are to be increased. Details are being worked out, and an official announcement will be forthcoming within the next thirty days. The management of the Reading Railway Company has announced that the wages of its employees will be increased ten per cent. to take effect on the first of this month.

A group of engineers and capitalists propose utilizing the power of the State in the manufacture of compressed air. The plant it is said is about to be erected at South Thomaston, Maine, to demonstrate the value of this method.

The recent proceedings against the Standard Oil Company at Findlay, Ohio, resulted in imposing a fine of \$3,000 for its violation of the Valentine anti-trust law. The imposition of this fine is a first offense, though the law provides that each day that the illegal combination business is carried on constitutes a separate offense. It thus would have been possible for the court to impose fines amounting to more than \$6,000,000.

A committee appointed by the Governor of Indiana to investigate and report on the cost of life insurance has rendered its reply saying that "the cost of life insurance to the public is too high. The present maximum premium rates for insurance are so much in excess of needs as to permit of extravagant management of companies, thefts of their funds division of profits, and other great abuses, without redress to the policyholder."

It is stated that some articles of clothing may now be made of wood. The wood is ground to a soft pulp and pressed through small holes, coming out in ropes about one-half inch in diameter. These are dried, then twisted into fine threads, and afterwards woven into cloth. The material resembles a stiff thick cloth.

The Real Estate Trust Company in this city which was lately rendered insolvent by the acts of its former President, F. W. Hippie, has again resumed business under the presidency of Geo. W. Earle, Jr.

Cement has been proposed as a material for roofing purposes. It is said to be stronger than cement shingles, only a little heavier than slate, and not much more expensive than the best wood shingles, and, as they are practically indestructible, they are cheaper in the end than any other material, including tile and slate. When properly mixed and tempered the cement shingles become harder and more durable than the more costly materials exposed to the weather."

FOREIGN.—A dispatch from St. Petersburg of the 29th ult., says: "The socialists have learned by experience that great national reforms cannot be accomplished by violence, and, similarly, the revolutionaries appear to have realized that the slaughter of Jews will not restore the autocracy to life. Each of these parties is now preparing to achieve its aims by the peaceful methods provided by the franchise. For the first time in its history Russia has been governed by men who have sincerely and honestly en-

deavored to discharge the duties of government, and public opinion has recognized, in spite of the mistakes they have committed, that they have done their best." On the 30th ult., an imperial ukase was published granting full religious freedom to the Old Believers, a sect which numbers some 13,000,000 of the most prosperous and industrious class of Russia. A state of siege has been proclaimed at Tallinn in the Baltic provinces, because of a continuance of revolutionary terrorism, particularly the assassination of Prefect Elchabegoff, who was killed by the explosion of a bomb. The inhabitants have been forbidden to leave their houses after seven o'clock at night under penalty of a fine of seventy-five dollars. A late dispatch from Moscow says: "Spain is facing a war against the Catholic Church, similar in many respects to the early phases of the struggle in France. The Spanish Liberals, like the French Liberals a few years ago, are engaged in an attempt to limit the power and privileges of the religious orders. A bill is now before the Cortes which, if passed, will mean that all religious orders will have to submit to supervision by officials of the State. They will have to obtain new registration papers and comply with certain regulations, on pain of expulsion from the country. Minister of Worship Romanones has explained the Ministry's programme in a late speech before the Cortes, saying: 'Spain is in this country 50,000 monks. France, by her recent laws, has swelled that number by several thousands. We fear the consequences and Spain must defend herself. First, we shall have an association law; then the denunciation of the Concordat, which must be revised. Opinion is not yet ripe for the separation of church and State, but it demands that the Concordat shall be modified in a liberal sense.'

It is stated that the French Cabinet has decided to include in its parliamentary programme a bill for the abolition of the death penalty.

From statistical reports it appears that the English are drinking more tea and less beer. The report says that the consumption of beer during the year 1905 was 2,500,000 barrels of beer in the annual consumption of the United Kingdom during the past six years notwithstanding the fact that the population has increased fully 2,000,000. Spirits have also shown a marked decline, while on the other hand the imports of tea for home consumption have been for the fifteen months ending in 1905, 155,707, a percentage increase of over 10,000,000 above the same period of 1905.

A railroad across the Isthmus of Tehuantepec has been formally opened for traffic by the President of Mexico and is now prepared to transport steamship freight from the Atlantic to the Pacific. The new road is one hundred seventy miles long, and saves one thousand four hundred twenty-nine miles of the distance between New York and San Francisco by way of the Panama Canal. The completion of the enterprise has been hastened to secure as much of the transcontinental commerce as possible before the Panama Canal is finished.

A dispatch from Havana states the receipts from customs in Cuba, show a falling off of \$400,000, month chiefly in foodstuffs, dry goods and machinery. In consequence of two duels that recently occurred, and because of rumors that other such encounters are pending, Governor Magoon has asked for a report on the Cuban laws relative to dueling with the intention of putting a stop to the practice.

### NOTICES.

SCHOOL FOR INDIAN CHILDREN AT TUNESASSA, NEW YORK.—Wanted a woman Friend to take charge of the boys out of school at the opening of the term in the summer part of the Tenth Month. Application may be made to the principal.

ZEBBIE HANES, West Grove, Pa., or CAROLINE C. SCATTERGOOD, West Chester, Pa.

WESTWON BOARDING SCHOOL.—Our stage will meet trains leaving Broad Street Station, Philadelphia, at 7.17 and 8.21 A. M., 2.49 and 4.32 P. M. Other trains will be met when requested; stage fares 75 cents. To reach the school by telegraph, wire West Chester, D and A, phone 114 A.

WM. B. HARVEY, Superintendent.

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## Gag-Praise.

Of the three vocal forms of worship—singing, prayer and praise—that of singing to represent praise is, in actual practice, naturally the most abused, and the most likely to be. It gained admission into some meetings under our name on the theory that it stood on the same spiritual level and immediate divine call as the other two. And because it *might* be given by immediate inspiration to an individual, all of a company, if whatever moral character or experience were set loose to sing at the call of a man, without waiting to witness in their hearts a Divine anointing or appointing. That is a type of praise which does not wait for Him in Zion. It is considered enough that the emporary priest appoints it.

No wonder if the standard of the other two—the preaching and the praying, were correspondingly dragged down to the same non-inspired and man-chosen basis. Either the prophetic gift and anointing in ministry and prayer should elevate the standard of singing also into the demonstration of the same spirit, or the man-conducted putting forth of tunes and borrowed words for entertainment in lieu of worship should lower the two other functions to its own plane. The latter tendency is what obtains. And so concerned Friends early saw that the exercise of song at will in our waiting meetings for worship was a risk that human nature could not, as a rule safely be trusted with. It is more readily the danger of even the *spiritual* singing (should it be revealed) than of the two other ministries, that “once admit the spiritual kind, and the artificial is what you will get.”

The unworthy uses to which the “service of song” has in some instances thus naturally been dragged, are illustrated by an occurrence in a Yearly Meeting week somewhere a month or two ago. In order to stop an over-

ardent speaker from going on further, a minister called on the audience to sing a certain hymn, which they did. Should a man start to preach or to pray simply to drown the religious speaking of another, he would be adopting the same awful principle. Under the guise of an address to God for his praise, or from Him as his message, God is thus mocked with words intended only for a gag to men. Some of us elsewhere have seen this weapon of singing used to forestall a minister who was about to speak; and at other times to drown the effect of an anointing which had covered a meeting when the preacher finished. We are thus taught to value the singing system at what its votaries value it, if we admit their offerings of presumed praise to God as legitimate for a shrewd police-work on men. Such worship may by some be assumed to be in spirit because it is spirited, but can it be said to be in truth? Can any man or woman be worshipping in truth when he is wafting into the Divine ear sentences that belie his own condition?

—  
**WORSHIP TO BE KNOWN ONLY IN THE HEART.**  
—We need not suggest other instances of the degradation of offerings for praise, to baser uses. There is the Witness for Truth to disclose to each heart the secret motives of his or her own offerings. But we turn now to the truth which needs re-asserting, that “the kingdom of God is not in word, but in power.” It is the law of that essential feature of his kingdom which is called worship. Worship is an individual prostration of soul to the Father of spirits. Praying is not the saying of a prayer, praise is not the words or tune of a hymn, Gospel preaching is not the wording of a discourse, but these three are in essence one when they are experimental states uttered “with the Holy Ghost sent down from heaven.” These exercises cannot be had to order, but are to be witnessed by ourselves being ordered as we wait for his orders, and wait on them. Give Him his own opportunity to speak to one’s condition in silent intervals, as well as through us in voicing his will. It used to be felt a serious thing to talk while an earthly parent was speaking to a visitor. How know we but by the Spirit of Truth, when the time is come that the silent messages which He is convey-

ing to souls of a company waiting on Him, are so completed that we can without interrupting Him come to his holy help by our own voice?

Managers of meetings one of whose assets is the name of “Friends” (because of the value which the name acquired under a spiritual mode of worship) seem now nearing their wits’ end in devising expedients that will draw. There is the quartet, the roll-call, the banjo, the lecture on travels, biographical recitals of experiences, thrilling adventure in barbarian lands, the spectacular gesture, the studied eloquence—all designed to hold meetings together by entertainments, which must for the time being be diversions from the witness of the Holy Spirit. The more a meeting entertains, the more it must, if it means to cater to the kind of people thus to be drawn by outwardness into outwardness confirmed. But at length novelties lose their zest, and then where are the worshippers? Just where we have trained them to be—abiding in the outward themselves, or gone into establishments that feed the outward with more imposing exhilarations. Friends will be sure to scatter attenders from their worship by diversions which foster in man that which is not worship. Our procession embarks on a suicidal policy in the long run, when its members forsake the Fountain of living waters, and hew out for themselves leaky cisterns which can hold no water.

We are led to hope that a correction of local ideas of worship, as committed to the Society of Friends to testify to, will in many places set in over our country, through the revived interest in reading the writings of early Friends and in learning their history and their doctrines as they themselves taught them. But while the information is desirable, the experience is essential.

—  
**STILL SMALL VOICE.**—The still small voice of the Spirit is indeed a *still small voice*; but is so easily silenced, so quickly quenched if not obeyed. It is the whisper of his love; and if devoutly listened to, and immediately and unquestioningly acknowledged, it begets an unbroken calm and fills with joy and peace—and grids for conquest. The voice is plain, distinct, sweet, unmistakable, and all-controlling. Hearkened to, and heeded, it is life. Ignored or silenced, it is death.



## Glimpses of the Life of Samuel Morris.

(Continued from page 138.)

The early years of Samuel Morris were a training in philanthropic thought and work; for his father was one whose heart and hand were always open. Thus the boy would accompany him to the Friends' Asylum in Frankford and the tact and love shown to the patients by him prepared the way for Samuel Morris to take the position of manager for forty-five years, and he became President of the Institution from 1888 to 1902. A cordial greeting was extended to each patient and many gave Samuel B. Morris a welcome. But one old man who had been a minister among Friends, sat in a dejected way and would give no sign of recognition to my grandfather, who however, kept up year after year, the hearty grasp of the hand and an invitation to walk with him. At last the spell was broken, the Friend was restored to his right mind and to his home, again resuming his place in meeting. Being thus on a visit to Samuel B. Morris, he said, one day after Bible reading: "My dear brother, I can now thank thee for the comfort thou gave me when I was unable to respond. Thou wast not ashamed of my chain."

An instance of spiritual insight was witnessed when the Journal of Thomas Shillitoe was read aloud in the same family at their usual First-day afternoon gathering; at its close this aged minister said, "There is one present, who has committed a grievous sin and who should return and confess it." The Scotch servant, when alone with his mistress, exclaimed "Who told that gentleman about me?" "No one," was the answer, "we know of nothing to tell." Perceiving that the message came from a Divine source, the woman had no peace of mind, until in a few days she started for her former home with the Duke of Athol in Scotland. On arriving, she confessed a wrong that she had done when in his service, and was restored to her former place, grateful and happy.

The time was now nearing for Samuel Morris to leave the paternal roof, and to enter Haverford school, while his sister went to Westtown. The wrench from so tender a father made him sad, as shown by his letters and verses. The custom of memorizing and reciting poems on First-day evenings gave a store of poetry, chiefly religious, to the children of Samuel B. Morris. My father's great love for poetry led him to express pity for that type of mind, which finds in it no pleasure. When first introduced to Tenneyson's "In Memoriam," he read it through in one evening, and then saturated with its wealth of thought, he lay awake the entire night, absorbed in the completeness of the poem. "The Excursion" by Wordsworth was also a favorite.

Avoidance of personalities was a strong feature in his character. "Talk about things rather than about people!" he would say; so gossip became distasteful to him, and the prevalence of it in society and among neighbors made him long for their broader outlook and deeper thought. Seeing the mischief wrought by tattling, he would plead with the young to cultivate sensible reading so that their minds would be wisely furnished.

Most modern novels he considered conducive to a lower standard than that of the true Christian; right and wrong being so mingled, that plain Gospel truth becomes lost or crowded out by specious arguments in favor of evil. Moreover, the habit of light reading is so belittling, that the victim of it becomes unable to rise into a pure moral atmosphere or to imbibe the thoughts of truly great writers. He, however, admitted that some authors have, in the form of fiction, aided the world.

One day while lying idly in the grass watching the flight of a flock of swallows overhead, he threw a stone among them and was shocked to see a bird fall at his feet; the sight of its suffering, the knowledge that he had destroyed its life, made him resolve then and there never to kill for sport. The tenderness of his nature thus developed, and he loved the innocent gaiety of animal life. A field-mouse he found once in a pile of logs which he was moving. She knew her little ones' nest there would be discovered and she carried them one by one, by the back of the neck, as a cat does her kittens. Her destination for them was an empty crows'-nest in the top of a high tree, and my father watched with eager eye, her frequent journeys up the perpendicular ascent.

A similar instance of maternal love was told by our mother. In a country meeting-house she found in a cushion a mouse's nest, as the Friends were dispersing. Taking the little ones, bare and shivering in their hands, these little girls, (of whom she was one) sat on the floor and held them out toward the anxious mother. She crept nearer, her fear for herself lost in solicitude for them, and then she took each wee creature by turn from the delighted children and hid it in a cranny. Such intimacy with the humbler animals makes us love them, and foolish fear on our part is forgotten, their rare instincts leading us to respect them.

Country life was most attractive to Samuel Morris, and after Haverford was left, he went to study farming at the home of J. Benington in Chester, County Penna., at Glen Mills; and we can picture him guiding the oxen by the windings of the stream, as haying and harvesting succeeded each other.

The family of Samuel Bettle also spent the summer there, and many men were hired for the busy season. Thus came the strange coincidence that nine Samuels were in the household at once. The surveying and building of the West Chester Railroad were a source of much interest. The stalwart form of J. Benington, his integrity and quiet dignity made him a centre and a tower of strength throughout most of his long life of over one hundred years.

The veneration for "weighty Friends," the taking sweet counsel with them, was a marked characteristic in Samuel Morris's earlier days. The reading of Friends' distinctive literature made him feel the secret power that lay in these recorded lives; and he sought and found it for himself. Yet the human touch of those near him, he felt a still greater comfort.

Thomas Evans, Alfred Cope, Eliza Gurney, Hannah Rhoads and others he valued as

spiritual counsellors. To the ministry of women, he said he owed more than to that of men.

Elizabeth Robeson was an acknowledged minister in the Germantown Meeting, and she lived at the confluence of the Schuylkill and Wissahickon. Her farm was a rare place for botanists; it is now absorbed in Fairmount Park. Her stepson Jonathan, though a sufferer from deformity of body, was yet most loving in spirit; so that a doctor said of him, "Some are endowed with the milk of human kindness, but Jonathan Robeson has the cream!" So we can easily imagine his welcome at the meeting, as he and his mother arrived in their quaint chair (or chaise); the Johnsons, the Logans and a few other families forming the congregation. The fine ash trees which now stand there, with wide spreading branches, were planted by him. The meeting-house in those days occupied the site of the present school, while the original one had been nearer the main street under the great buttonwood in the graveyard.

As an inmate of the family of Sam'l B. Morris for several years, we find Beulah (Biddle) Sansom, their aunt by marriage. She was a minister, and greatly prized for her sound judgment. After her death, the three children were taken by their father unto the room where she lay, but the sorrow of death did not appal them, for he had one of them to recite a poem, which lifted them all to the true sense of her eternal happiness. It was as follows:

A cloud lay cradled near the setting sun,  
A gleam of crimson tinged its braided snow,  
Long had I watched its glory moving on,  
O'er the still radiance of the lake below.

Tranquil its spirit seemed, and floated slow,  
Even in its very motion there was rest,  
And every breath of eve that chanced to blow,  
Wafted the traveler to the beauteous west.

Emblem methought of the departing saint  
To whose white robe the gleam of bliss is given,  
And by the breath of mercy made to roll  
Right onward to the golden gates of Heaven,  
Where to the eye it peaceful lies,  
And tells to man his glorious destiny.

(To be continued.)

THE LIFE OF FAITH.—Illustrations of faith are so many in the Bible that we cannot enumerate them. The eleventh chapter of Hebrews is "the faith chapter." Do you know any illustrations of present day, and every day faith? Some undertake hard duties, and turn away from great worldly advantages, because of their faith in God. The question sometimes comes whether speaking the truth will not result in present disadvantage. But the rule of duty is to speak the truth, and trust God to bring matters right. Those who attempt to get any advantage by untruthfulness, or unfaithfulness are running against the fundamental laws of God; they cannot prosper in the end, though they may seem to make a temporary gain.

GREAT battles are really won before they are actually fought. To control our passions we must govern our habits, and keep watch over ourselves in the small details of every day life.—Sir John Lubbock.

## Manifest in These Last Days.

George Fox did not originate Quakerism; he was merely the instrument by whom God wrought.

The human race has always had starting points for germinal truths; they come whenever a sufficient number of its units are able to receive the new impetus, then, and not until then, does the Quaker of life draw up into a unity of action.

He who has neither beginning nor ending of days, He from whom all things proceed, could as easily have promulgated this truth one thousand years before, as when He did, but the race would not have been able to receive it; the visible, the tangible, that which the senses could grasp held too complete control over the human ego, to permit the acceptance of a purely spiritual standard of action.

Beyond all question, the ordering of this cosmos is the ordering of infinite wisdom—times and seasons are ever in the Father's hands.

Stretch thy vision, O man, into the boundless realms of space; then, ask thy soul if there be divided control in this vastness of ceaseless motion.

Trace the history of thy race, see Adam with his progeny rejecting the wisdom of Jehovah, filling the earth with graves, preading death everywhere.

See Abraham, the father of a race, born in faith, giving to the world a line of seers and prophets; they who revealed deliverance from human indiscretion; nevertheless, death still remained the victor.

At last there came one born of woman, one who turned not to the allurements of sense, one who ever sought the wisdom of Jehovah as the directive force of life, one who gained mastery over elementary matter, one to whom was given the power to lay down his life, the power to take it up again: through obedience he conquered death, became the first born of many brethren.

Henceforth, universal man held within himself that Illuminant which reveals truth, which incessantly turns man towards righteousness.

Two hundred and fifty years ago a band of worthies were able to accept the Overshadowing Presence as man's true guide in worship. Another landmark is past, another vista opens, "the greater than these," has become the heritage of thy race. Glory be to Him who leads—Jehovah alone. C. B.

Thenth Month 20, 1906.

If we fix our gaze earnestly and lovingly upon the future, its radiance will dim the past. If we press toward the mark for the prize of our high calling, we shall have no time or inclination to brood over the past. We are not saved by morbid recollections and godly sorrow. We are saved by hope, and hope stimulates to victory.

You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure on others? You will find half the battle gained if you never allow yourself to say anything gloomy.

## Obedience a Remedy for Doubt.

We do not mark out Percy Carver's footsteps and processes for others, but would illustrate the condescension of grace to one's condition and surroundings when he is frankly open to its discoveries.

Percy Carver, says the *Youth's Companion*, took out of his trunk a matter of fifty volumes, covering in their range Apologetics, Hermeneutics, Dogmatics, and Exegesis. They filled the little shelf in his room, and still a few volumes remained in the trunk. From his bag he produced a ream of paper and a quart of ink.

"I see small hope of my garden in those preparations," said his aunt.

"I didn't mean to neglect the garden," said Percy. "The doctor rather advised me to get away from books all together; but there is some work I must do." Then in a burst of confidence he told her all.

"Aunt Alice, what the doctor called a nervous breakdown, induced by too much study, was really a matter of conscience. I have come up here to the country to see whether I have any faith or not. I entered the theological school all enthusiasm and ardor; but much of the past two years I have been almost in despair. In a theological seminary one gets much that is good; but, on the other hand, there is danger of that contempt of sacred things that comes of overmuch familiarity. You have to keep pulling up your faith to see if it has any root. I found one cherished conviction after another slipping away from me. I had nothing left that I could preach. I couldn't sleep. I got sick and the doctor said I must have rest and outdoor life. But the doctor didn't know all. What I need is to settle these doubts; then my health will be all right. Of course I mean to get outdoors and work around, and I'm glad this too soon for any summer boarders. But I have some work to do inside as well as out."

His aunt was anxious, but she withheld advice, giving instead good food, and a motherly but unobtrusive oversight of her nephew's comfort. And he rose the very first morning and took out a quire of paper, and wrote a heading on "The Trinity," and started to settle his doubts.

It was a forlorn little "Sunday-school" which he attended with his aunt, and there was no church service. He declined to address the school, saying he was here to rest; but he taught a class—he could not refuse—and after a week or two, such was the impurity of the people, such the poverty of their intellectual and spiritual life, such the hunger of some and the indifference of others, he found himself consenting to conduct a service. And so, week by week, he preached—not his sermons prepared for the class in homiletics, but simple, direct talks on what he saw the people needed. And, week by week, he said in his heart, "If the gospel be not true, at least it ought to be true, for it is what men need."

Then, in the neighborhood a baby died, and he was asked to conduct the funeral. He consented with some trepidation, for it was his first funeral; and he planned with care his "remarks," for in the country,

where he was, the people expected a funeral sermon.

But when he entered the darkened room there came over him a realization of what this meant to the two young parents. There they sat by the little plain coffin, he silent and she sobbing, and the little wax-like face, white as its long baby dress, so life-like yet so dead. And his heart gave a leap of sympathy for them.

There is a time when men question and doubt; but there is another time when the simple promises of Scripture come home to men and women with self-evidencing power. As Percy read, "I am the resurrection and the life: Let not your hearts be troubled; in my Father's house are many mansions;" and of the faith that swallows up death in victory, the evidence of the truth of the words he read came back in the comfort they brought to those who heard them.

After the funeral Percy gave himself up to service. He visited the sick. He gathered the boys into an association for improvement. He ministered to the aged. He neglected his books. He did not settle his doubts; he forgot them, as a rising stream, quickened with waters from above, overflows a shoal and speeds on unconscious of it. He also forgot his nervous prostration.

He started back when autumn came, back to the completion of his studies and to his ordination, his quart of ink but little diminished, his thesis on "The Trinity" unwritten, and all the great scholastic questions untouched; but with a new perspective, a new enthusiasm, a new hope.

## Soul Rest.

The world is full of men and women who are weary and heavy laden. The burdens of life press sorely upon them, and often they stagger under weights almost too heavy to be borne. The struggle of life is oppressive to many of them. Misfortunes have come to them, and the odds are great against which they have to contend. What they shall eat, and wherewithal they shall be clothed and sheltered, are questions that often vex and try them. Then, too, the world, the flesh and the devil tug severely at them, and temptation is frequently galling. No wonder that they become tired and burdened. To see them in the midst of their struggles is a common sight as we pass through the world.

To all such Christ has a message, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." He alone offers true rest to the weary and oppressed. The world but adds to the burdens and oppressions they have to carry; but Christ comes along and proposes either to bear the burden for them or to strengthen them for the task thus imposed. He gives them rest of body, rest of mind, rest of spirit. The faith He inspires, the hope He imparts, the help He gives, generate the rest they need. Soul-rest is the relief for which we pray. Rest from the cares of anxiety, rest from the coarse attractions of sin, rest from the grief that breaks the heart, and rest from the buffetings of the temper—this is the rest that the soul hungers after. And it is the rest



that Jesus gives to His tired and foot-sore children. Then his yoke becomes easy, and the pathway of life brightens before him. Under the strengthening power of this rest, we can run and not grow weary, we can walk and not faint. Let every tired and discouraged pilgrim open his eyes and look to the hill whence cometh our help; for there can be no weariness when Christ speaks peace.—*Texas Advocate.*

### Memoranda and Letters of Ellwood Dean.

(Continued from page 142.)

29th.—Attended Pennsville Meeting, which proved a very relieving season to my dear Ellwood. A part of what he said was as follows: "Woe to them that are at ease in Zion, trusting in the mountains of Samaria resting in carnal security in an empty profession of religion. The good seed has been sown in every heart, yet the cares of this world, the deceitfulness of riches and the lust of other things entering in, choke the word so that fruit is not brought to perfection." A searching testimony then followed to those who are buried in the earth trusting in a name to live whilst they are dead in trespasses and sins, carelessly floating along the stream of time; and if they did not become aroused to a sense of danger, would be lost. They would be driven into the gulf of perdition if they did not turn unto Him that is mighty and able to save—to Him who is the resurrection and the life, that they might hear the voice of the Son of God, and live; that they might be raised from the graves of sin and death, having been buried in the earth, or earthly mindedness. What would it profit a man if he should gain the whole world and lose his own soul; or what would a man give in exchange for his soul? All were exhorted to consider the shortness and uncertainty of time, and to double their diligence to make their calling and election sure before being called hence to be seen of men no more. No man knoweth the day or the hour when the Son of Man cometh. No man knoweth how near the messenger of death may be to his door.

30th.—Attended Hopewell Meeting—public notice having been given. The meeting was silent and afterwards David Hall came to us and said he was glad we had been with them as it would settle a matter that had been in dispute, some having said that "E. Dean could preach whenever he pleased." He added that he did not wonder that the Master gave him nothing to say.

31st.—At 3.30 a. m. we started for the river. The road was very bad the mud being deep; but the morning was warm and beautiful, and with a lantern to assist us in seeing, we got along safely, for which we felt thankful. The boat left McConnellsville at half-past five o'clock. (Last entry for 1875). We are smoothly gliding up the river; the day calm and beautiful, and so warm that people at their work perspire freely. I saw some men fanning themselves with their hats.

First Month 2nd, 1876.—Attended Barnesville Meeting, which was held in silence.

6th.—Attended the meeting at the school

and took dinner there. The school opened favorably, with forty-four or forty-five scholars. The first meeting held there was a favored season. The scholars appeared to conduct themselves well and to feel an interest in their studies.

8th.—Feeling clear of Stillwater for the present, the way not opening for any public service at this time, although we had several favored opportunities in families, and felt an evidence from time to time that we were in our proper places, we took the cars this morning for Hanover Station, Columbiana County.

9th.—Daniel Powell kindly took us from Hanover to Sandy Spring Meeting in his carriage. It was a very rainy day, and a very small company assembled—four men and three women besides ourselves—and as we were there early, it gave us an opportunity for reflection; and the language forcibly presented: "Our holy and our beautiful house, where our fathers praised thee, is burnt up with fire, and all our pleasant things are laid waste." Although the house is still standing it presents a very dilapidated appearance, and our minds seemed carried back to the days of our youth, when our parents occupied a place there, and the house was filled from the gallery to the door. But, oh! how changed, and how solemn the thought, that we too must pass away.

13th.—We have been spending some days with brother Barton and his children. To-day we attended New Garden Meeting. The house was well filled—a large company of both old and young assembled. It was very comfortable to feel a little of the overshadowing of good and an evidence that we were in our right places. Towards the close of the meeting, my dear Ellwood arose and repeated the text: "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." He said further: "It has been a comfort to me once more to be permitted to see your faces, and again to mingle with you, in feeling and exercise." The meeting closed under a comfortable feeling. In the afternoon, Ellwood visited the school, and had a most satisfactory opportunity with the children, nearly forty in number. He brought to view the text, "God is Love," and that they who dwell in love, dwell in God, and God in them; and when this Divine love prevails in the heart there will be no differences, and no bad language will be used, but all will love one another, and try to promote one another's happiness; and children will be obedient to their teachers, and diligent in their studies. Bad words proceed from the evil one, and the fear of the Lord is a fountain of life, to preserve from the snares of death. All should endeavor to be prepared for their final account.

19th.—Attended Salem Monthly Meeting. First meeting silent. There is quite a change in Salem Meeting, since we were there, four years ago; but one person on the upper bench, who occupied it then. In the evening we went to Joseph Stratton's where we staid over night. At reading time we were a little comforted in feeling a fresh evidence that we were not forsaken. The language was brought to view, "When the poor and needy seek water, and there is none,

and their tongue faileth for thirst, I, the Lord will hear them, I, the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water."

20th.—To-day we attended New Garden Monthly Meeting. The first meeting was held in silence, until near time to close, when my dear Ellwood arose, and quoted the text: "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint," but they that look to man will be disappointed.

21st.—To-day Alfred and Ann Brantingham took us to Springfield to attend the Monthly Meeting. It was a comfortable meeting and way opened for Ellwood to speak, I think, relieving to his own mind. He said he desired the encouragement of the few Friends who belonged to that meeting, adding, that they might remember there had been a separation in the meeting which met therein, years ago; . . . . .

He desired for those he was addressing that they might be as lights in the world, as a city set on a hill, that could not be hid, that they might be enabled to display a banner for the truth that others seeing their good works might be brought to glorify God in the day of visitation, and earnestly desired that they might each look to his own work, for He who had descended, was the same who had also ascended far above all heavens, that he might fill all things, and had received gifts for men; and those gifts were designed to be occupied, not only in working out their own salvation, but also for the edification and building up of the Church, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, until we all come, in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; and being thus found standing at our posts, and occupying with our gifts, we should be ready, when the solemn summons comes, to render up our accounts with joy and not with grief.

(To be continued.)

### Seedless Apples.

It is to seeds that we must appeal for better things. If you can bar seeds out altogether, you bar out all future progress. If your seedless apple is so very, very good that you can rest content to make no more advances, then, of course, you would be willing to accept it as the finality. But, so far, nobody has given anything near an ideal apple without seeds. Even if we have a tolerably good apple that is seedless, it is not likely to be reckoned as good fifty years hence. The march of the seeds will go right by it, steadily introducing something new, in its hunt for something better; and we have learned to know that that something better is going to come about.

Some of the best grapes are very nearly seedless, and we are selecting raspberries and currants that have few seeds. And the reason for this is plain—we do not need a superfluity of seeds in order to secure progress. The wild fruit goes more largely to seed,



because, in the wild, such a large proportion of plants from seeds are destroyed. Superior pears and apples without seeds are not inevitable. Do we want them? Let us have small cores and plump seeds, full of vital promise. We must note also that in the line of progress Nature has given lately apples and pears that have greater promise in their seeds. The horticulturist preserves them with a great deal of care, because he learns that there is a deal of promise rolled up in each one. The Fameuse or Snow apple illustrates this break in evolution, or, rather, this sharp turn; for its seedlings, instead of reverting to the wild, afford us novelties of high rank. This Snow apple is constructing a splendid family of high-grade apples, already including the Walter Pease, a magnificent fruit; the Princess Louise, delicious and delicate; the Shiawase Beauty, beautiful indeed; the Crimson Beauty and the McIntosh Red, two varieties nearly at the head of early and late apples—and the list is growing. It would be a pity to snap off all hope of better things to come by eliminating seeds from all these sorts. A horticulturist can ask for no better chance than to work with seeds of this family. The probabilities are almost certainties that during the next twenty-five years there will be half a hundred more splendid children of the Fameuse or Snow apple—all from seeds.

What could man do with the quince and the Japan quince, the persimmon and the pawpaw, the viburnum and the cranberry, the huckleberry and the elderberry, if there were no seeds, by means of which to secure crossbreeding and improvement? The gooseberry has lately been on a wonderful march, and so has the currant. We are confident that the Industry gooseberry and the white grape currant only point to progeny of a better sort. Even more fully does the grape illustrate the marvels of seedlings. The Concord and the Delaware were chance seedlings. Rodgers gave us over half a hundred, and Munson another half hundred sorts, by crossing hothouse varieties with the wild. Seedlings of seedlings, they tell us, are even more promising, and so on without limit. Reduce the seeds, but do not eliminate them. Burbank burns a million seedlings gladly, if he can get one that has a forward look. The Government Agricultural Department is just now distributing seedlings of the orange and grape fruit, which it promises shall be hardy as far north as the corn belt, while in quality there shall be steady progress. We have fine oranges without seed, but that ends all progress on that line. If all oranges were seedless we could never get a better orange. It would put an end to the hopes of securing a breed of hardy fruit fit to be grown alongside our apples.

In plants, and animals, man included, the problem is never perfection, but progress. Perfection means death. A completed thing has come to its end. A walk through the garden and orchard will surprise more from crowding of improvements than from the real achievements already attained—great as they may be. We thought at one time that the Early Rose potato was all that we could ask for; we no longer ask for it. A few of the older Pippins and Greenings, among

the rest the Spitzenburg and Swaar, outlive all changes; but we no longer say that we ask no better apples. The Baldwin did not secure a place of prominence in our orchards until Horace Greeley offered a prize for the two best apples; it was taken by the Baldwin and the Hubbardston. At the display in Horticultural Hall, in St. Louis, three-fourth of the plates represented apples and pears, plums and grapes, unknown fifty years ago. The time is coming when every farmer or suburbanite will expect, not only to cultivate the old, but to create something new. A new strawberry may be profitable as a creation, and we have sold a single carnation for thirty thousand dollars. Of course most of this work must be done for the love of it—the enthusiasm of creating; but it can go with bread winning.

A marked feature of this progressive work is the lifting of pestiferous plants into utility. Burbank is turning our wild plums into magnificent fruit for the table. A noted chemist says, "I believe there is not a by-product, or a residuum, or a weed in our fields, that will not be found to be of value to human beings." The finest feature of this whole movement is that we are convinced that scientific evolution has only begun its achievements. The best of to-day will be of secondary importance to-morrow. Ideals reached only point to ideals ahead. Richer flavor, larger size, and longer keeping quality suggest fruits that are very much reduced in their number of seeds, as well as more beautiful and excellent, while extending the fruiting season through the whole year. Twenty strawberries to a quart seems to be the ultimate demand as to size, and the quality will have to be equal to the Marshall. Our currant bushes will stand eight feet high. The Bartlett pear is already yielding ground to better sorts; and the Concord grape is losing its grip on general culture. So it is that Nature has folded up in every fruit that she has created these little seeds, which say to us, Take us, and improve everything that grows—the humblest grass to the loftiest orchard tree.—*The Independent*.

### Uncalculating Goodness.

Genuine goodness is mostly shown in little things. Theologians have taken hold of the miracles of Christ and have made them evidences of Christianity. The age is attempting a rescue, but for long they were something grand and showy that exhibited a Being from another world. We are beginning to discern that for the most part our Lord only wished to comfort and relieve; and, wonderful as his wonders appear to us, Jesus himself never appears to think they are very wonderful. When others wondered, He said: "Greater works than these shall ye do, because I go unto My Father." His miracles were just the sunshine of his love. Perhaps only one of those miracles had a world-wide and eternal significance—the miracle that befell when He rose from the dead. The rest were just deeds of gentleness and pity and helpfulness and of most kindly charity. He was sorry for the sick; He was troubled for the maimed; the moan of a mother and the anguish of a father were more than He could bear, and for their sakes

He did the good that He could, and He did it to the utmost of his gift. We may depend upon it that a man who wants to do something grand will never do anything good, and that is why I am concerned about this view of the miracles of Jesus. A man who is anxious to do a resounding deed will never be a successful Christian.

Unaffected goodness is content with the wayside and the home and its opportunities among neighbors; unaffected goodness shines on children and the lowly, on nobodies, on the shameful and on failures. Goodness does not select and calculate. I have heard a lark, singing out of heaven, rain its melody upon a field of thistles. It is always the full heart that makes goodness, and goodness is just the overflow—the overflow that drenches all that happens to be near. The care of the heart is the best way to goodness, and the proof of the heart is always in what the world calls trivialities.

I think if we were to compute the happiness of each day, we should find that the best days are made up of nothings—nothings that, after all, are everything. Small attentions, gentle courtesies, kind looks from mild, approving eyes, kind words from lips on which the law of kindness sat, a little sunshine, a kiss when you did not expect so great a treasure, the face of an old friend found along the street, or the sight of another's joy as the cup ran over—and all the day is bright.

The happiest days are not usually the days when big things happen, but the days rich in the little nameless, unremembered acts of kindness and of love. This is a fact that those who are anxious to do good should bear much in mind. Goodness is not a monopoly of cleverness, nor the produce of massive events and vast forces, but just the play of a heart at rest, the sweet savor of a meek and quiet spirit. Ask science of the secret of the rose and its aroma. What is any fragrance but still air laden with a myriad atoms, not one of which you can discern or weigh?—*Wesleyan Magazine*.

### Science and Industry.

WHY POPCORN POPPS.—A grain of popcorn is a receptacle filled with tightly packed starch grains. Its interior is divided into a large number of cells, each of which may be regarded as a tiny box, with walls strong enough to resist considerable pressure from within. When heat is applied the moisture present in each little box is converted into steam, which finally escapes by explosion.

In order to secure a satisfactory popping there is required a very high heat, which causes most of the cells to explode simultaneously. The grain of corn then turns literally inside out, and is transformed into a relatively large mass of snow-white starch, beautiful to the eye.

Though gaining so largely in bulk by popping, the grain of corn loses considerably in weight. It has been found that one hundred average grains of unpopped corn weigh thirteen grams, whereas the same number of grains after popping weighs only eleven grams. The difference is the weight of the evaporated water originally contained in the corn grains.

If the popcorn is old and dry it will not pop well. At best, a few cells near the centre of the grain will burst and the result is not satisfactory. At the base of the kernels, where the latter are attached to the cob, the cells appear to be dryer and it is noticed that these cells are seldom ruptured in the popping. It may be that this is why popcorn is always preserved on the cob and never "shucked" for market.—*The Young Evangelist*.

**A MECHANICAL PROPHET.**—Adding machines which swallow sums in seven or eight figures and turn out the results while the operator is taking his hand off the levers are familiar sights nowadays. They seemed complex enough when they were new, but they are simplicity itself when compared with the latest mechanical prophet which the government is about to install at Washington. This wonder, says a writer in the *American Machinist*, takes account of thirty-nine different factors which may effect the tide at any point, and having been told what they are, will predict the height of the tide at that point for any hour of any day in the year—or last or next year or ten years from now—as easily as little John Taylor will say "one plus one equals two."

Just what are the thirty-nine factors which may influence the tide, far be it from the plain citizen to say. Even the nineteen, which the now-to-be-superseded tide-predictor knew about, are mostly hidden in the realms of mystery. But that there are thirty-nine the head of the bureau guarantees, and his machine understands and appreciates them.

Some of these elements, of course, are easy to name, such as the relative positions of sun and moon, the sun's distance from the earth and consequent power of attraction, the nature of the coast, whether the tide rises directly in an open sea or must flow up an inlet, the depth of the inlet, the breadth, the volume of water which must pass through it, the prevailing weather for that time of year.

For each of these things and for every thing else in the thirty-nine there is a pointer on the dial of the machine. This dial connects with an eccentric on the shaft of a wheel on the back of the computer. Shifting the pointer shifts the eccentric and alters the relation of that one with all the other elements so represented. Over the various wheels runs an endless chain, gearing them all together. The machine is operated by clockwork, and it is, if possible, to have a printing outfit attached. When that is done the operator will have only to set and start the machine, and it will go ahead turning out printed predictions about the tide until some one comes along to divert its attention.

Of course the proper arrangement of the pointers and wheels is the result of enormous figuring. But now that this has been done, the work of the computers is accomplished. Even the simple little affair of nineteen variations now in use does away with the need for forty clerks, and thus eliminates forty standing chances of error from the tidal predictions.

It is interesting to think that many of the physical ills in the world might have been prevented had the sufferers only known how. Much of the blindness found in asylums is due to a destructive inflammation of the eyes occurring soon after birth, which can almost always be averted by proper treatment.

Very many cases of deafness are also preventable if treatment is begun early enough and persisted in long enough.

Sometimes loss of hearing is due to disease of the auditory nerves in the inner ear; that is usually unavoidable and irremediable. But in the great majority of cases the trouble is in the middle ear, and is primarily of a catarrhal nature. It does not originate in the ear ordinarily, but extends to it from the throat, and so it happens that treatment of catarrhal conditions of the nose and throat is the best preventive of deafness.

The most frequent cause of deafness in children is the presence of adenoids, or the throat tonsil. This obstructs the passage of air from the nose, and so compels the child to breathe through the mouth. The mucous membrane of the throat was never intended to receive the impact of the unfiltered and unwarmed air, which in health is both warmed and filtered of much of its floating dust during its passage through the nose. The irritation caused by the dust and the cold results in a low grade of inflammation with increased secretions, and that we call catarrh.

This inflammation is apt to spread outward from the centre, passing from one point to another and up through the connecting air-tubes from the throat to the middle ear. This extension of the inflammation is often helped along by the bad habit of blowing the nose violently when it is stopped up, for thus a little of the secretion is forced into the tube, and sometimes even into the drum cavity of the ear.

From what has been said of the cause of catarrhal deafness, the means of prevention can be readily understood. Any child who breathes through its mouth should have the throat examined, and if adenoids are found they should be removed. Any chronic catarrhal condition of the throat and nose should receive proper treatment, and any one with a tendency to take cold on small provocation should consult his physician, who may find some local trouble in the nose which a simple operation may remove, or may find that the sufferer is not living hygienically, or that the throat needs some remedial applications to relieve a state of irritability.—*Youths' Companion*.

### Bodies Bearing the Name of Friends.

Haverford members met last Fifth-day evening for instruction in the life of George Fox.

Elizabeth Mckee, minister of Poplar Ridge Quarterly Meeting, N. Y., has been visiting in Philadelphia and vicinity for two or three weeks past.

Moorestown, N. J. Friends held a third appointed meeting in their Town Hall last First-day afternoon. Notwithstanding the rain, some two hundred and fifty were present. The heavenly impression was that of being baptized into the one Spirit.

A second carefully prepared report by another hand has been received concerning Iowa Yearly

Meeting held at West Branch. It mentions a valuable letter from Thomas Whitson of Philadelphia Yearly Meeting, that was read to the general satisfaction of Friends. It, with the epistles from North Carolina and the other Yearly Meetings with which they correspond, was directed to be printed with the minutes.

We may in this number simply note the receipt from Cyrus W. Harvey, Wichita, Kan., of his long contemplated work on Baptism. Some of its chapters present new points of view as a basis of teaching the doctrine of the baptism of the Holy Spirit, and a most careful consideration of this portion is invited. The price, post paid, is placed at one dollar. The receipt of it for further review bids fair to give us much instruction.

**TO PURIFY THE PRESS.**—The Western and the Indiana Yearly Meetings may undertake the work of cleansing the Indiana press. The Baltimore Yearly Meeting has addressed the Western body, asking cooperation in a plan to change the tone of journalism in this country by waging a campaign for papers free from improper reading matter and still more improper and "immoral" medical advertisements. The Friends are asked to rise up as a body and demand "clean sheets" for their homes, papers that treat of good, healthy, moral tone and that do not fill their columns with details of crimes and of the divorce Courts.—*Indianapolis Morning Paper*.

### THE TWO MEETINGS IN PASADENA.

Pasadena Friends' Meeting had its beginning in Twelfth Month, 1886. At that time a number of Friends from Philadelphia were spending the winter here, prominent amongst them being William Penn Evans, David Evans, Edward Sharpless, Martha J. Allen, Sarah and Susanna House and Anna Sharpless. These, together with Allan and May Lee, who had just immigrated from Iowa, and a few others, held meetings for worship at the residence of Wm. Penn Evans during the time of his sojourn here. Later the meetings were held at the home of Allan and May Lee or elsewhere as seemed best. At that time it was a common thing to read portions of the Discipline at the close of mid-week meetings. Early in the nineties a meeting-house was built on the outskirts of the town, now a well settled residence section. A number of Friends from Elinore, California, originally from Iowa, had removed to Pasadena and application was made to Hickory Grove Quarterly Meeting, Iowa, tributary to Ohio Yearly Meeting, Barnesville, Ohio for the establishment of a Monthly Meeting here. The request was granted, and report is still made regularly to the Quarterly Meeting that officially "set up" the meeting. Since 1886 Pasadena has grown from an insignificant village to a city of twenty-five thousand and resident inhabitants. These "Friends' Meetings" have also increased, but in a lesser degree. The meeting-house has chairs to accommodate one hundred and sixty-five persons, and on First-days nearly all the seats are occupied. During the winter there are more attenders than can be well accommodated.

The number of members of Pasadena Monthly Meeting has increased, but the discipline has been kept, but it is believed to be between seventy-five and one hundred. Many have been disowned for violation of discipline in regard to marriage, so that the increase in membership has been due to accessions by certificate. Some are not disposed to bring their certificates. The hour for gathering is half-past ten. There are three recommended ministers belonging to the meeting. The meetings are characterized by much sincerity and unity of exercise.

Pasadena's "Friends' Church," according to a manual containing the names of members and "church organizations," was begun in 1882 by the holding of meetings for worship at a private residence. In 1884 a request was made to Springlake Quarterly Meeting of Iowa Yearly Meeting (larger body) to establish a Monthly Meeting in Pasadena. This request was granted in 1884.

In 1885 a meeting-house was erected with seating capacity of three hundred. Later, this house was moved and enlarged to accommodate the increased attendance. Much attention is given to advertising the meeting and extending invitations to strangers; also to Bible Study, Christian Endeavor and other means of engaging the interest and co-operation of young people. They announce that "salvation does not depend upon the administration of any rite



ordinance or ceremony whatever." Their list of ministers includes a number of names, but "H. R. Keates, Pastor" is definitely stated. The "music ministry" is also named in the manual. A stranger to Friends, happening at their regular "service," would not be likely to gather any suggestion as to the testimony of early Friends to a "free Gospel ministry." The exercises are carefully pre-arranged; there is no place for silent worship, and rarely any opportunity for expression from any one not provided for in the program. This rigid departure from primitive Quakerism is deeply lamented by some of their members. The enrollment three years ago was four hundred and twenty-three, which is probably not far from correct at this time, although a large addition has been built to the house since then for the accommodation of classes and communities.

B. F. W.

#### WEST BRANCH, IOWA.

Eleventh Month 4, 1906.

Iowa Yearly Meeting of Conservative Friends, was held at West Branch, Iowa, from the seventeenth to the twenty-third of Tenth Month. The attendance of the members was larger than common, but that of visiting Friends not hardly so large. No ministers with minutes from other meetings were present, excepting Daniel M. Jackson, a Danish Friend, whose labors were edifying but whose minute was not presented. Thos. Hogue from West Chester, Pa., James Bean from San Jose, Cal., and Archibald Crosbie from Fair Hope, Ala., were most acceptably in attendance, besides some from Ohio and the various neighboring meetings.

Meeting Fourth-day was for worship only and was felt to be a favored season; the vital truths of Christian life were brought out and lovingly displayed.

Third-day the epistles from the six Yearly Meetings with which we correspond were read bringing us again into a sense of the beauty and the strength of the tie that binds us together, and making us fresh to realize a stirring up of the pure mind by way of remembrance of these things. A concern was expressed that replies be made to these in the same spirit of love, and not only so, but that we may each one a living epistle read and read by all men, that we may reflect the light and the life of the living Christ, and that not only these, but the very heart of the same household of faith—but all about is everywhere may take knowledge of us that we've been with Christ. Encouragement was given to all to cherish this spirit of both correspondence and personal intercourse—feeling it to be a source of strength and encouraging fellowship.

Meeting Fifth-day was so convincing us of an honest inquiry as to the growth of our better life, though there is a lack in interest in that which makes for peace, yet we feel there is a growth in the experience that "Love is the greatest thing in the world." The great reason we cannot give a better account of our life is that we are not close enough to another well enough—don't walk close enough together. An aged Friend remarked that his loving companion said, that "The panacea of all differences is found when we see Jesus face to face."

The system of the hiring ministry was plainly and lovingly exposed. We were encouraged to continue to work the system and not to let our hearts be engaged in it. The appearance of this system is sly, and only the knowledge Peter showed when asked, "Whom say ye that I the Son of Man am," will bring us growth in grace.

A concern was expressed that we beware of empty words, of empty deeds—really a phase of the hiring system. That we empty ourselves of ourselves and even then trying the spirits to see if they are of God!

There was a tender solicitude for those who have children, that they may be able to lead them to Christ. Children read their parents as one reads a book. The home influence is one of the most lasting and easiest to show. The ability of the parents to bring their children up in the nurture and admonition of the Lord depends upon the co-operation with them and Him! The early acquaintance with "The old, old story" of the birth, life, death and ascension of our Lord, is a good stepping stone. We were counselled to spare no time more than we do from their rush and drive of our work to get acquainted with our children, to talk with them real heart to heart talks about that which most deeply interests them.

A concern was expressed that we keep clear of a formal religion! The plan of the Pharisees was vividly brought out. They thought they would be heard by their much speaking—like the upmost seats in the synagogues, and had the form of godliness but denied the power. Intercessions were often put up that the door of our lips may be kept, that all that we do—the words of our mouths and the meditations of our hearts may be acceptable unto God our Redeemer. Thanksgiving arose for His care and loving mercy.

The committee appointed to consider the holding of the Yearly Meeting at Earlham reported favorably to holding it there next year, and under a sense of our Heavenly Father's care, the meeting concluded, to meet there if consistent with His will.

DANIEL MOTT.

#### Gathered Notes.

Religious liberty makes steady progress the world over. A law has been passed in Bolivia which amends the constitution of the country so as to permit the public exercise of any religious worship. This includes the very last of the American colonies in Washington from the American Minister to Bolivia.

It is a standing joke in most colleges that it is not fair to admit Japanese students at the same tuition rates, because they carry away twice as much learning as the American students. We can think of no more valid excuse for the action of the San Francisco school authorities in excluding Japanese from the public schools.—*The Independent.*

The loss of a few thousand Jews, however valuable as citizens some of them were, is something that will injure the future of Russia less than the fact that orthodox? Russians took pleasure in hunting, torturing, and killing them.

And so of our own pagans like the Atlanta massacre, says the *Independent*.

There is a difference of view between Japanese Exclusion League and the two thousand members of the Interdenominational Missionary Conference, representing a large section of California, who met at Berkeley the other day, and who adopted strong resolutions against the policy of the Exclusion League. But somehow the League rules San Francisco, while the religious people do not count. Perhaps they had better unite and try to do something.

The Central American republics of Costa Rica, Salvador, Honduras and Guatemala have signed a treaty between them which can hardly be improved, so far as arbitration is concerned. Any and all differences between these four little nations are to be settled absolutely by arbitration, and the United States and Mexico are asked to be arbitrators. And yet the United States has not a single general treaty of arbitration with any nation. How long shall it be thus?

Can a watering place, where rich people go for recreation of health, such a place as Saratoga or Newport, have a successful season without gambling? So people begin to believe, as we have seen in Saratoga; and now the Arkansas Hot Springs people, in Arkansas, have risen in the night and driven out all the gamblers at short notice, five hundred of them, and sent all their half million dollars' worth of paraphernalia out of town. We venture to say that both profit and ethics united in this conclusion after forty years of free gambling.—*Independent.*

All the arms surrendered by the Cuban insurgents have been "put where they can do no further harm,"—to quote the words of Secretary Taft on the eve of his departure from the island. Thousands of rifles and carbines have been cast from the outer bastion of Morro Castle into thirty fathoms of water. There are a score or more of millions of similar implements stacked up in the arsenals of civilized nations awaiting employment as war-ruthers' tools in the slaughter of human beings which might be rendered innocuous in similar fashion.—*Philadelphia Record.*

That the Bible should pay toll and taxes is a bit strange. One is offended to learn that when J. Pierpont Morgan sent to this country lately the fine Pliny manuscript of the Bible, and with it an illu-

minated copy of the original order of arrest of John Bunyan, the Custom House officials appraised them at twenty-five thousand dollars and made him pay duty of four thousand dollars, on the ground that the illuminated parchment volume is a work of art, and therefore dutiable. The manuscript was completed over six hundred years ago, but our manufacturers must be protected, we suppose. The agents of J. P. Morgan promptly paid the duty without the least show of objection.

ARMENIAN WOMEN TO VOTE. Democratic ideas are fast spreading, even in the Orient. The Catholics, or head, of the Armenian Church, a venerable prelate having his seat in an ancient monastery at the foot of Mount Ararat, has sent out a bull giving the church a liberal constitution and committing the conduct of church affairs henceforward to a general assembly of delegates to be elected by all the members over twenty-one years of age. Most remarkable of all, when he was asked if this included women, he issued a second bull declaring that the women might not only help elect the delegates, but might also be elected delegates themselves. Thus a strong and long pent-up Oriental prelate has settled that the question which agitated the Methodist Episcopal Church in the United States for so many years.

Under the new constitution the first general assembly of the Armenian Church in Russia will be held this month in the monastery of Etchmiadzin at the base of Mount Ararat—a monastery which lately received the sixtieth anniversary—and it is expected that a number of women will be among the delegates. Truly, the world moves.—*Christian Register.*

THE PASSING OF THE HOME.—The passing of the home began when from false economy, or necessity, or whatever cause, people began to give up their land around their houses, a little ground where they could have the joy of sticking something into the ground and seeing it grow. The passing of the home continued when married people began to live in second-rate hotels and boarding-houses, and to create a leisure class of the wives of poor men. The passing of the home continued when the big and smaller and less solid houses, with fewer sitting-rooms, doing away with the day nursery, the library, the business man's den, the sewing-room, the big, roomy linen closets, where the house-wife could sit down and count her embroidered napkins and shake out the lace coverings in her best pressed linen shirts. The passing of the home was announced when people began to build in blocks, leaving half the rooms in the house damp and dark, and when apartment houses went up all over our cities and towns. It meant that people were going to have sleeping dormitories, and possibly a place to eat together, but it meant that the home, the old-fashioned family life, the privacy, the dignity, the close and sacred relations, were loosening, and that people were more and more living in the world and less in the family.—*Harper's Weekly.*

#### SUMMARY OF EVENTS.

UPPER STATES.—It is announced that James R. Garfield of Ohio, will succeed the present Secretary of the Interior Hitchcock in the Cabinet on the fourth of next Third Month.

On the eighth instant President Roosevelt left Washington on a visit to Panama and Porto Rico. It is stated that he will be away from Washington the twelve days, he having spent four days on the Isthmus, on leaving the Canal Zone will go to Porto Rico, stopping at San Juan for one day.

On the sixth instant elections took place in many States of the Union. The results indicate that the majority of Republicans in the next Congress will be reduced from one hundred and twenty-five to eighty-five. The Republican party has elected five candidates in many districts. In New York State it is believed it elected every state officer except the Governor. To that office Chas. E. Hughes, Republican was elected by a plurality of perhaps 60,000 over William K. Hearst. In Pennsylvania Edwin S. Hart of the Republican party was elected Governor by a plurality of over 50,000. Lewis Emery, Jr., the candidate of the Lincoln and Fusion parties was defeated, as were the candidates of the City Party, in Philadelphia with but one or two exceptions. In the Legislature of this state the results of the election show a loss of forty seats to the Republican party compared with the last House's membership of two hun-



dred and four. The Republicans are in a large majority in both houses.

An expedition has lately ascended Mount McKinley in Alaska and has verified its height as given by the Government to be 29,000 feet. The *London Standard* of the 9th instant states that "Descendants of the Free Quakers held their annual meeting yesterday in the old Apprentices' Library Building, at Fifth and Arch streets, for the purpose of donating to charity the proceeds from the properties still standing in the name of the almost extinct societies. Only thirty descendants were present to maintain their charter rights and hear the report of the secretary and treasurer. The descendants of the Quakers who were expelled from the Society of Friends because they joined the army of Washington maintain their organization to-day mainly for historical and charitable purposes."

Information has been received that the band of Ute Indians which has caused trouble in Wyoming is now friendly disposed, and that some of their representative men will go to Washington to visit the President upon his return from the Canal Zone. No encounters between them and the soldiers are reported.

The cultivation of vacant lots in this city, by the poor, under the care of an association appears to be a valuable method of extending relief. A recent statement shows that during the past season there have been over two hundred acres of land under cultivation by eight hundred and twenty persons. The association has been able to furnish over five thousand men, women and children of various degrees of mental and physical disability who otherwise might have become a charge upon the city. They have raised vegetables for summer use and enough potatoes, &c., to carry them through the winter. The association provides superintendence, fertilizers and seed planting.

Dr. Wiley, chief of the bureau of chemistry, at Washington has been trying the effects of salicylic acid and its compounds, used as food preservatives. He reports that these preservatives exert a harmful and depressing influence on the human body and that their use with foods is highly reprehensible. He says there is no necessity for using them as preservatives, as the same result can be accomplished by the use of less objectionable chemicals.

A decision has lately been rendered by the United States Supreme Court in a case in which the Cherokee nation and others were the plaintiffs and the United States the defendant. This decision affirmed that of the Court of Claims from which appeal had been made. The cases involved the long-pending claims of two thousand to three thousand white persons to participate in the distribution of the lands and the funds of the Cherokee Nation, because of marriage with members of the tribe. There were more than four million acres of land, and the tribal funds are extensive. The decision was favorable to the Indians. The Indians strenuously resisted the claim, contending that they had never by law recognized property rights on account of intermarriage. The Court of Claims held that the tribal lands are not communal land, but that whites who acquired citizenship by marriage prior to 1875 have equal interests with the Indians. In the case of marriages into the tribe since that time it was held that no right of property had been acquired except by those who had paid into the common fund the sum of five hundred dollars.

A bed of china clay or kaolin said by experts in the paint, potting, paper and packing industries to be superior to the French china clay has been discovered in Edwards County, Texas. Geologists say that the supply of absolutely pure gristless china clay is practically inexhaustible and there is sufficient to supply the home consumption of this and foreign countries for hundreds of years.

Prof. Allen I. Williams, has been commissioned by Prof. H. A. Surface, of the Pennsylvania Department of Agriculture, to make a special study of the snakes of this State. "There are only two kinds of poisonous snakes found in Mississippi," says the professor, "the northern of Mason and Dixon's line," and Professor Williams. "One is the timber rattlesnake and the other the copperhead. The flat-headed adder, which is harmless, is often mistaken for the copperhead. There are thirteen varieties of serpents in Pennsylvania. Many rattlesnakes are found in the northeastern section. They grow larger there than in many other parts of the country."

It is stated that the final details have been com-

pleted for carrying into execution short courses of instruction in scientific agricultural matters to farmer boys in New Jersey, as provided for by a recent act of its Legislature. Professor Edwin B. Voorhies, director of the State Experiment station at New Brunswick has stated that "The instruction to be given will be altogether practical. The students will be taught how to cultivate the different soils in the different sections of the State, as well as the adaptability of the various soils to the raising of crops of the greatest value to the farmer. The students will be taken from markets will be taught how to make their farms more profitable by methods of natural improvement, by the selection of better crops and the raising of better live stock. Particular attention is to be paid to live stock raising. Special attention is also to be paid to dairying and fruit and vegetable raising, in order that the State may cater more and more to the trade in these lines in the great cities of New York and Philadelphia, on her borders."

FOREIGN.—An interpretation has lately been given by the Russian Senate to the new election laws which at one stroke disenfranchises thousands of the poorer classes. This new interpretation is supposed to be the basis of the ruling of the Council of State from which it was estimated that over half a million persons who voted in the last election had been cut from the election lists. These two rulings together undo, to a great extent, the extension of the suffrage proclaimed by Count Witte last year. The revised object is to rid the electorate of the elements of voters to which is too easily swayed by the influence of revolutionary agitators.

It is stated that exile to Siberia by administrative process is more common than ever before, and great misery is reported from the thousands of men, women and children who have been sent to barren and desolate regions of the North. Under Alexander II and Alexander III the Minister of the Interior was the only person who had power to banish by administrative order. Now it is said all local governors are exercising the power freely upon information from the local police without even the semblance of a trial.

On the re-assembling of the French Parliament on the fifth instant, the Premier Clemenceau outlined the policy which the Government intended to pursue. A motion approving this policy was carried by a vote of three hundred and ninety-five to ninety-six. He announced that the law separating Church and State, as applied, would insure full exercise of religious freedom. Among other reforms he proposed was that of reducing the term of service in the army to two years. In reference to other nations he stated: "We must not forget at difficult periods that moral authority and upright policy openly practiced can become determining factors in European opinion without which no government in future can fail to reckon."

In a subsequent discussion the Minister Briand affirmed the intention of the Government to apply the law respecting the separation of Church and State in its entirety and in the spirit in which it was passed. He said the State was not irreligious, but on the contrary recognized the freedom of the Church to do as it pleased. Clergymen, bishops and Priests, by complying with the necessary formalities to obtain pensions, have accepted the law in its essential principle, but the Pope was opposed to the cultural associations now being formed, which were perfectly optional and were not imposed by the law. Continuing he said he was convinced that the French Government was fully inclined to accept the liberal conditions of the separation law, but that orders from Rome had forced the bishops to decline the privileges offered, and that the hope of changing religious strife was thus engendered. The Government however, did not intend to risk trouble by the Church's refusal to accept the law of France, and is determined to accord the clericals another year for mature reflection, in the meanwhile granting unhampered use of them. At the end of this time, should associations fully controlling the edifices and church funds not have been formed, the Government might exercise the right to issue decrees withdrawing the use of public buildings from the priests.

Captain Klinkenberg of the steam whaler *Olga*, who spent last winter on Prince Albert Land reports having gone two hundred and fifty miles in a north-easterly direction, when he met a party of Eskimoes, who were hunting walrus. They had visited the village, and found about six hundred persons, who supported themselves by hunting and fishing.

They use the most primitive utensils, fashioned from bone and native copper. Their dress was not like that of other Eskimos, but similar to that of the Green-landers, made of soft tanned skins sewed with deer sinews. Their winter houses were of ead, with an inner lining of skins and different in shape from those of other known tribes. They are nomadic.

## RECEIPTS.

Received from George Sykes, Ag't, England, 18c, being 10c. each for Joshua and John Anderson, Robert Biglands, Elizabeth Bellows, R. B. Brockbank, Birmingham Friends' Reading Society, Elizabeth Brodrib, A. B. Bayes, Stephen Cumberland, Thomas Francis, Wm. Graham, W. B. Gibbins, Rachel Hall, Joseph Hinds, Joseph Haigh to No. 27 vol. 81, Wm. Knowles, Elizabeth Knowles, Joseph Lamb, David McCauley, Agnes Leman, Ann Moorhouse, August Marshall, Wm. R. Nash, George Pitt, L. A. Pickard, E. M. Southall, John Hall Shield, Isaac Sharp, John E. Southall, James Stewart, F. B. Saintry, E. C. Thompson, John H. Walker, Margaret Wake, 15s. for George Smith and 5s. for E. K. Watkins.

## NOTICES.

SCHOOL FOR INDIAN CHILDREN AT TUNESANSA, NEW YORK.—Wanted a woman Friend to take charge of the boys out of school at the opening of the term in the latter part of the Tenth Month. Application may be made to

ZEBEDEE HAINES, West Grove, Pa., or CAROLINE C. SCATTERGOOD, West Chester, Pa.

WESTWON BOARDING SCHOOL.—Our stage will meet trains leaving Broad Street Station, Philadelphia, at 6.48 and 8.21 A. M., 2.49 and 4.32 P. M., other trains will be met when requested; stage fares fifteen cents; after 7.00 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D and A, phone 114 A.

WM. B. HARVEY, Superintendent.

FRIENDS' RELIGIOUS AND MORAL ALMANAC for 1907 is now on sale at FRIENDS' BOOK STORE, No. 304 Arch Street, Philadelphia. Price:—four cents each; by mail, five cents; per dozen, thirty cents; by mail, thirty-eight cents; with paper cover, five cents; by mail, six cents; per dozen, forty cents; by mail, forty-nine cents.

FRIENDS' YEAR-BOOK for 1907 is also ready. Price, five cents each; by mail, ten cents; per dozen, by mail, ninety cents. The British agency for the latter, has been given to Headley Bros., 14 Bishops-gate without, London, E. C., to whom Friends in Great Britain will please apply.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET PHILADELPHIA. Open on week-days from 9 A. M. to 1 P. M. and from 2 P. M. to 6 P. M.

New Books added to the Library include the following: Ellwood, Thomas—History of His Life. Edited by S. Gray.

Fletcher, S. W.—How to Make a Fruit Garden. Grenfell, W. T.—Off the Rocks. Hles, George—Inventors at Work. Lucas, E. V.—A Wanderer in London. Pepper, C. M.—Panama to Patagonia. Sabotier, Paul—Disestablishment of the Church. Stephens, Sir James—Letters. Edited by C. E. Stephens. Stevenson, M. I.—Letters from Samoa, 1891-1895. Wright, M. O.—The Garden. You and I.

DIED.—After three hours' sickness at her home in Whittier, Iowa, DELILAH EDMONS, widow of Macaiah Edmunds, in the seventy-fourth year of her age. She was a much beloved member and elder of Springville Monthly and Particular Meeting of Friends and deeply concerned for the welfare of our beloved Society, and often lamenting at the deficiency amongst us. Although removed so suddenly and unexpectedly, we trust through mercy she has been safely gathered "where the wicked cease from troubling and the weary are at rest." And this language seems applicable to us who are left. "Be ye also ready for in such an hour as ye think not, the Son of Man cometh."

WILLIAM H. PILE'S SONS, PRINTERS, No. 422 Walnut Street.

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CHRIST's test of a Friend is the doing of whatsoever He commands him.

The reason why his commands are not grievous is the same which explains why his yoke is easy and his burden light: for "Love makes love's burden light." It is the way of the transgressor that is hard. And we cannot say that the half-surrendered Christian finds the cross easy.

How stupendous to our minds would be the conscious revelation of the every-day fact, that, even while living to our own will and pleasure, it is in God that "we live, and move, and have our being." And yet we are a dead loss and not saved, until we let Him, in turn, live and move and have a being *in us*,—working in us to will and to do of his good pleasure. Then is the great Harmony made up. It is Love that wins this Reconciliation. Reconciled by a dying, we are much more saved by a living Saviour.

MARVELLOUSLY made and organized, as each one of us is, to be a living and moving receptacle of Divinity, the faith of being designed as a temple of the living God ought to lift up our heads in the hope, and to submit them in the experience, of being part-takers of the Divine nature. And "forasmuch as we are the offspring of God," what but a lower choice should rob us of a participation in the nobility and majesty of the King of heaven?

How shall this God *with us*, be found as God in us? Jesus has told: "He that hath my commandments and keepeth them, he it is that loveth me. If a man love me he will keep my words: and my Father will love him, and we will come unto him and make our abode with him."—John xiv: 21, 23. And such a remarkable state as that we "may be filled unto all the fulness of God,"

is set forth as a result of knowing the love of Christ (Eph. iii: 19).

THE society of Friends has no mission if it be not based upon a living union with Jehovah; upon the leadership of the Spirit in its waiting assemblages.—B.

## The Heroism of Oddness.

Bravery in acts which majorities applaud and history will eulogize, is easy in comparison with the courage it costs one to do an unpopular thing, in solitary self-sacrifice for principle, when "of the people there is none with him." Self-sacrifice is the cause at the root of our admiration for heroism; but when one's brave act has in prospect the exchange of one form of self-interest for another, even if it be life for human glory, the element of heroism is largely cancelled. Let the self-sacrifice seem sure to be followed by the loss of praise, of sympathy, of fellowship, of worldly advantages; let it contain nothing for pay but the sense of right in an unpopular principle, then the sacrifice is heroism indeed. The moral heroes of life, the noble company of martyrs, are not certain to be found the popular heroes. Let the latter have all deserved reward. But when the rubbish-heap of the despised and rejected of men shall be raked over, or the fire shall try every man's work, doubtless many outcasts for duty and for principle shall emerge who valiantly refused to be outcasts *from* principle, though they stood alone. These "righteous shall shine as the sun in the kingdom of their Father."

The curse of alcoholic intemperance on earth would be found a small fraction of what it is, were not the prevailing temptation for entering into it a *social* one. Young men have not the courage to withstand the invitation to drink with their fellows. They don't want the drink, don't like it, are principled against it,—but just not to appear an odd one amongst good fellows, one will conform to that one test of fellowship "this once." Naturally other "this ones" follow which land him over into the habit. Cowardice for fear of being "an odd one," was the death of him. Who of the "good fellows" who caressed him into the first step towards a drunkard's grave, but would be of a character to be the first to kick him in? Such at heart becomes the social standing

of those who prefer to stand with their crowd rather than alone with God.

From the great Hero of the Cross down to the men of to-day, those whom God has highly exalted and given them a name in men's love and in respect above the time-servers, were men who exercised the heroism of standing alone in the faith that "one with God is a majority." It proves to be so when the outcome reaches its victory. "Alone, yet not alone, for the Father is with me," is at some testing time the testimony of the valiant, out of weakness made strong to have power with men.

The age has not yet arrived when one can come out from the corruption which is in it through lust, without being singular; and we cannot consistently stay out of it without being heroic against fiery darts of the enemy, such as derision, men separating us from their company, pointing us out as queer, too narrow for the indulgences of liberal minds, puritanical, and the like; neither can one remain separated from the libertinism of worldliness unless there be a stronger than he *unto* whom he is separated. "Separated unto the gospel of God!" was the freedom cry of the apostle. We are separated from partnership with worldliness in the very fact of being turned over unto Him who was holy, harmless, undefiled, separate from sinners. Cleaving to Him is in itself separation from our hurtful past, without our needing to gaze backward to see it. Remember Lot's wife.

Our own religious Society could not have come into being without the heroism of the grace of oddness. To be Friends of Truth, its members had to be singular as to all that were out of it. They had to stand alone on the Truth though others stood aloof. No one of them had liberty to ask "what is the consensus of human opinion to-day?" but only "what is the mind of Truth?" Following their sense of his witness straightly, they were oddities to a crooked generation. It was the crookedness of human society that made the true and straightforward seem peculiar. It is the world that makes our principles a peculiarity and our testimonies singular. They who walk otherwise are responsible for our peculiarity, we have not sought it for its own sake. To forty-nine men reeling with wine, the straight-walking

fiftieth who did not drink, walks home peculiarly.

Singularity by not drifting with the multitude is by no means a separating ourselves from the interests of fellow beings. One needs to think twice before he accuses the Society of Friends of that. We would ask, is it they that have addicted themselves to evil, or they that have separated themselves from it, who are looked upon as the first to relieve the victims of evil? Who spends and is spent for sinners, but he who is separate from sinners?

We are not exalting oddity itself into a heroism or a virtue. We are sorry worldly conformity forces it upon us by its own greater oddity from the Truth. But when heroism or virtue pursues its right course in spite of its singularity, or of social ostracism, or of church excommunication, then these unique decorations serve as outward signs of inward grace. Such is the weakness of human nature, however, that some may plume themselves with their oddities out of mere vanity, making show of what is deemed independence, or originality of character or genius. The same singularity that is a mark of grace in one may be a mark of disgrace in another. Is it Divine truth we would show forth from day to day, or our own foibles? Neither is mere ingrained habit enough to excuse an assumed peculiarity. It is warranted only by the Life of Truth in a man who can say of it: "A banner hast thou given me to display because of the Truth."

As fellow beings in human society and industry we are members one of another, and no one should seek singularity or any inharmonious thing for its own sake; but when it is incumbent upon him by his loyalty to the right, in the face of those who compromise with wrong, then his note of protest with men becomes a note of harmony with God; then the obloquy of his fellows becomes translatable into terms of heavenly plaudits.

PAUL, who had a clear sense of Jesus's mission, strove for the mastery of matter of the body, and understood it as a primary step in Christianity. "I keep under my body, . . . lest, . . . when I have preached to others, I myself should be a castaway." This conquest of material selfhood and sense must bring (as He teaches) every thought, wish and desire into "obedience to Christ," to the demands of a pure, unselfish love that seeketh not her own, but another's good.

THREE things for which even the saddest of us may at least in our better moments and moods thank God: The troubles we have escaped; the mercies we have received; and the blessings for which we hope. The last item is the largest, and it will grow to all eternity.

## A Ride from Westerly to Quonocontaug, R. I.

FOR "THE FRIEND."

During the past summer I embraced an opportunity to take a ride from Westerly to Quonocontaug, a distance of ten miles, and as our way lay through a country of seaside resorts, I was glad to observe the progress of the past few years, but what attracted my attention most was the flora of this part of the country.

How beautiful God hath made this earth!  
The beautiful flowers that round us lie  
Are messages of love from God on high.  
Who e'er can pluck a flower from the sod  
And not turn a heart of love to God.

The roadsides were a perfect charm of beauty, the wild roses were in great profusion as well as a number of other flowers. Among these was the common white daisy, *chrysanthemum leucanthemum* of the apothecary family; another of the same family, the daisy flea-bane, *Erigeron annuus*; during the summer months the fields and roadsides are whitened by these very common flowers which look like the small white daisy or aster.

Another flower, belonging to the same family, is the *Erigeron strigosus*, a smaller plant, with the same kind of a flower, but smaller, and the white rays longer. The generic name is from two Greek words signifying spring and old man, in allusion to a certain hoary species which flowers in the spring. The fleabane was so named from the belief that when burned it was objectionable to insects, and stalks of it were formerly hung in cottages to exclude such intruders.

Another very interesting plant seen in abundance was the common blue-flag, *Flour de Lis* or *Iris versicolor* from Iris, a rainbow; (meaning variety of colors). It is called the flower of France, and in both form and color it is one of our most beautiful flowers, and we can easily understand why it was called the flower of Louis, *Lis* being the corruption of the name of the King of France, who first adopted it as his badge.

Here also was found the four-leaved loose-stripe *Lysimachia quadrifolia* of the Primrose family. This pretty little plant, with its yellow spotted and red streaked flowers, grows along the roadsides and attracts much notice by its regular whorls of leaves and flowers. Linnaeus says that this genus was named after Lysimachus, King of Sicily—Lysimachus (ending strife) meaning peace. It was supposed by the ancients that the placing of these flowers on a yoke of oxen rendered them gentle.

Here we also found the blue-eyed-grass of the Iris family, *sisyrinchium angustifolium*, with a purple corolla and yellow center. It belongs to the same family as the showy *Flour de lis*, and blossoms during the summer in the meadows and along the roadsides.

Next was found the sea-lungwort, *mertensia maritima*, Borage family. Its pink flower buds open into somewhat bell-shaped blue and white blossoms, making a beautiful combination of delicate pinks and blues.

We also found the poverty grass, *Hudsonia tomentosa* of the rock rose family, which with its small, bright yellow flowers covered quite a space of sandy hill. Its blossoms endure but for a single day. Its popular name

is due to its utilizing sandy unproductive soil.

Here also was found the Beach pea, *lathyrus maritimus* of the pulse family growing in low clumps. The soft green spotless leaves and the varied tones of its purple flowers harmonize well with the white sand and the beautiful yellow blossoms of the poverty grass, around which it clings. We cannot help but fancy that it feels a subtle joy in its power, as it stretches out its firm tendrils over the latter plant.

After reaching Quonocontaug, I took a stroll down on the beach to take a look at the ocean, while Dr. W. visited a patient.

Beautiful, sublime and glorious,  
Mild, majestic, foaming, free,  
O'er time itself victorious,  
Image of Eternity.

I found a great deal of material thrown on the sand by the waves, various specimens of sea-weed, small shells and dried fish; among these, the star-fish, *asteracantha forbesii*. It has a pentagonal disk for the center of the body, from which radiate five or more pointed arms. Locomotion is accomplished by means of thousands of tube feet placed in double rows on the under side of each arm.

The other fish and shells I will not mention at this time.

E. H. KIRKBRIDE.

TRENTON, N. J.

I WOULD LIKE TO DIE RICH.—A rich old man once consulted me as to how he could save the large legacy duty that would be payable at his death. I told him at once how he could do this; namely, by giving away his money during his life. He was startled by the suggestion, but said, and there was a mournful honesty in the remark "Oh, but you see, I would like to die rich;" which drew from me the remark that there was a better way of dying rich than leaving a large fortune. It reminded me of the poet's line,—

"Hell's lowest laugh, the thought of dying rich."

Great fortunes are being accumulated in our day. So rich is the country that capitalists say they cannot get investments—that three or three-and-a-half per cent. is the highest interest they can get for their money. My good old friend, James Nisbet, the well-known London publisher, once told me that people would wonder that he would leave so little money when he died. The reason was that he had been his own executor. Would that many of the wealthy of our own day would be their own executors; that, after providing for themselves, their relatives and dependents, they would give largely and joyfully of their substance to the many Christian and benevolent objects crying for help. They would thus make a permanent investment of their means where neither moth, nor rust, nor the City of Glasgow Banks could ever reach them. To be rich in faith and good works is the only real way to die rich.—DAVID DICKSON, in *Edinburg Daily Review*.

If we want to be happy, we must be occupied with God and his surroundings. If we want to be miserable, we need only be occupied with self and its surroundings.



# Glimpses of the Life of Samuel Morris.

(Continued from page 146.)

The time had now come for a farm to be bought, and Samuel Morris with his father looked at many in their vicinity, deciding finally on one near Olney, six miles north of the city, where natural beauties were rarely combined. "My son," exclaimed the parent, as he saw through the trees the broad winding Tacony below them, "this is the right farm, we will build the house in this spot." So residing temporarily near by, the young man began the cultivation of the soil, also overseeing the erection of the new home and greatly enlarging the barn; near which stood a magnificent walnut tree, three hundred years old.

When all was ready, his marriage to Lydia Spencer of Gwynedd Meeting was accomplished early in 1853. She was well known to the family of Samuel B. Morris, having been invited as a girl to make her home with them and attend their school; her practical worth and ability endearing her to them all, while her knowledge of life and domestic duties was soon to be brought into service. She became an elder in the meeting and held other offices, but was retiring in her nature; severe illness made her an invalid in her later years; yet through heat and cold the four-mile drive twice a week to Germantown meeting was seldom if ever omitted, while Samuel Morris also could say that he had been present at every session of every Yearly Meeting in Philadelphia from his twelfth year to his seventy-eighth—except at the time of his foreign journeys and on two unusual occasions. The mid-week drive to Germantown brought about in a simple way, a benefit to his neighbors. Some of them, who worked in factory villages near Olney, asked him to carry for them small sums of money to the Savings Fund in Germantown, so that a hundred or more depositors thus aid by their earnings and were enabled to build their own houses; their accumulated amount at one time being thirty thousand dollars. This aid gave these neighbors a regard for Samuel Morris and they often asked his advice in business affairs and in making their wills.

Samuel B. Morris earlier had the same desire to "help people to help themselves"—i.e., with a few philanthropic men, devoted themselves to the experiment of the Philadelphia Savings Fund, early in the last century renting a room at Fifth and Walnut Streets and acting as cashiers in turn. The stability and wonderful growth now attained by this Institution attest its firm basis. This in turn led to the founding by its effort in 1854 of the Germantown Savings Fund. Its managers were disinterested gentlemen who received no salary nor allowed dividends, preferring a low per cent. with safe investments. So it now has a wide patronage and has enlarged the building.

My father loved to trace the Divine Guidance in daily secular matters. "The man who marks God's Providence will never miss a Providence to mark," he would say. Especially he felt this, in the choice of men on his farm, for as the cares of the church increased, he handed over the actual work to those who

could give the farm undivided attention, reserving only a few acres for his own garden. Thus while he was in his meadow one morning, a day laborer came along the road, his coat on his arm, and said, "Do you want a man who can work?" His English color and heartiness were attractive, and Samuel Morris said, "that is exactly what I am wishing for." So, crossing the fence; he began to dig a drain as directed, and so thorough was he, that after a few weeks of such toil, he spoke of his family lately arrived like himself from Lancashire, and his sturdy efficiency caused his promotion as farmer, the place being divided between himself and his brother-in-law. Methodists they were, of the old-fashioned type, singing carols under our windows on Christmas Eve, full of ardor, energy and intelligence. At the end of fifteen years, like their predecessor, they had laid by enough to purchase farms of their own, and are now influential members of their community, one a bank director and going frequently to see his friends in England. This laudable ambition to buy land for themselves was successful in five instances among the farmers employed by my father, and was mentioned by him to a young enthusiast who wished the Government to own all real estate. "Tis a rare case, an exceptional one!" was all this visitor could say, as he saw his theories confuted in a series of facts, and that here, friendship and respect existed between landlord and tenant. The same family in another generation followed and after them still younger ones are on the same farm, aiming in their turn to become future owners elsewhere, but keeping the soil in high cultivation for market-gardening, without impoverishment.

The name of Olney was given by Alexander Wilson, to his own residence. He was a Friend from England who admired the poet Cowper and was intimate with Israel W. Morris of Green Hill. He owned the farm adjoining ours on the south, and the post office and village also took the name. On his death about 1850, the property was bought by Samuel Ford, who was instrumental in establishing the school and closing the tavern, so that for many years no liquor could be bought. The village has now grown to suburban dimensions, and in addition to the Methodists who predominate, several other churches have arisen. In its free Library for the working people, Samuel Morris took an active interest for many years as its treasurer, choosing the books, talking to the children who gathered there in the evenings, and encouraging the Librarian.

In Germantown in 1846, a nucleus of a Free Library was formed by Samuel B. Morris, who gave three hundred volumes, and one of his children then acted as Librarian. This so interested Alfred Cope that he aided it largely in adding to the volumes; he with his brother Henry finally erected a suitable building adjoining the meeting-house premises. About this time Friends appointed a committee to choose a Board of Managers of whom Samuel Morris was one, and so continued throughout his life. It has grown to such dimensions that twenty-three thousand volumes are now on its shelves and twenty-two thousand eight

hundred and ten readers have enjoyed its benefits during the past year. The exclusion of novels makes it unique among Libraries, and it proves that the public can appreciate solid reading when light authors are not patronized.

A sad accident came to my father in early life, soon after his marriage. While hammering a piece of iron one day, a sharp flake of it entered his right eye destroying the sight. For two weeks he suffered intensely and then relief came gradually. His frequent inability to recognize strangers, sometimes led them to question his passing them without a greeting. Yet the remaining eye did double duty and seemed to possess almost the power of both in writing and reading. His personal account-books were beautifully accurate, and often he would say, "I have been balancing accounts to-day and took much time, but they are right to a cent."

One of his children when asked the vocation of her father answered, "He is in the Committee Business." Thus the preparation of Reports, Memorials and Appeals fell largely to his share. I remember once that he checked my impatience over a friend who had needlessly altered his composition, striking out forcible words and bringing it down to a narrow sphere. Admitting his own to be the best, he quietly changed it and quoted the text, "Charity endureth all things, is not easily provoked, thinketh no evil," but he regretted the tendency of some to repress all feeling. On my expressing wonder at his ability to bear with those who are "so afraid to do wrong that they cannot do right," he said, "My mission seems to be to keep the wheels from sinking so deeply into the ruts that they will stop entirely;" and this idea he carried out in actual life, for in our frequent rides, he would to relieve the horse, walk up the steep hills and would there pick up and cast aside any loose stones exemplifying his constant endeavor to remove impediments from the highway whether material or spiritual. In his reading aloud from the "Pennsylvania Pilgrim," we find he marked many verses, among them these. Whittier here refers to Daniel Pastorius, a Friend who was one of Germantown's early settlers, and yet it is a word-picture of my father himself:

And, greeting all with quiet smile and word  
Pastorius went his way. The unsuared bird  
Sang at his side; scarcely the squirrel stirred  
At his hushed footstep on the mossy sod;  
And whoso'er the good man looked or trod,  
He felt the peace of nature and of God.

His spiritual life had not been unclouded in his early years, apathy and doubt had assailed him, but he had been enabled by Divine Grace to receive Christ as his only hope of salvation, and, "to attain that high atmosphere where duty and inclination are merged into one," and thereby life's most wearing conflict is ended." If we remember rightly his first message to be given to the meeting, was in Germantown, when he only quoted the words of David: "He brought me up also out of an horrible pit, out of the miry clay and set my feet upon a Rock and established my goings, and He hath put a new song into my mouth, even praise unto our God." Here he sat down, yet we can aptly

add the remainder of the verse as exemplified in him: "Many shall see it and fear, and shall trust in the Lord." His confirmation as a minister came in the year 1864.

The strengthening of smaller meetings lay much upon his heart and he received a call to visit many of them in New Jersey and Pennsylvania, though himself a novice. On reaching Salem, with a minute for religious service, he felt the weight of it and could not sleep. Thomas Evans on hearing this, said, "Now my young friend, this will not do, this is no way to begin work." Thus my father gained strength and learned to rest easily, realizing that "underneath are the everlasting Arms." Again we find him at the hospitable home of David Roberts near Moorestown, arriving on a stormy night and with such a severe sore throat that he could not talk. The medical knowledge of Rachel Roberts here came into service, "Will thou promise to follow my directions?" said she. So with hot applications to his feet and a dose of "No. 6," a peppery Thompsonian remedy, she burnt him inwardly and outwardly; but in the morning he rose quite well and able to go to meeting.

(To be continued.)

### Keep to the Main Question.

One of satan's methods of hindering those who work for God, is to divert their attention to matters of minor consequence, until their time is wasted in strifes about words and contentions that do not profit. A humble evangelist, brought up in the Romish church, whose labors among the lowly, especially among the adherents of his former faith, have been blessed of God, was asked if he did not meet with opposition from that quarter.

"No," he replied, "not the slightest. I never allude to prisetract or popery, but preach Jesus only, and the love of God."

There are many people who have not yet learned the difference between denominationism and Christianity; and who, instead of preaching Jesus Christ and him crucified, are inclined to advance some notion of their own, attack some error of others, or raise some mooted question, which leads them on an endless chase, about the proper work in hand.

It is the part of true wisdom to keep to the main question; utterly to ignore the isms and schisms which distract the church of God; and determine to know nothing among the people but Jesus Christ and him crucified. In this sign we may conquer; for God giveth the victory through our Lord Jesus Christ. But if we fling out our banner blazoned with the names of human sects and human leaders, the next thing we have to do is to defend their doctrines, or apologize for their practices. No matter who the man may be whose name we seek to bear, it will not be hard to find faults enough in him to place us on the defensive, and mar the power and influence of our testimony. Every man has his faults and his failings. Every sect on earth has in its records something which no intelligent Christian man would care to defend. And hence if we would avoid endless criminations and recriminations, we should expunge from our banners all names but that name which is above every name; and, stand-

ing in the strength of God and under authority of a divine commission, we should testify of the gospel of divine grace, and trust in God to clothe our words with power, and make them effectual to the salvation of many.—

H. L. HASTINGS.

### Peter Verigin and his Party.

As the readers of THE FRIEND have been interested in the movements of Peter Verigin and his companions it was thought a more full statement of their appearance in Philadelphia would be acceptable.

About two weeks since a telegram was received from him by the writer worded: "I, Peter Verigin, from Doukhobors, arrived in New York; desire to meet you in Philadelphia or other place named by you. Answer immediately, Hotel Marlborough." This was on the twenty-fifth of Tenth Month, and on the following day he and six companions arrived at Broad Street Station, Philadelphia, where they were met and escorted to a place designated; meeting with four members of the Doukhobor committee of the Meeting for Sufferings.

No information had been previously received announcing this visit, and the object of it can only be surmised, as anything Peter Verigin says has to be interpreted and he seldom answers questions directly. I asked the question more than once why they had come to Philadelphia, and the only definite reply was—"They might go to Russia and as they intended to sail from New York they thought they should see Friends who had helped them so much in the past."

The party consisted of the veteran patriarch Ivan Mahortoff, ninety-eight years, of age and still very active; Peter Verigin, forty-five years old, and his secretary Simon Riebin, about twenty-five; Paul Planidin probably forty and another Doukhobor man of thirty, who could speak English, besides two young women one of whom Peter called his niece, while the other, a few years younger, was claimed to be likewise related to Paul Planidin. They were evidently all under the direction of Peter, as they stood or sat or spoke at his bidding. His expression was not particularly intelligent, but as he stood over six feet in his high Russian boots the impression he left was somewhat imposing, being physically very well developed. His interpreter referred all questions to him at all times. When speaking to the Friends who met the party in conference, Peter wished to express his and his people's thanks to our Society for all the kindness and help received from them and we promised this would be published.

When informed by a member of the Doukhobor Committee of the new school-house recently built at Petrofka, on the north Saskatchewan River, and now open for attendance by the Doukhobor children, under the care of Herman Fast, who once acted as interpreter for John Bellows and Jos. J. Neave, when travelling in Russia, he said the Doukhobors of that section would presently move down to Yorkton.

When asked why they would do this and leave their more fertile farms there, he represented they wished to be with their brethren of the larger colony, and said he had advised

them not to move, whereas we know he strongly urged them to go to Yorkton a few years ago. He said school-houses were being built in each of the sixty villages, but we know some of these at least are occupied by horses, and he tried to give the impression that he was now favorable to education; but as he has steadily and stealthily done everything in his power to defeat this work which Friends have felt particularly interested to introduce among them, we could feel little confidence in his professions. When I asked him why Hannah Bellows's school was closed, he represented she did not eat or dress or think like the Doukhobors and so they didn't want her to teach their children; but we have reliable information that he ordered all the families with children attending her school to move away from that neighborhood.

Again when I asked him if he objected to my bringing some Doukhobor children to Philadelphia three years ago to educate them in our schools here, he replied by wishing it was possible for us to understand each other on the subject of education. If I may venture an opinion, it is that he realizes Friends propose to go on independently of him in their efforts to educate his people and he wished to find out just who we are, and what we propose to do.

He asked why William Evans and John G. Haines when in his country last summer on this school business did not call upon him as they were within a few miles of his home. It is also a fact that quite a number of the Doukhobors are increasingly dissatisfied with his administration of their affairs and he is keen enough to see his days of influence may be numbered. So, while he has possession of their funds, it is well to make a visit to Russia where he hopes to see Count Tolstoi and others. He enquired particularly about the price of land in this vicinity and said he would like to buy one thousand acres or so for his people and implied the price suggested would be no difficulty, but the necessity to be naturalized was a serious objection.

The party visited Independence Hall and Arch Street Meeting-house, as well as Select School in Philadelphia, where both Peter and Ivan Mahortoff expressed much interest when addressing the Alumni Association. The next day they went to Media and West-town Boarding School before they returned to New York. It evidently gave Ivan Mahortoff much pleasure to meet my mother, as he was greatly attached to my beloved father.

The killing of animals for food seems to be a great sin in their view, and I doubt whether they could have fellowship with those who eat meat. When asked if the Doukhobors who had withdrawn from the Commune were considered Doukhobors by their brethren, Peter said no! for they would fight, and eat meat and drink and smoke. We very much question the truth of this statement concerning these more independent Doukhobors. Simon Riebin will remain in Canada during Peter's absence, and his address is Verigin, Sask. Canada.

JOSEPH ELKINTON.

A pure heart never gets far away from God.



# TEMPERANCE.

[A department edited by EDITH BARDSELY BELLINGS, 902 President Street, Brooklyn, N. Y., on behalf of the "Friends' Temperance Association of Philadelphia."]

The common problem, yours, mine, everyone's,  
Is—not to fancy what we fair in life  
Provided it could be—but, finding first  
What may be, then find how to make it fair  
Up to our means; a very different thing!  
My business is not to remake myself,  
But make the absolute best of what God made.  
—Robert Browning.

The following extract from the annual report of the Western District Colored School will be interesting to members of the Temperance Association.

"Through the kindness of the Temperance Association we were fortunate in securing the services of Harriet V. Dawson, who has been a most helpful addition to the school. Her weekly talks on temperance made a lasting impression on the children and her influence was far reaching. The knowledge of the effects of alcohol was carried home, and in several cases children were known to refuse stimulants when prescribed by physicians, and others would not taste beer offered to them by their parents."

We are also informed that the same service is rendered at the Colored School on Raspberry Street, with similar good results. One lesson of an hour's duration is given each week to all but the Kindergarten children in both schools, the expense being borne by the Temperance Association. Through the influence of a teacher at the last named school, Harriet Dawson is now speaking each week at the Girls' House of Refuge.

## DO HELPLESS WOMEN PAY NO PRICE?

A man wrote a letter to a reform journal and signed himself "A Father." He wrote to call upon a certain company of women to "save the young boys" associated with a railroad company that provides for its employees reading rooms where smoking is permitted, and runs smokers on its lines. The father says: "A good old lady delights to tell me what the W. C. T. U. has accomplished because the men are 'afraid.' Yes, they are so, but it is because we are helpless." This same good father says further: "As it would cost me my position if known that I write this, I not only ask that you regard it as confidential, but also withhold my name."

This editorial is in the nature of an open letter to the esteemed correspondent, since he honestly voices the mental and moral attitude toward vice of too large a company of good men. Yes, vice,—see dictionary.

With all the vigor known to true womanhood we protest against the statement above that men are helpless. If they are, it is because they will so to be. Brother! Father of that boy you desire [us] to save! Men created in the image of God! You are never helpless while God is and one feeblest spark of His Spirit burns in your souls. If everyone in the world save one man were drunken, that man could stand with God, never helpless, never ashamed, never a minority. "I," cries Paul, standing up in splendid individual

opposition to sin, "I can do all things through Christ which strengtheneth me."

A father does well to stand long and squarely between his family and want. But the man who sees a wrong and withholds the least act of protest against that wrong for fear of lost position is making an error that in the course of things eternal must be met and squared.

Do not think for a fraction of a moment that the reason why women work and win in this cause is that they have nothing to lose. Could the women who have worn the white ribbon from the day it became our badge till now, recite in your ears what they have lost for your sake and your boy's sake, knowing they would so lose, perhaps in the glow of that heroic recital you might catch enough light of courage to venture the loss of a "position" that one more blow might be struck for pure living.

Friend, it is the soul that dares to lose, that wins—none other. It is the "helpless" of earth who help the earth Godward. Who so [humanly] helpless as the One forsaken by his followers, nailed to the cross, spit upon and reviled? And Paul was a tent-maker. And these helpless men raised the voice and hand against wrong—and lost. If their lives spell loss, God spell our lives that way!

Look into this, friend, for your boy's sake. You desire to gain for him. You desire to save him. Measure the gain, the saving and the loss, in their ultimate terms, and take courage!—Union Signal.

Scientific Temperance Instruction is getting a strong foothold in France. In the schools, there are now text books covering the question and the government offers prizes for the best essays on the question, not only by school children, but by mature scholars as well. Temperance restaurants are being promoted in Paris. La Croix Bleue, the gospel temperance propaganda, now has about four thousand reclaimed drunkards in its ranks. Recently, sixty-eight leading physicians including officers of the medical department of the army and navy, in the department of Finistere, signed a manifesto to impress on the people the dangers of drink, saying that the ravages of alcohol threaten the very existence of the French nation. And this in the country where innocent American soothsayers declare there is no drink problem because the people drink "pure, harmless wine."—Union Signal.

NO PLACE FOR THE DRINKING MAN.—A lady who is deeply interested in temperance desired to contribute a new feature to a temperance day in her "Sunday School." She describes as follows the plan she adopted, and the result:

"I selected thirty of the leading business firms of the city and addressed personal letters to the head of each firm. I varied these notes according to the business, but the idea of all was the same, viz.: 'Is there room in your line of business for an exceptionally capable young man who has every qualification for business except that off-hours he drinks in moderation and with his friends?

In some of these letters I made straight application for position, in others I asked advice regarding such a young man's prospects of business success; in others I asked the question whether in selecting or engaging their employees the firm made any inquiries concerning the drinking habits of applicants; whether it was to their prejudice that they drank in moderation. I wrote to insurance companies, asking what risks they took on drinking men. I wrote to wholesale merchants, retail merchants, editors, college presidents, bankers, lumbermen, wheat men, heads of public institutions—surely a mixed and motley crew, from which I might well expect a variety of answers. I forgot to mention with the rest the general managers of three important railroads.

"Now, listen; in five days I had answers from every man but one, and afterward I learned that he was out of the city until some time later, when he told me he still wanted to be represented and would give me an answer. In five days these thirty men had answered, each for himself and without knowledge of the others, and all the same story. Not one had any time or use for men in their business who drank."

Without a doubt the temperance cause suffers from the practice of venality by so many of the voters. Let a campaign be on for license or no license. If the liquor interest thinks there is little danger of losing, just as now in safe states, little money is thrown in. But let the battle be a fairly even one, with prospects of no-license winning, and at once the great barrel is drawn and justice is defeated. In other words, our enemy is thoroughly unscrupulous. One-half of one per cent. of the annual gross revenue of the liquor traffic used as a slush fund makes available \$6,000,000, a sum as already stated greater than that expended by a great political party in a national election all over the country. Through the beer and whiskey trusts there is probably little difficulty in collecting the money.

This buying and selling votes on a large scale is due without a doubt to our present saloon managed politics. The moral standards in saloons are low, in many of them very low. It is to the saloon the political worker goes to purchase his votes with money furnished by the managers. It is from the saloon the information goes out that so much is being offered for votes. It is in the saloon that the voter hears of others accepting the money for their votes, and it is in the saloon he reasons if others are getting money for their votes, he might as well do so also. And so the habit of selling votes grows, there being nothing in the saloon moral atmosphere to restrain it, but much to encourage it.

What can be done to stem the tide of this iniquity? Unfortunately the whole affair is carried on *sub rosa* and the crime is of course hard to reach. Some will say a good deal can be accomplished by having a public sentiment built up against this venality. Others will argue that the best thing to do would be to try to stop the campaign subscriptions which provide the funds, by laws directed against them. Still others will favor the plan mentioned above of having



party-managers agree not to spend money in buying votes. Now all these proposals, except the first (which is good as far as it goes) do not strike at the root of the evil. It is *saloon politics*, however much many reformers blind themselves to the fact, that has produced the present condition between the moneyed interests and the politicians controlling the party machinery. Present conditions are a growth out of machine politics, and machine politics is a growth out of the saloon in politics. As long as the saloon is in politics, and its very life depends on its being in politics, so long will we have machine politics. So long as we have machine politics, so long will we have this venality. So long as we have this venality so long will the people's interest be sold out to the trusts. Down then with the senseless loyalty of old party voters to their parties when these parties are rotten. Down with the saloon!—*Extract, New Voice.*

The third international gathering for the purpose of restricting the sale of liquor to natives of Africa, which took place at Brussels, Belgium, officially represented seventeen nations. The Lodge resolution adopted by the United States Senate First Month 4, 1901, is the strong backbone of this movement. The text of this resolution is as follows:

*Resolved*, That in the opinion of this body the time has come when the principle, twice affirmed in international treaties for Central Africa, that native races should be protected against the destructive traffic in intoxicants should be extended to all uncivilized peoples by the enactment of such laws and the making of such treaties as will effectually prohibit the sale by the signatory powers to aboriginal tribes and uncivilized races of opium and intoxicating beverages.

Temperance people watch such significant movements as this with keen interest. The tide of sentiment against "the destructive traffic in intoxicants" is rising steadily. But there is room for a bit of irony on the part of the "aboriginal tribes and uncivilized races," were they informed and able to express themselves. The traffic was first forced upon these helpless people by their white brothers; the white nations are themselves making pitiable struggles to break away from their own bondage to the curse; and now, to protect the markets of the world and to save to a Christian civilization the child-people of the globe, they are striving to arrest the further on-sweep of the fiery current they themselves have set in motion.

The God of nations is a merciful God. He recognizes repentance as well as sin, and the hope of the world lies in the fact that He is on the side of every advance toward righteousness. His mighty power gird such movements as the meeting of earnest reformers at Brussels or elsewhere, when they meet to set heels of extermination upon the curse, and helping hands of brotherly love to the plough of His Holy overturnings.

**WHY SPEND THE MONEY?** If "PROHIBITION DOESN'T PROHIBIT," WHY DO THE WHISKEY MEN FIGHT IT?—If Prohibition is such a farce and in practice such a picnic for

the liquor traffic, why do they spend so much money fighting it? The Pacific Searchlight comments thus on Oregon's recent battle against rum:

"It is generally understood the liquor men spent at least \$250,000 in the recent campaign endeavoring to carry their amendment to the local law and to defeat equal suffrage and local Prohibition. When this is added to the \$140,000 they acknowledged having spent a year ago last November to defeat the application of the local option law and the large amounts spent in litigation endeavoring to thwart the law—when this is all added together, we get some idea what it means to the liquor business for the people to have a chance to deal directly with this, their heartless foe."

**DRINK MENACE OF NEGRO RACE.**—The removal of all that intoxicates from the path of the Afro-American is necessary as a security for the whites, while in sobriety alone lies any advance for the Negro. Detrimental as intoxication is to mixed races, it is yet doubly so to the Black Race, as is shown by the solemn records of the criminal courts. However we may view the Negro as related to society and government, we may all nevertheless agree upon the truth which needs no argument, that the peace and safety of all, whether white or black, are seriously jeopardized by the indulgence of the Negro in strong drink. If his own self-restraint is not sufficient to save him from intoxication the functions of the government should be used to supplement his efforts to rise to a proper moral place by making his surroundings as helpful to sobriety as it is possible to make them. His welfare and the welfare of all in this respect, rather than the Negro's wishes, should be the guide of action.

It is significant news that the Atlanta Negro massacre has not only already provoked a strong movement for Prohibition in that great city and State, but has also stirred leading religious papers of other Southern States, notably of Alabama and North Carolina to declare for state Prohibition as the first effective step in the final solution of the race problem. All the saloons in Atlanta were closed temporarily, and it is the general belief voiced by the special correspondents of such papers as the *New York Sun*, that the riots will result in a Prohibition election which will shut every saloon in the city for the first time in twenty years. The era of saloonness prosperity in the days of Henry Grady during the eighties being recalled by many prominent workers.—*Asso. Prohibition Press.*

A great hue and cry is being made of the announced fact that the Sturgis enforcement law created by the last Maine legislature has cost the Pine Tree Commonwealth nearly \$28,000 up to September 1st, but these noisy opponents of Prohibition fail to state the other side of the question. If Maine were a license State, its quota of saloons, taking the average for the whole country, would be over one thousand for the State and as a conservative estimate places the average annual income of a dram-shop at \$1,000 that

would mean a possible loss of a million dollars out of the pockets of the people of Maine in return for legalized whiskey. This is what the Sturgis law is effectively preventing and the difference between a million dollars lost in the gin-shops and the \$28,000 which it costs to carry out this provision is a real fact which should be sent broadcast through the press if truthfulness were the intent of these news gatherers.—*Asso. Prohibition Press.*

### Memoranda and Letters of Ellwood Dean.

(Continued from page 148.)

30th.—Some are holding a series of meetings here and the house was well filled, and quite a number in the aisles. Before the Meeting was nearly gathered their chief speaker arose, and spoke briefly, and closed with saying: "It was no hindrance to worship for people to be coming into the house," and encouraged all who had anything on their minds, to speak. A woman followed him, speaking briefly, and another sang a hymn, and so it went on—preaching and praying without intermission, until they thought the time had come to close the meeting. W. W. then gave notice of a meeting at six p. m. He also gave notice of a preliminary meeting for the seekers, one hour earlier than the evening meeting. He then attempted to dismiss the people. Friends and friendly people were then requested to keep their seats until the proper time for the meeting to close. When the preacher saw that he could not break up the meeting he took his seat, and but few left the meeting. My dear Ellwood then arose and said he desired to be one of those who worshipped God in spirit, and rejoiced in Christ Jesus, and had no confidence in the flesh; he then quoted the text: "He is not a Jew, who is one outwardly, neither is that circumcision which is outward, in the flesh; but he is a Jew, who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." Then he brought to view the language to one of the churches formerly: "Behold I will make them of the synagogue of Satan, who say they are Jews, but are not, and do lie." He said he much feared the language would apply to many in this day, who said they were Friends and were not, but had departed far and wide in principle and practice from what true Friends had always professed and practised. The practice of Friends had been to sit down and in solemn silence, wait in deep travail of spirit for the arising of the Divine life, that they might be enabled to draw nigh to God in spirit, and worship Him in spirit and in truth; for God seeketh such to worship Him. He added that in all the speaking we had heard that day he could not feel the arising of the Divine life, nor anything of the breaking of the Bread of life amongst us, and desired Friends might be concerned to build on the sure foundation, Christ Jesus; and that He would enable them to bear the daily cross and walk in the straight and narrow way which leads to eternal life.

Second Month 6th.—Attended meeting at New Garden, where there was much said. A visitor being there had a good deal to say

in relation to a reconciliation between Friends and his party, saying how love and unity ought to prevail between us; then Christopher Allen spoke; after which, my dear Ellwood followed, showing that the dissemination of unsound doctrines was the cause of the disunity and division in the Society, and until the unsound doctrines and practices resulting therefrom were condemned, unity could not be restored; he said no one would rejoice more than he to see the unity restored, and quoted the language of the Psalmist: "How good and how pleasant it is for brethren to dwell together in unity," quoting the whole passage; but said he could not cry "peace, peace," when there was no peace, nor sew pillows under armholes, but we must go to the bottom of the matter and remove the cause of disunity.

9th.—This morning we attended the funeral of Nathan Armstrong, which took place just before meeting. There was a large company assembled, and the meeting was a favored one. Abi [Heard] appeared in supplication, and my dear Ellwood then arose and brought to view the situation of those in the days of Noah: "They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered into the Ark, and the flood came and destroyed them all." Likewise as it was in the days of Lot, "they ate, they drank, they bought, they sold, they planted, they builded, but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." He spoke of the great necessity for us all to be diligently engaged to work out our own soul's salvation with fear and trembling, so that we might be prepared to render up our accounts with joy, and not with grief. After meeting we went to see Merab Hall, who has been sick for several months.

(To be continued.)

### Bodies Bearing the Name of Friends.

A few Friends from Philadelphia went to attend 'emansdale Meeting near Muncy last First-day.

Isaac Sharpless and J. Henry Bartlett gave to Friends in the Germantown Tea meeting last Second day evening their impressions of English Adult Schools.

A REPLY FOR FRITCHLEY MONTHLY MEETING. We are now able to produce a new unexpected rejoinder to the publication of a letter from a dissenting portion of Fritchley Monthly Meeting. We did not suspect that we were publishing, in our No. 15, a communication which was not yet "out of meeting." For doing so, our apology is due.—*Ed.*

To the Editor of the Friend, Philadelphia.

DEAR FRIEND:—The publication in the columns of THE FRIEND of a private communication addressed to a Monthly Meeting by some of its members, while the subject of it is still "sub judice" and receiving friendly consideration is surely a very unusual proceeding and one hardly likely to forward the object of our Discipline, expressed in the words of the third Query, "If differences arise, is due care taken speedily to end them?"

The business of a Monthly Meeting is generally understood to be select to its members, and more imperatively so when it relates to grounds or supposed grounds of offence amongst them, in which case it seems specially needful, as tenderly advised by London Yearly Meeting in 1699, "that we diligently and carefully observe the comely and blessed gospel order, so long known and in practice amongst us, in the spirit of meekness and of a sound mind,

which is the way to crush all differences in their infancy and suppress the rise as well as stop the progress of everything that is unsoundly and inconsistent with the testimony of the precious truth."

For any one (or more) to be contending for a stricter literal interpretation and application of disciplinary regulations and at the same time be guilty of so grave a departure from "the comely and blessed order" thus alluded to and uniformly recommended by the Yearly Meeting's advisers, as to publish broad-cast, under the circumstances named, his grievances against his brethren, seems, to say the least, strangely inconsistent.

To show that the communication published in THE FRIEND of the twentieth ultimo, addressed by some of its members to Fritchley Monthly Meeting had received due and serious consideration, it may be stated that upon its receipt the meeting invited those members who signed it, and any others sympathizing with them, to a friendly conference upon the matters complained of. This invitation was accepted and a meeting was held, at which most of them were present, when in a tender, loving and brotherly spirit the reasons for the meeting, course of action were very fully and weightily explained by an esteemed ministering Friend, the opportunity being felt to be so evidently and remarkably favored, that it was thought best not to enter upon any further discussion at that time, and the sensible covering of good will should not be dissipated.

At the following Monthly Meeting on the fifth of Ninth Month last, a minute was made, recording what steps had been so far taken in the matter and concluding with the following paragraph: "It is our wish to meet as far as we can the conscientious objections of any of our members, and if the conscientious have anything to suggest which would enable them to walk more comfortably with us, we would willingly consider it."

A copy of this minute was by direction of the meeting forwarded to the Friend acting as correspondent, who acknowledged its receipt and promised to acquaint his co-signatories with the contents of the minute as far as the Monthly Meeting is concerned, no response or reply to the minute having yet been received.

It is only right to add, that the signers of the letter are not all responsible for its publication, some not having even been consulted; and it may be also mentioned that labor is still being extended in the half of the meeting to bring about greater nearness of feeling.

Thy friend,  
GEORGE SMITH.

BELPER, Eleventh Month 2, 1906.

P. 8.—In connection with the foregoing, it may not be out of place to quote the following extract from John Woolman's Journal: "Near the conclusion of the meeting for business was opened, that the upright men which, as it then arose in my mind, was first to show how deep answers to deep in the hearts of the sincere and upright; though in their different grounds they may not all have attained to the same clearness in some points relating to our testimony. I was led to mention the integrity and constancy of our members, and gave their lives for the testimony of Jesus; and yet in some points held doctrines distinguishable from some we hold; and that in all ages where people were faithful to the light and understanding which the Most High afforded them, they found acceptance with Him; and that now, though there are different views of what is kept to that spirit and power which crucifies to the world, which teaches us to be content with things really needful, and to avoid all superfluity, giving up our hearts to fear and serve the Lord, true unity may still be preserved amongst us. If such who were at times under sufferings on account of scruples of conscience, kept low and humble and in their conduct in life manifested a spirit of true charity, it would be more likely to reach the witness in others, and be of more service in the church, than if their sufferings were attended with a contrary spirit and conduct."

"I do not think of one man in [this State] who cannot engage beforehand to appear vocally in supplication or perform religious worship of our kind without Divine direction. It seems to me there is a great lack of trust or confidence in the Almighty when a Friend arranges for every religious duty on such [public] occasions; but perhaps the lack is more apparent when we meet for the performance of public worship, when the chapter has been chosen, the sermon which is to be taken—may be the prayer thought out or learned."

I think I can truly say that amid all disquieting things I am at times favored to draw very near to the precious Comforter.—*New England.*

It has come almost to the pass that if I teach the honest convictions of my heart I become unpopular with the people of the world, and with some of the members of our Society. It seems as if some of us cannot bear the image of divine Truth any more, because it brings us to the place where sacrifice will have to be made, and this we shrink from. And some I fear are trying to make themselves believe they may partake of these things and still be good Christians, and stand in a state of prosperity, our Father in Heaven. O how we need to come to the Light and bring our deeds to the Light, that the Light may condemn everything that God's holy controversy is with and against. If we will then forsake all these things we shall become children of the Light and of the Day. As we individually come to this conviction we will be convinced of its necessity it ought to be, and again become a light in the world.—*Kansas.*

### Gathered Notes.

John D. Rockefeller, Jr., warned his Bible class last First day of the dangers of idleness and poverty, and exhorted the students to realize their good fortune in being strugglers and not men overburdened with wealth.

"If any of you," he said, "desire the prosperity that others have I beseech you to cease to regret your lack of it. Rejoice that you are gaining wisdom and strength, and that you are poor, and thank God that you have hard work and a struggle before you."

Speaking of denominational schools with instructors indifferent or adverse to the doctrines for which the Institutions were founded, the *Christian Advocate* (Methodist) contends that "If any Institution established by Christian people were to reach that state where the religious body that had established it should no longer have any effective control over the teaching and spirit of the Institution, there would be no controlling reason why such religious denominations or its individual members should continue the support of such an Institution, either by recommendation, by the placing of their children, or by gifts or bequests."

Many letters were received asking for clemency but in passing sentences Recorder Goff said: "Because a criminal is of social standing is no reason why he should escape. This prisoner had not the temptations of the outcasts of society. Every day there come to court men who never had opportunities, who almost from birth have been condemned to criminal lives. These men are sent to prison and no one utters a word. But if an intelligent, well-conditioned criminal of society says 'he must be saved' I will not close my eyes to his crime and open them to crimes of others." Recorder Goff thereupon sentenced Doctor Billings to six months in the penitentiary.

A work of gracious helpfulness has just been inaugurated by the Egyptian Government, Sir Ernest Cassel presiding, and \$300,000 to the Khedive's government for the purpose of supporting a travelling hospital for the desert. As is well known to travellers, Egypt is the home of eye diseases. The burning winds and flying sand have affected a large majority of the population. A travelling ophthalmologic hospital, has, therefore, been put in commission. Dr. McCulla, of London, has organized the service for the Egyptian Government, and already it is doing splendid service. When travelling, it looks like a military caravan, but when the twelve

### Correspondence.

From a neighboring State:—"We go to the 'other branch' Friends' meetings now, for the 'orthodox' here is too disquieting for us."



tents are pitched in some central place, where the desert routes cross, it makes quite an imposing appearance. In the large tent operations are performed, and the others are used by the doctor, his assistants and nurses. Only during July, when the heat is very intense, does the caravan stop. During this month, patients are treated in the government hospital at Damietta. This new departure has met with a most grateful reception at the hands of the people, and the report, which tabulates 18,943 cases dealt with during the present year.

Doctrinal sermons are needful when rightly called for, but too many are willing to make an escape from the inward attitude for worship into the intellectual display of a learned and a learned man. It is indeed among the gifts grouped together with prophecy as needful to be exercised "by the same Spirit." So doctrinal sermons having the quality of a spiritual exercise are profitable, and one would think as needful now again as formerly in our communities where the apprehension of sound doctrine has been slumbering. For the sake of showing a distinction between doctrinal sermons and others mistaken for them, we may be allowed to quote from an address by George Hodges: "There never was a time, he says, when the doctrinal sermon was more welcome than it is at present, or more imperative than it is at present. The doctrinal sermon is based on the ground of authority, the doctrinal sermon on the ground of reason [often too exclusively so.—Ed.]; that is the difference. No confidence to the grace of orders will persuade thoughtful persons of years and experience to listen with appreciation to a sermon in which the speaker tells them what they ought to believe without telling them why they ought to believe it. People are eager for doctrinal preaching."

#### SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt landed at Colon on the isthmus of Panama on the fifteenth instant and immediately proceeded to the Panama Canal, crossing the isthmus to Panama, and seeking information directly from those engaged in the work. On the seventeenth instant he left Colon for Porto Rico.

William H. Moody it is announced will retire from his cabinet on the fourth of next month, and will be named as Attorney General. Suggested confirmation by the Senate. Charles J. Bonaparte has been named to succeed him as Attorney General.

An extraordinary prevalence of crime in Pittsburgh Pa., has lately occurred, and unusual measures have been taken by the authorities there to repress it. Many young men with surplusage tell them that they who remain on the streets at all hours, were given sentences of from thirty to sixty days in the work-house. It is estimated that one hundred burglaries have been committed within the past month, and thousands of dollars worth of plunder stolen. Three murders were committed.

The American Jewish community has lately been formed in New York, under the name of The American Jewish Committee, the purpose of which is as expressed in the official declaration, "to prevent infringement of the civil and religious rights of Jews and to alleviate the consequences of persecution, so that in the event of a threatened or actual denial or invasion of such rights, or when conditions calling for relief from calamities affecting Jews exist anywhere, correspondence may be entered into with those familiar with the situation with the view to co-operate with them and afford help to those suffering." It is stated that the problem of the distribution of Jewish immigration is receiving particular attention from the committee. There are one million two hundred thousand Jews in the United States, seven hundred and fifty thousand of whom were residents of New York. The committee will endeavor to effect a more even distribution of the Jewish immigrants throughout the Union and ameliorate the condition of the Jews in the various States.

John D. Rockefeller, several directors and an alleged subsidiary company of the Standard Oil Company of New Jersey, have been indicted by the Grand Jury of Hancock County, Ohio. This company is alleged to have stifled competition, securing advantages from the transportation interests of the country, shut out the independent and raised the prices of commodities to

consumers. The Government's bill sets forth that from 1882 to 1895 the Standard Oil Company paid dividends amounting to five hundred and twelve million dollars on a professed valuation of a trifle less than seventy million dollars, besides accumulating a surplus of unknown magnitude, and that for the last nine years the dividends have run from thirty-three to forty-eight per cent. It is against the system which has enabled the combination to exploit the public that the Federal courts are asked to give relief. On the fifteenth instant Attorney General Moody, acting through the resident United States District Attorney, brought suit in St. Louis to have the trust dissolved. The suit in equity, is directed against the Standard Oil Company of New Jersey, its directors, its officers, its agents, its partnerships and seven individuals. The petition asks that the combination be declared unlawful, and that it be enjoined from hereafter entering into any contract or combination for the fixing of prices or otherwise acting in restraint of trade.

The Attorney General of Pennsylvania is taking measures to ascertain the facts of the case connected with the enormous charges for furnishing the lately erected Capitol at Harrisburg. The State Treasurer Berry has repeatedly stated his belief that hundreds of thousands of dollars have thus been needlessly spent.

The interference has lately been held in this city of prominent persons who are engaged in an attempt to secure uniformity of legislation throughout the Union in regard to divorce laws. It is stated that the efforts of this conference are aimed not so much at the restriction of divorce as at the creation of such uniformity in practice and principle as shall correct the anomalies and inequities which are at present the disgrace of American jurisprudence and legislation. A proposed uniform statute on divorce was adopted which is to be sent to all the Governors and State Legislatures of the country with a view to their incorporation in the State laws. Delegates from eighteen States voted for the adoption of the statute.

It is announced from Washington that Professor N. E. Hansen, of the South Dakota Experiment Station of the Department of Agriculture, has found in northern Siberia an alfalfa suited to the arid lands of the Northwest, where the winters are very cold. This new alfalfa is a native of the dry steppes of northern Asia, and grows well where the temperature is thirty-nine or forty below zero. The country is exceedingly dry, and yet this is an excellent forage plant. Professor Hansen has secured the seed, and it will receive a thorough test.

On the fifteenth instant it was reported from Portland, Oregon that hundreds of square miles of Oregon and Washington are under water as the result of floods following the worst storm that ever ravaged the Northwest Pacific coast. It is simply impossible to form any clear idea of the loss, but it will be enormous.

A destructive wind and rain storm, the third within a fortnight, has done much damage to the crops on the seventeenth and eighteenth instants, causing loss of life and great damage to property. Mississippi, Arkansas and Tennessee suffered most severely.

The Census Bureau has estimated the wealth of the country in 1904 to be \$106,881,415,009. This shows an increase over 1900 of nearly twenty-one per cent., and states that the total for 1900, when the total was \$65,077,901,197.

Believing that motor cars will be of much service to farmers the International Harvester Company announces it will manufacture a low-priced, air-cooled vehicle. It will have a 2-cylinder engine and will develop 10-horse power. It will be so arranged that the rear seat can be used for carrying machinery or farm produce. The car will have a speed of twenty miles an hour.

FOREIGN.—The Russian premier Stolypin is reported to be preparing the way for the promulgation of reforms in the condition of the Jews. The Jewish problem it is stated was acquired with Poland one hundred and thirty years ago, and that the forcible concentration of five million Jews, and one-half per cent. of the population, has proved a failure. It is stated that a large number of Jews are emigrating to Palestine. According to reports from Odessa, every ship bound for Turkey carries a hundred Jewish families from different parts of the empire to Palestine. It is said there are now almost one hundred thousand Jews in that country.

A late debate in the French Chamber of Deputies on the law providing for the separation of Church and State closed with a vote of confidence in the Government, which obtained four hundred and sixteen ayes, against one hundred and sixty-three noes. This action is believed to indicate that dis-establishment in France is now an accomplished fact. There is considerable anxiety over the re-commencement of the taking of church inventories under the separation law.

A despatch from Paris of the fifteenth instant says: "One of the most urgent and difficult questions with which the French Government has to deal that of the vast losses and widespread misery caused by the long-continued drought in the central and southern parts of France. In Ardeche, a department of one hundred and twenty thousand inhabitants, the first rain for six months fell a few days ago, and the local authorities have petitioned the Government for a grant of nine million six hundred thousand dollars to cope with the distress."

The consumption of paper is believed to be a fair index of the industrial and intellectual activity of the various countries of the world. In the United States the maximum of paper—about forty pounds a year per capita is used. The annual consumption descends down among the leading nations till it is only about one pound in Russia.

It is stated that the government of Egypt has a treatise posted in the principal public places, treating diseases of the people, especially ophthalmia a disease of the eye caused by dust. The success of this one has been so pronounced that others are to be sent out. The doctors have tents where they receive and treat patients.

In a recent debate in Madrid the Minister of Justice, Conde Romanones, admitted that the Pope Nuncio to Madrid had formerly demanded the prosecution of all municipal Judges who celebrated civil marriages, but that this demand had been flatly refused.

Missionaries report a most severe famine in the northern part of Kiangsu province, central China. It is estimated that ten million people face starvation. Local magistrates are preventing people from leaving the region, but are taking no steps to provide them with food supplies. Serious disorders are feared.

#### NOTICES.

SCHOOL FOR INDIAN CHILDREN AT TUNESAWA, NEW YORK.—Want of a native friend to take charge of the boys out of school. Application may be made to

ZEREEBE HANSEN, West Grove Pa., or CAROLINE C. SCATTERGOOD, 626 Spruce St., Philadelphia.

WESTWON BOARDING SCHOOL.—Our stage will meet trains leaving Broad Street Station, Philadelphia, at 6.48 and 8.21 A. M., 2.49 and 4.32 P. M. other trains will be met when requested; stage fare fifteen cents; after 7.00 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D and A, phone 114 A.

WM. B. HARVEY, Superintendent.

FRIENDS' RELIGIOUS AND MORAL ALMANAC for 1907 is now on sale at FRIENDS' BOOK STORE, No. 304 Arch Street, Philadelphia. Price, seven cents each; by mail, five cents; per dozen, thirty cents each; thirty-eight cents; with paper cover, five cents; by mail, six cents; per dozen, forty cents; by mail, forty-nine cents.

FRIENDS' CARD CALENDAR for 1907 is also ready. Price, five cents each; by mail, five cents; per dozen, fifty cents; by mail, fifty-four cents. For a list of the latter, has been given to Healdy Bros., 14 Bishops gate without, London, E. C., to whom Friends of Great Britain will please apply.

DIED.—At GERTHENTOWN, Philadelphia, Tent Month 21st, 1906, JAMES LEE, in the seventy-ninth year of his age. A member of the Monthly Meeting of Friends of Philadelphia; formerly of Exeter, Pa.

—Suddenly on the morning of Fifth Month 18th, 1906, at his residence in Philadelphia, Pa. JOSEPH TAYLOR, aged 71 years. He was the son of the late Josiah and Rachel (née Offey) Tatum. A member of the Monthly Meeting of Friends of Philadelphia for the Western District.

WILLIAM H. PILE'S SONS, PRINTERS, No. 122 Walnut Street.



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AFTER the Gift let not the thanks grow cold.

Let each one thank his Benefactor by being a benefactor.

THANKSGIVING must first be given. It is an outcome of "the unspeakable Gift."

SEEK first the Thanksgiving of the Kingdom of Heaven, and that for all earthly supplies will not fail of occasion to be added.

We cannot command one of the days of the Son of Man, because it is He that must command the spirit of his own days. It is ours to watch, and to follow, the grace of each Lord's day, as it is opened.

How sharp the grief that is made by a hankless child! Therefore grieve not the holy Spirit of God by ingratitude.

## Thanksgiving for the Supreme Gift.

There are wage-earners, and there are gift-receivers. Labor is worthy of its hire, and mercy is worthy of its grace, and suffering of its gifts.

Between men there is such a provision as earning—which is exchanging with each other their forms of labor. The wage-earner produces his own labor for what some other laborer has produced by his. It may be money or some other product of industry. The two values, being labor for labor, are mutually accepted as balanced, and a two-fold satisfaction follows.

But the face of satisfaction becomes changed for the wage-earner when his employer is an enemy; while it is preserved between a dependent and his loving friend or parent.

The latter does not give in return for any earnings of his dependent child, but he supplies all its need out of his own love. The

most that he can expect to receive in return is love, with or without expressed thanksgiving; far too often he learns not to expect even that, but still for his own love's sake he gives on. He takes no pleasure in the starvation even of an unappreciative or prodigal son. He would give him continued life, if so be there may be hope of his recovery unto sonship at heart. He would give him, if it lay in his power by sacrifice, eternal life for his repentance unto a sonship that was lost and is found. And yet no wage-earning of his spendthrift son would purchase this unspeakable gift. Nevertheless the son, knowing what his fall and restoration has cost, afterwards outstrips all wage-earners in good works for his saving Father. No longer wage-works for what he never could have earned appear; but thanksgiving-works for a father's love and grace unto him, are his expression of the new-found life, to be kept alive in the work of faith and labor of love. Good works are the thanksgivings of obedience, of the child who is born into the realization that God is his Father. If from a great way off, on sight of our repentance, He has run to meet us, as One so entering into our condition, even of the flesh, as to taste the wages of sin for us, and to embrace our perishing soul with the kiss of his forgiveness, we thereupon have rejoiced in God our Saviour, and in the same Saviour as "our Lord and our God." Who of us, then, will not so love Him because He first loved us, as to be zealous of good works—made good by the Fountain of Life whence they proceed? So in the opening up to us of the Lord's Day for the remaining space of life, we are born of the Spirit to remain in the Spirit during the Lord's Day, which is our perpetual Thanksgiving Day.

So much and more, for the childlike receiver and dependent who owns that he has nothing that he did not receive, and receiving the kingdom of heaven as a little child, enters into it. Eternal life he receives by obedience as a gift, through Jesus Christ our Lord. Wages could never become a deposit stupendous enough to give in exchange for it.

But there is a wage-earning, where man's employer is his enemy. Sin employs a man, and if in the obedience of his lusts or his lethargy, he chooses that sin's invitations shall outbid those of the Saviour, it is evi-

dent to those who have known much of mankind what the wages of sin become—they are death! And who of us has the courage to fathom that word in advance? "When lust hath conceived, it bringeth forth sin; and sin, when it is full-grown, bringeth forth death."

Death is the wages earned from sin, the paymaster. Eternal Life is a gift and not earned—save through Jesus Christ our Lord tasting the wages of sin for every man who will turn about, and lay hold on eternal life. He is man's Thanksgiving sacrifice for an eternal Gratitude. He became that Sacrifice himself. No man took his life from him, "I lay it down of myself." His compulsion to do it was his love. None less than the Divine could "taste death for every man." Who says that God sat aloof and saw an innocent victim suffer such suffering who was not therein one with himself? "God was in Christ," doing the work of reconciliation or atonement in meeting the sins of all mankind. "His own arm brought salvation," and what one does with his own arm, he does himself. "To whom is the Arm of the Lord revealed," if He is not, as the Prophet saw, revealed as Christ? Christ who hath declared the Father, who is the expression of the Father to men, who is the Word of God to man. He is the safe representative of the Father to us in all Divine relations to man. We cannot separate the Father from his manifestation in the Son, whether in sympathy, in feeling, in suffering for sin, in love or in justice. "In all their afflictions He was afflicted, and the Angel of his Presence saved them." "The Son can do nothing but what he seeth the Father doing." "The Father that dwelleth in me, He doeth the works." "I and my Father are one."

Of all causes for Thanksgiving this mounts the highest—"Thanks be unto God for his unspeakable gift." "The gift of God is eternal Life through Jesus Christ our Lord." When will Presidents and Governors while proclaiming thanksgiving for every lower gift, come up to that higher courage which thanks the Giver of Eternal Life, and praises Him that "this Life is in his Son?" The answer doubtless will be, "Whenever this becomes a Christian country." But may not a Christian chief magistrate profitably confess Christ in advance of the times?

FOR "THE FRIEND,"

## Destructive Higher Criticism,

And a Decline in the Supply of a Salaried Ministry, with a Looking toward Woman for Relief.

The writer of a continued, current article in the *Episcopal Recorder* upon "The Decline of Evangelical Religion, and Decreasing Church Attendance," gives as one of the causes of the alleged falling away, "the defective teaching in our schools and colleges." He observes hereupon:

"Scores of our young men are sent to professedly evangelical educational centres, only to imbibe unsound doctrine. There must be something radically wrong when this is the case. There are numerous instances at this very time, and the number is by no means decreasing, of newly fledged, sapient young ministers, who are airing themselves with the isms and heresies of the day, and discoursing eloquently about the right use of the Bible: 'the myths of the Old Testament,' 'the origin of evil,' and 'higher criticism.' Is all this nonsense learned from the faculty and the text books? If so, certainly these institutions are sailing under false colors, and the money given and bequeathed to them misappropriated. William Pitt, the younger, declared that Butler's Analogy raised more doubts in his mind than it ever solved. This train of reasoning has been by no means confined to this remarkable man. It is to be feared that too many of our professors and teachers are unsound at heart and ere long poison the minds of their pupils. In many cases, the text books in use are not as clear and explicit as they should be, and thus the seed is sown, soon to produce its bitter fruits. Felix declared to Paul, 'Much learning doth make thee mad,' but whilst the charge was wholly unfounded in Paul's case, it cannot be doubted that unsanctified learning does make its votaries mad when they seek to pry into mysteries that belong alone to the Almighty, and foolishly attempt to subordinate the [Holy Scriptures] to human reason, and this seems to be the result of too much of the teaching of many of our schools and colleges at the present day."

Another writer, Professor Joseph D. Wilson, in the same issue of the religious weekly of the Reformed Episcopal denomination, which contains the foregoing, has this to allege concerning the genesis of much of the "destructive criticism" which has appeared in recent years:

"This destructive criticism proceeds from the theological chairs of the German universities. The occupants of those chairs are not necessarily clergymen, nor even Christians. They are simply scholars, learned in languages. Their position exposes them to peculiar temptations. They see their fellow-professors in the departments of physical sciences constantly making discoveries and gaining honor for original research. They are conscious of mental ability equal to that of chemists, electricians or any physicists, and they do not like being left behind in popular recognition. If they do their work regularly, faithfully and efficiently, nobody will notice them. Hence the temptation to

produce a sensation. As Dr. Schodde says, there is, among German university scholars practically, a canon that recognition as scholars can be based only upon the discovery of something new. A compiler or mere polyhistor is not a scholar according to German ideals. Only he is such who produces 'new' results. The temptation to offer these at all hazards, is, naturally, only too great. As a rule, these advanced theories are based on a germ of truth, the exaggerations and abuse of which constitute their 'stock in trade.' I may add," continues J. D. Wilson, "that even the germ is often lacking. And so the new thing is put forth and buttressed by a vast show of learning, to the amazement and grief of careful seekers after truth and to the delight of unbelievers."

It may also be added, taking this quotation in conjunction with that of the writer preceding, in deprecating the unsound Scripture exegesis or "destructive criticism" of some of the theological seminaries, that this condition may operate to make easier the introduction of the ready and popular young discourses upon novelties, to the exclusion of men older in the ministry, who, content to "preach Jesus Christ and Him crucified," have not supplied themselves with this newer material which may be made so attractive and engrossing to the natural or the speculative mind. Thus may be understood a recent clerical lament upon "the mischievous and heartless age limit of fifty years," in which the writer says: "The church is bewitched on this question, and has caught the infection from the prevailing godless commercialism of the present day. Age and gray hairs are not wanted in the pulpit any more than at the desk and counter." Surely, no such pitiful estimate as this, will Friends, believers in a free gospel ministry, have formed of the public ministrations of such worthy heralds of the Word as the late Clarkson Sheppard, Charles Rhoads and Samuel Morris, whose tenderly earnest pleadings as they presented "the unsearchable riches of Christ," were probably never more generally recognized as weighty and acceptable than when they were long past the "age limit of fifty years."

Returning again to the article by Joseph D. Wilson, that writer further says in considering the age limit placed upon the ministry, that it is responsible in a great degree for the paucity of supply of those occupying that position. "Many a young man," it is said, "now hesitates to devote himself to the ministry when he knows that elderly men are not wanted; that when he has served the church faithfully, he is too often retired without any support in his later life, and this too when not more than fifty years old."

Daniel Steele, a venerable minister and writer among the Methodists, in contemplating this waning supply, cites from the *Alumni Record*, of Wesleyan University, the fact that among the alumni "between 1872 and 1905 the gain in the number of physicians was eighty-seven per cent., in the number of lawyers forty-four per cent., of business men one hundred fifty-four per cent., while the gain in the number of ministers was only four per cent." For reasons stated, this writer

(quoted in the *Literary Digest*) discerns no hope of recruits from the Salvation Army "the offspring of Methodism," but there is one "ray of light," which he declares "illuminates the gloomy prospect." It is this:

"Our bishops may be authorized by the General Conference to do at home, as they do in our Asiatic missions, appoint women as well as men to their various fields of Christian labor. Multiply the number of deaconesses and enlarge their sphere to include preaching and pastoral care and the administration of the sacraments in the absence of an elder, and you instantly more than double the ministerial supply. For there are in our churches two women to one man; Mary and a Martha to every Lazarus, if our statistics correspond with those of the Congregationalists, who report the sex of their members, as we fail to do. Perhaps Divine Providence is making preparation for the incoming of these auxiliary forces into the battle-field just in time to gain the victory. For, never in the history of the world were the doors of universities opened to women as they are to-day, when throngs of them eagerly culturing their brain while their brothers are strengthening their brawn, are capturing most of the scholastic prizes."

But, we may ask, is the relief, the right relief in numbers and spiritual power, to be looked for from the scholastic avenues of the universities, or from the pure constraint of religious duty in whatever walks of life? Doubtless Daniel Steele is not unacquainted with the memoir of the life and ministry of William Bramwell, contemporary and friend of John Wesley. The latter writing to Mary Bosanquet concerning her appearances in the ministry, admits, that while this is seemingly an infraction of the Methodist discipline, yet that she had surely "an extraordinary call," and that, as "the whole work of God termed Methodism, is an extraordinary dispensation of His providence, he does not wonder 'if several things occur therein which do not fall under ordinary rules of discipline,'"—and so quotes what he calls Paul's ordinary rule in not permitting a woman to speak in the congregation. Now, Bramwell's biographer, in adducing this conclusion of Wesley, and in saying the Bramwell "greatly rejoiced to hear of the usefulness of Mary B.—, a pious female of Colne who had begun to exhort in public and had been rendered a great blessing, proceeds to say:

"It is well known that female preachers are not peculiar to Methodism. They have been recognized as accredited teachers by the Quakers from the beginning. It is probable that, on this subject, William Bramwell's sentiments were much in unison with those of the respectable Society of Friends. He regarded Joel's prophecy as containing an obvious reference to the Gospel dispensation. In this view it was quoted by the Apostle Peter on the day of Pentecost: 'And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon a flesh, and your sons and your daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days;

\*Some is doubtless intended to be "constructive."  
—Ed.

if my Spirit; and they shall prophesy.' A few women of great piety were accustomed in an early period in the history of Methodism, publicly to warn sinners to flee from wrath to come. They took up the cross, because they considered it a duty, and in bearing a testimony for Christ they were sometimes called to suffer persecution. Their previous attainments and experience, under the teaching of the Holy Spirit, qualified them for this weighty undertaking; and their pious exertions were greatly blessed in the Lord." He then alludes as "among these ancient female worthies," to Mary Josanquet, afterward the wife of John Fletcher, of Madeley.

In the Autobiography of Dan Young, a Methodist itinerant, born in New Hampshire, in 1783, we find the following reference to ministry by women as occurring about 1820-1830.

"It was common in those days for some of the more gifted brethren to exhort at the close of the sermon; this was generally attended with stirring and good influence. This practice was not confined to the male members of the church, but our pious and talented sisters often exhorted with much effect. There was a travelling preacher by the name of Bishop, whose wife was a very gifted and deeply devoted woman. She always traveled with him, and uniformly exhorted after him, and she was so effective and happy in this effort of love that the people were much interested in listening to her. There was a young woman by the name of Hannah Hannington, who had a most extraordinary gift of public speaking. Her heart and life seemed to be of unsullied purity. When she spoke she appeared to possess a holy unction in the very highest degree. She would rise from her seat, as there was a pause made at the close of preaching, with a modesty so expressive that every tongue would be hushed. She would commence, in a subdued tone of voice, with language chaste and expressive; she would presently step up on a seat and speak quicker and louder; her ideas seemed to flow by inspiration; everybody would be moved, you couldn't command your feelings, you would find yourself drawn along by an impulsive torrent and the whole assembly would soon be bathed in tears."

The foregoing account recalls the testimony given by James Gough, of Ireland, in his Journal, concerning the young Susanna Hutton (afterward Lightfoot) who had for awhile occupied the humble station of a domestic, that, when settled in the province of Ulster, "not one in those large meetings rose up with that Divine authority and dignity that she did." I conclude with the following paragraph from the writer's tract, "The Testimony of Quaker Annals to the Divine Authorization of Woman's Preaching."

"The mere gift of speaking well on moral subjects, even of speaking directly to the point, will not suffice to constitute a woman, any more than it will a man, a rightly qualified minister of the everlasting Gospel. With the lengthening of the cords, and the setting forward of the stakes, which now seem imminent, how important the recogni-

tion of the Scripture standard concerning the true call to acceptable service in this direction—that it needs to be altogether of God, His constraining, putting forth, drawing and guiding, and not of man and his willing."

WEST CHESTER, PA.,  
Eleventh Month 20th, 1906.

JOSIAH W. LEEDS.

FOR "THE FRIEND."  
THE PILLARS FOR HIS TEMPLE.

I hear the sounds borne onward  
By all the winds that blow,  
Of sorrow, joy and turmoil  
On all the tides that flow:  
Earth's stirrings and commotion,  
Her voices everywhere  
Where wait the souls to hear them  
Through land and sea and air.

Wherever men are tempted,  
Where skies loom dark or fair—  
Wherever dwell his little ones,  
I know some grace is there;  
He is heaving out the pillars  
For his temple in the skies;  
O, troubled soul have patience—  
His glory shall arise.

O, doubting heart, no longer  
Go halting on thy way!  
O weak and weary pilgrim,  
Live valiantly to-day;  
Though the furnace fires be lighted  
And trials but increase,  
Know thou that these may brighten  
Ways for the angel Peace.

Dear heart, down in the quarry,  
In darkness waiting long,  
Learn thou life's lesson truly,  
Just suffer and be strong;  
I hear the strokes descending,  
Resounding blow on blow:  
"Without the sound of hammer"  
Was meant for after awhile.

Be good and true and faithful,  
Though thy way seem hidden so,  
He is heaving out his pillars—  
Take courage then, and grow;  
Do thy work in the morning,  
Through the azure arched noon,  
Into the glow of evening,  
For the darkness cometh soon.

If we could see the meaning,  
If we could only know,  
Or guess one-half the seeming  
And the things that help us grow,  
I think we'd be more patient,  
More wholly calm and still,  
While He fashions all the pillars  
According to his will!

G. G. M.

ONE hour's work from a man who lives with God, is worth ten hours' work from a man who lives alone.—Donald Frazer.

DUSE ON THE THEATRE.—Eleanora Duse, the celebrated actress, is quoted as speaking the following words concerning her calling; words which, if spoken by a preacher, would be thought by many to be "narrow."

"I am sick and tired of the theatre; not of my art but of the flaring lights, the surroundings, the co-operation of other actors, the managers, secretaries, agents, and all the rest of the people who cluster around the theatre. I want to be freed from the slavery of the theatre; free from all its associations. The majority of the actors and actresses whose acquaintance I have made are despicable. When I am once free from this life, I shall never go back to it."—Ex.

The Choice of Wakutemani.

Wakutemani was fifteen years old at the time of the Custer battle, and in that fight acquitted himself as became a warrior. He emerged from the battle and the events which followed a leader among the young wild Indians. Those who had had a share in the fight were held in esteem by the Indians; and even the white people, although they marked them as dangerous, were much more interested in the Indians who had a record in the wars. They were the ones most desired for "Wild West Shows," and they were pointed out with pride and profit by the proprietors of those devices for adding to the demoralization of the Indians.

Wakutemani heard about the Bible, and the woman missionary who taught it; but he had little faith in it. He elaborated his decorations; he made more brilliant his paint. He devoted himself more earnestly to the dances which kept alive the savage instincts of his people.

Yet he found himself strangely drawn to the ministering woman, and he heard her teachings again and again, and departed without reply. But one day he came to her and said:

"I will try your way without leaving the old way. I will try both ways at once. Tell me what a Christian ought to do; I will do it. I will also do what an Indian ought to do. And in a year I will follow the way that has satisfied me."

The woman said, "If you are to be a Christian, you must not drink or do violence. And you must pray to the Great Spirit to teach you the right way."

At his request she taught him to pray, and he prayed daily in his home.

But all the time he lived the savage life. He resisted all the white man's innovations. And he prepared for the dances.

The dances came, and Wakutemani led them. Naked and painted, he sang the old war-songs, and leaped and brandished his weapons, the young braves following him. The drums sounded their monotonous accompaniment; the voices droned, and rose at times in yells; and the savage instincts of the Indians swelled with every dance.

At last there came a lull, and Wakutemani stood in the middle of the ring.

"I said I would try both ways," he said. "This way does not satisfy me. If any others feel as I do, let them follow me."

Two young braves rose and dressed in paint and feathers, followed him out of the circle and into the night. They went back to the agency and the mission.

"We have tried both ways," they said to the missionary, "and we will follow your way."

That was their confession of faith.

They followed in the new way, and found that it satisfied. Of the life and death of one of them, Many Bulls, a little volume might be written; and of the other, White Sitting Buffalo, it need only be said that he lives, and still is faithful.

On every [First-day], in the Standing Rock Agency, a middle-aged Indian stands up in one or another of the little churches and reads from the Bible, and teaches the people



how the Great Spirit wants men to live. It is the minister Wakutemani. Of him the young men know that he was a great brave in his youth, and that he tried both ways, and found the way that satisfies.—*Youth's Companion.*

### Glances of the Life of Samuel Morris.

(Continued from page 156.)

"And though he holy were and virtuous,  
He was to sinful man naught despitous;  
To draw folks to heaven by fairnesse  
By good example, this was his busynesse.

\* \* \* \* \*

But Christe's love and his Apostles twelve  
He taught, but first he followed it himself."

So sang Chaucer in his description of a true minister of the Gospel, and we may justly apply this thought to our present subject. Not alone in his sermons but in daily life my father would present forcibly and in a winning way, the Christian course as he understood it.

During a journey, he once met a young Episcopal clergyman, who fell into discourse concerning the essentials of Christianity, and dwelt on the importance of Baptism and the Lord's Supper. "Yet," said he, "one thing has always puzzled me. I had an aunt who was a Friend, and if ever there was a saint on earth, she was one; yet no Ritual was in her creed." "Thou hast solved thy own problem," Samuel Morris answered, "If so perfect a life as hers was attained without these ceremonies, why may not thou and I and everyone dispense with them?"

Again we find him touching a sympathetic chord by a word fitly spoken. In a city restaurant he sat near a young man who before eating, silently covered his face and gave thanks. As they were about leaving, my father went to him and expressed his appreciation of the act, saying that he himself felt reproved for not doing so openly, and that this confession of Christ before men might have its influence. The young man thanked him warmly and said how heavy his heart had been, but now this evidence of sympathy was most cheering; that he was a Methodist and was striving to follow the right Master. The two parted like old friends, though they had never met before.

During a ride to evening meeting I asked my father why, when Friends believe in the doctrine of Perfection, they should distrust and censure those who claimed its attainment. His reply was most characteristic, that since humility and self abasement were essential marks of the true Christian, those who sound their own praises subject themselves to suspicion on this very account and cannot know their own hearts. The best men he had ever known, were the most humble. On my repeating the verse,

"If our hearts were but more simple,  
We would take Him at his word,  
And our lives would be all sunshine  
In the presence of the Lord;"

he said that it was most true and precious, and that those who deny this, rob the Christian life of one of its great charms. Often he would apologize for a hasty word or an impatient spirit of his own, which to those around him was scarcely preceptible, but

proved his desire for growth in grace. A man who was fond of personalities on a certain occasion praised my father to his face and he turned away saying, "I must not listen, thou art giving me poison."

Once at Caln Quarterly Meeting he met with Joseph S. Walton, and the conversation turning on humility Samuel Morris repeated a poem with the title beginning,

"Oh learn that it is only by the lowly  
The paths of Peace are trod."

Six verses or more followed, and Joseph S. Walton greatly admired them. On their meeting at the same place two years later, Joseph S. Walton recited the greater part of it saying he had never seen or heard it but once.

In the autumn of 1879 Samuel Morris felt drawn to visit Friends in North Carolina and P. C. Dunn accompanied him in a truly fraternal way. A record of this journey my father kept, from which we make brief extracts; but his reviews of his own sermons fell far short of their original freshness and power. Thus we have the personality and the graceful flow of language which so clearly aided the life of his communications.

The something which we name and cannot know,  
Even as we name a star, and only see  
His quenchless flashings forth, which ever show  
And ever hide him, and which are not he.

Near Greensboro, the large family of Wm. Hockett was visited, and to this the Journal refers:

"This venerable patriarch now in his eighty-first year is enjoying a green old age, still bringing forth the precious fruits of a well-spent life and a heart seasoned with Divine grace. By the light of his cheerful hearth, we greatly enjoyed listening to a recital of his trials and experiences during the dark days of the war, his anxiety for his sons, three of whom were at one time forced into the Confederate army, and one of whom (William) was after many hardships and much persecution, taken by the Union officers as prisoner of war to Fort Delaware, where, through the intervention of Philadelphia Friends, he was released and sent to his relatives in Indiana, from whence he was not permitted to return till the war was over."

On a visit to a meeting where acknowledgment of three Friends as ministers was under consideration, Samuel Morris spoke of the important relationship which they occupy toward their fellow-members, their position as exponents of the doctrines and views of the Society, also the need of child-like dependence upon the blessed Head of the Church and the harmony that is known when the members are each keeping their right places in the Truth.

"The good people were exceedingly kind and we parted from them in much love."

"Warnersville is a settlement just outside Greensboro, with a population of some five hundred colored people. Many of the houses are neat and comfortable; nearly all the money due in the purchase of the land had been paid. We were interested to find that the memory of our friend Yardley Warner, as the acknowledged founder, is held in lively gratitude for his earnest and effective labors.

"Attended their regular week-day meeting at New Garden, Eleventh Month 10th. Within a short walk is the Boarding School from which came the fifty children, among them a number of bright faces. One-half we understood were members with Friends. We were received with much kindness, and in parting with the superintendent, he said with some feeling, he was glad we had been among them and felt we were in our right places.

"Holly Spring, Eleventh Month 22nd.—The Quarterly meeting this A. M. was well-attended. Divers testimonies were delivered and petitions offered for help and blessing. I found freedom to say that coming from a distant Yearly Meeting, I had been reminded of an occasion in which the Lord's people of old were set in battle array against the Philistines, and Jesse sent his son David with a few loaves to the camp to see how it fared with his brethren there. My heart had long been drawn towards Friends of North Carolina in the constraining love of the Gospel, and now that I found myself in their midst, my sympathies with them had been afresh awakened in the remembrance of that saying of our Lord 'One is your Master even Christ, and all ye are brethren.' When I recalled the trials through which they had passed in bearing their testimony against the iniquity of human bondage through the long, dark days of slavery, and then their sufferings growing out of the late war, the spoiling of their goods with the many hardships they were again called to endure in endeavoring to bear their testimony to the peaceable nature of Christ's Kingdom, I felt they had strong claims upon the sympathy of their brethren in more favored parts of the Society.

(Referring to the separation of 1827).

"Again I had been made to rejoice that the fearful heresy which had led so many under our name to deny the Lord that bought them, had never made its inroads among them, and my desire was that they might be confirmed and strengthened in the simplicity of the Truth, as it had been committed to our forefathers to uphold before the world.

"That there were still other goodly testimonies to be borne. Our views with regard to the Headship of Christ in his Church, the relationship in which He was to stand not only as the Saviour, but the Teacher, the Shepherd and the Bishop of souls, who by the quickening power of his own Holy Spirit was to guide every living member of that Church into all Truth.

"Our testimonies with regard to Divine worship and the ministry were adverted to, and the importance at the present day of upholding these in their integrity.

"The desire to modify our views to suit the sentiments of the times was discouraged, as well as any effort to add to them what did not belong to them. These adjuncts would be found to be like Saul's armor, too heavy for us, and illy adapted to our work, for we have 'not proved them.' The shepherd's sling and the smooth stones of the brook, when wielded in the name and power of the Lord, would be found far more effective.

"My earnest desire was that the blessed Head of the Church might therefore strengthen, settle and establish us everywhere in the

## The Model Prayer Expanded.

The following version is said to have been made in 1823, and picked up at Corinth, Mississippi, after the evacuation by the Confederate troops, Fifth Month 30th, 1862. A careful contributor has copied it for our readers from "The Scrap Book."

Thou, to the Mercy-Seat our souls doth gather  
To do our duty unto Thee,.....OUR FATHER  
To whom all praise, all honor should be given,  
For Thou art the Great God.....WHO ART IN HEAVEN,  
Thou, by Thy wisdom, rul'st the world's wide fame,  
Forever, therefore,.....HALLOWED BE THY NAME,  
Let nevermore delays divide us from  
Thy glorious Grace, but may.....THY KINGDOM COME.  
Let Thy commands opposed be by none,  
But Thy good pleasure and.....THY WILL BE DONE  
And let our promptness to obey be even  
The very same.....ON EARTH AS 'TIS IN HEAVEN.  
Then, for our souls, O LORD, we also pray,  
Thou would'st be pleased to.....GIVE US THIS DAY  
The food of life wherewith our souls are fed,  
Sufficient raiment and.....OUR DAILY BREAD,  
With every needful thing do Thou relieve us,  
And of Thy mercy pity.....AND FORGIVE US  
All our mis-deeds, for Him, whom Thou didst please  
To make an offering for.....OUR TRESPASSES,  
And, forasmuch, O LORD, as we believe  
That Thou wilt pardon us,.....AS WE FORGIVE  
Let that love teach, wherewith Thou dost acquaint us,  
To pardon all.....THOSE WHO TRESPASS AGAINST US,  
And though, sometimes, Thou findest we have forgot  
This love for Thee, yet help.....AND LEAD US NOT  
Through soul or body want, to desperation,  
Nor let earth's gain drive us.....INTO TEMPTATION,  
Let not the soul of any true believer  
Fall in the time of trial.....BUT DELIVER  
Yea, save them from the malice of the devil,  
And both in life and death, keep.....US FROM EVIL.  
Thus pray we, LORD, for that of Thee, from Whom  
This may be had,.....FOR THINE IS THE KINGDOM,  
This world is of Thy work, its wondrous story  
To Thee belongs,.....THE POWER AND THE GLORY,  
And all Thy wondrous works have ended never,  
But will remain forever, and.....FOREVER.  
Thus, we poor creatures, would confess again,  
And thus would say eternally.....AMEN.

simple truth as it is in Jesus, making us more and more that humble, self-denying, spiritually-minded people that we ought to be, whereby we would indeed become a people to His praise."

(To be continued.)

THE HONEST INDIAN.—Many curious instances of the manner in which the honesty of the Indians manifests itself are cited in the North Country. One of the tales which is most often told is of a native who, desiring food and tobacco and blankets, broke into the "store" of a remote trading post which had been locked and abandoned for a few weeks while the white man in charge transacted business elsewhere. The Indian supplied his needs, but he left pelts in payment for what he took and, months later, he came back to ascertain if he had left enough.

One Indian found a post closed when he went to it to dispose of his skins. Being unwilling to wait he forcibly entered and left his pack, but nothing with it to indicate his identity. Then he retired, fastening the door as best he could, and not until a year later did he return. When he walked into the post and told his story, the price of the

skins was handed over to him without question. The accounts of the white man had been carefully kept, and he was certain that no claim but a just one would be made.

An unusual degree of confidence is reposed in the half-breeds, who are lieutenants of the white traders. In Edmonton I saw a trader give one of his half-breed employees \$1,250 to be taken to a distant post and there distributed as wages to others. The two shook hands and parted, not to meet for a year, and the white man said he was sure not a cent of the money would fail to reach its rightful destination. In the town of Edmonton itself, honesty seems to vie with hospitality for the credit of being the most prominent trait of the citizens. Scores of thousands of dollars' worth of furs are stored there in warehouses which are seldom or never locked or guarded. Only the most valuable pelts are put under lock and key, and then the purpose is more to protect from accidental damage than from possible theft.—*World To-day.*

The usefulest truths are plainest; and while we keep to them, our differences cannot rise high.—*Wm. Penn.*

## BE KIND.

Little children, bright and fair,  
Blessed with every needful care,  
Always bear this thing in mind!  
God commands us to be kind;  
Kind not only to our friends,  
They on whom our care depends;  
Kind not only to the poor,  
They who poverty endure;  
But in spite of form or feature,  
Kind to every living creature;  
Never pain or anguish bring,  
Even to the smallest thing;  
For, remember that the fly,  
Just as much as you or I,  
Is the work of that great Hand  
That bath made the sea and land;  
Therefore, children, bear in mind,  
Ever, ever to "be kind."

## Memoranda and Letters of Ellwood Dean.

(Continued from page 159.)

13th.—We attended Salem Meeting, and my dear Ellwood said he felt that he was in his right place, although silence was his portion.

17th.—We attended New Garden Meeting, in which my dear Ellwood had some service, commencing with these words: "The language of our hearts ought to be, 'Lord, increase our faith.'" He then brought to view those who, "through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead restored to life, and others were tortured, not accepting deliverance, that they might obtain a better resurrection." Then alluded to trials, the difficulties and the persecutions that our early Friends endured, and contrasted them with our light afflictions in the present day.

20th.—Attended New Garden meeting, in which silence was my dear Ellwood's portion. We had a quiet good meeting, and when it closed, and whilst we were going out of the house two of the members of the separate meeting sang a hymn.

24th.—We attended New Garden Meeting, which was a silent one. We dined with the Test family. Before leaving we had a favored opportunity in the family. My dear Ellwood said he felt his mind drawn in love and solicitude towards the young people then present, and quoted the texts, "And thou, Solomon, my son, know thou the God of thy fathers, and serve Him with a perfect heart and with a willing mind. If thou seek Him he will be found by thee, but if thou forsake Him He will cast thee off forever." The Lord searcheth all hearts and understandeth all the imaginations of the thoughts. "Some of you," said he, "have lost both parents, and some of you have lost one parent, and ere long we must all pass away to that land from whence no traveller returns." He then proceeded to set before them the necessity of taking up the daily cross, and following a meek and crucified Saviour, and added: "Let not your adorning be that outward adorning, of plaiting of hair and wearing of gold, but let it be that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price." Prayer was then offered up to our Heavenly Father, that He would be pleased to enable them to take up the

cross and walk in the straight and narrow way that leads to life; that they might attain to his holy and heavenly kingdom. In the evening we went home with Joseph and Rachel Stratton.

25th.—They took us to Springfield to attend the Monthly Meeting. In the first meeting, and just before the shutters were closed Ellwood had a short but lively communication. He said he felt it to be an unspeakable favor to be permitted to sit down in solemn silence to wait upon the Lord and to draw near to Him in spirit, quoting the text: "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I, the Lord, will hear them, I, the God of Israel, will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys, I will make the wilderness a pool of water, and the dry land, springs of water." In the evening we went to see Lydia Warrington.

26th.—We had a precious opportunity with the family in the morning, wherein the language was brought to view, "Into whatsoever house ye enter, first say 'Peace be to this house.' And if the Son of peace be there, your peace shall rest upon it, if not, it shall turn to you again." Ellwood said he believed the Son of peace did rest upon this family, and as they were concerned to dwell in the fear of the Lord he believed it would continue to rest richly upon them; he said he felt much interested, not only in the mother, but in the dear children also. "Let thine eyes look right on, and let thine eye-lids look straight before thee. Ponder the path of thy feet, and let thy ways be established. If you follow this counsel then He, who has seen meet to take from you your earthly parent, will continue to watch over you for good, and preserve you and safely conduct you to the mansions of rest." He was then, I thought, very much favored in supplication, that the dear children might be preserved in the fear of the Lord, and praises ascended that He had been pleased to unite and tender our hearts together and grant an evidence that we are under Divine protection.

Third Month 6th.—We had a quiet and comfortable meeting, in which my dear Ellwood had some service. Those mid-week meetings that are away from the wordy, lifeless ministry that seems to abound, are highly prized by Friends here.

We are having a remarkable winter, very little cold weather, and much that is pleasant.

11th.—Almost like summer. Yesterday we sat with the doors open.

12th.—We attended New Garden meeting. Several of the ministers were there from another kind of meeting.

[After a time of confusion by intruders] at length my dear Ellwood arose and told them in plain and unmistakable language that they were the authors of all the confusion we had been witnesses of in this meeting, and were responsible for it, for they knew that our meeting had long been held in peace, in unity, and in quiet, and was in a prosperous condition. He said he believed a fearful responsibility would be found resting upon them for thus intruding into this meeting, and being the authors of all this confusion,

but he expressed his firm conviction that if Friends kept their places they would be preserved by the Lord's mighty power, and that the members of the meeting would be preserved as witnesses to the Truth, when this opposing spirit would be blown away as chaff before the wind. He brought to view the sufferings of our early Friends from the ranting spirit which prevailed in their day, and said that although Friends suffered by them many years, yet they were preserved by the Almighty arm and power, and enabled to outlive all those trials and still to bear their testimony to the Lord's goodness and truth. He encouraged them to be faithful and patient, until way opened for their relief. He then appeared in solemn supplication that we might be preserved from the wiles of an unwearied enemy, whether he should appear as a roaring lion or as a twisting, twining serpent, or transformed into the appearance of an angel of light. The meeting closed under a feeling of thankfulness for the evidence of Divine favor extended. Our hearts were united in love and strengthened in the fellowship of the gospel through the canopy of love being spread over us.

14th.—We had a favored opportunity with the family at Rebecca Warren's and with those assembled with them. The language was brought to view, "One thing have I desired of the Lord that I will seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple." He then spoke particularly to the two sisters present, desiring that they might not be discouraged on account of trials and perplexities with which they were surrounded, and said that he believed the prayers of their dear parents on their behalf had been heard, and that the Lord's Almighty arm of power was extended for their preservation. He then appeared in solemn supplication on behalf of all present.

(To be continued.)

HIS TENTH DIME.—"Have your shoes shined?" sang out a small boy near the Union Station, among a group of people just from the train. A young man who heard the cry stayed his steps, hesitating, for he had not much more money in his pocket than he had blackening on his shoes. But to hesitate was to fall into the shoeblick's hands, and the brushes were soon wrestling with splashes of rural clay.

When the shine was completed the young man handed the boy a dime, and felt that he had marked his way into the great city with an act of charity, for in his heart he did not care how his shoes looked. But as he was putting himself together for a new start, he saw the boy who had cleaned his shoes approach the blind beggar who sits behind the railroad fence, and drop a dime into his cup.

"What did you do that for?" asked the young man.

"You see," said the boy, "that was the tenth dime to-day, an' me teacher told me I ought to give a tenth of all I makes to the Lord. See? An' I guess the ol' man blind wants a dime more than the Lord, so I gave it to him. See?—Ex.

## Science and Industry.

THE BOY AND THE CIGARETTE.—It is possible that the refusal of merchants, manufacturers and professional men to employ boys addicted to the cigarette will do more to check the evil than all laws passed or planned.

When a boy knows his future chance to earn a livelihood depends on his quitting the ill-smelling cigarette, the knowledge will doubtless have more effect on him than a dozen parents' or pedagogues' lectures on the subject. The beauty of the thing is that no manner of deceit will avail, for the cigarette smoking boy carries literal sign manual of his vice on his fingers. A Chicago boy confessed recently that out of ten places to which he had applied for work the head of not one had neglected to ask if he smoked cigarettes. In a number of instances he was made to show his forefingers. Few people will be sorry even if the action of the employers results in cutting off some of the profits of the cigarette trust. The dividend paid in brain, body and muscle will more than compensate the community.—*Chicago Tribune*.

ANCIENT AND MEDIAEVAL INKS.—Arthur Wellington Tyler, the scholarly librarian of the Indianapolis Public Library, sent to *Good Literature* the following interesting information concerning ancient and mediæval inks:

The inks of the ancients had nothing in common with ours except the color, and the gum employed for obviating too great fluidity. Employing broader-pointed pens than ours they required thicker inks, and though the composition of these inks is not fully understood, yet it is certain that they excelled ours in both richness and stability of color. Ample testimony to these characteristics is borne by the existing papyri, whose age is more than four thousand years, and by the brown leather and white vellum MSS., of an age upwards of three thousand years, which are now treasured in the museums of Europe. While some of these inks were pigments, like the India and Chinese inks of to-day, others seem to have been actual dyes of iron and acids, with the addition of a good deal of ivory-black, lamp-black, soot, or other form of carbon. From Persius and Ausonius we learn that the Romans made use of the juice of the cuttle-fish, or sepia, which abounded in the Mediterranean. Most elegant manuscripts written in golden and silver inks have come down to our day; and also a few written wholly in red ink, made of vermilion, purple, or cinnabar, though red was more frequently used for the headings of books, chapters and pages. The emperors of Constantinople used to sign the acts of their sovereignty with red ink, and their first secretary was guardian of the vase containing the cinnabar or vermilion, which only the emperor might use. Green ink, though rarely found in charters, often occurs in Latin manuscripts, especially those of later years. It was also used by the guardians of the Greek emperors, before their wards attained their majority. Blue or yellow inks, fortunately, were seldom employed in manuscripts; and in his "Origin and Progress of



Writing" Thomas Astle said that he had neither found nor heard of the use of yellow ink during the past six hundred years.

**GEOGRAPHIC DICTIONARY OF ALASKA.**—One of the most useful bulletins ever published by the United States Geological Survey was the Geographic Dictionary of Alaska compiled by the late Marcus Baker. The first edition, brought out in 1902, proved so valuable to map makers, writers, and editors that it was soon exhausted. A new edition has recently been compiled by James McCormick and will soon be ready for distribution as Bulletin No. 209.

Since the first edition was published the resources of Alaska have developed rapidly. Ocean cables have been laid, telegraph lines built, light-houses and railroads constructed, and mail routes established; old mining fields have been developed and new ones discovered and prospected; mining camps of that day have grown to populous cities, and new towns and camps have sprung up. Many bureaus of the Government have been employed in aiding this development.

One of the results of these activities is a great body of maps, charts, and reports that have added vastly to our knowledge of Alaskan geography and resources. Each of these contains its quota of new geographic names obtained from the natives or given by old settlers, miners, prospectors, pilots, fishermen, or the explorers and surveyors themselves. The first edition of this dictionary contained about 6300 names and 2800 cross references. The present volume contains about 9300 names and 3300 cross references. These numbers may be taken as a rough indication of Alaska's growth.

The plan of this dictionary is to show in one alphabetical list all the published names which have been applied to geographic features in Alaska. This includes obsolete as well as current names, and also a few not previously published. It aims to show the origin, history, modes of spelling, and application of each name, and in the cases of Indian, Eskimo, and foreign names their meaning also. And finally it shows, in bold-face type, the forms approved by the United States Board on Geographic Names. Rejected, doubtful, and obsolete forms are printed in italic. Elevations are given also, when known. The work is brought down to about 1905. One of the most interesting features of the bulletin is a list of the principal authorities used in the preparation of this dictionary with an account of each one's achievements and writings.

The revision has made manifest to a degree not before appreciated the great labor involved in the original compilation, as well as its thoroughness and accuracy. Marcus Baker had planned a revision of his work, but was not spared to undertake it.

You can never tell when you do an act  
Just what the result will be;  
But with every deed you are sowing a seed,  
Though its harvest you may not see,  
Each kindly act is an acorn dropped  
In God's productive soil;  
Though you may not know, yet the tree will grow  
And shelter the birds that toil.

—ELLA WHEELER WILCOX.

A dear old nurse, who had become deaf and nearly blind, said to one who pitied her. "You are mourning for me, my dear, and there's no need; I am as happy as a child. I sometimes think I am a child, whom the Lord is hush-a-bying to my long sleep. For when I was a nurse-girl my mistress always told me to speak very soft and low, to darken the room, that her little ones might go to sleep, and now all noises are hushed and still to me, and the bonny earth seems dim and dark, and I know it's my Father lullying me away to my long sleep. I am very well content and you mustn't fret for me."—*Ram's Horn.*

### Bodies Bearing the name of Friends.

Members of the Philadelphia Quarterly Meeting's Committee attended Pottstown meeting last Friday morning and an appointed meeting at 11 o'clock in the afternoon.

The pastor of the Tabernacle Presbyterian Church of Philadelphia, W. H. Octobry, has been giving a series of lectures on the several religious Associations of Philadelphia. That concerning the Society of Friends was declared to be most appreciative and satisfactory.

At Western District Monthly Meeting last week a minute was received from the Select Quarterly Meeting recording a woman Friend as a minister. It was also decided to hold a joint session of the Monthly Meeting in the First Month, when the business for the Yearly Meeting comes up for consideration.

The printers' holiday of this week compels our going to press before a sufficient report of the annual meeting of the Western Old Scholars' Association held at Arch Street Meeting-house can be given. Attendees pronounce it as an occasion of the best substantial value and instruction that has yet been held. The completion of the fund of one hundred thousand dollars, called the Centennial Fund, was joyfully announced.

One of the little group of Friends whose windows were smashed by a furious mob one night during the South African war, John Watson Rowntree, has now become Mayor-elect of Scarborough, England,—the one upon whom perhaps more than any other fell the brunt of the unpopularity. The Scarborough Free Press points out that "Three Friends are on the Borough Council, and two are Guardians. Four Friends are magistrates, and the Clerk to the Council is also a Quaker. Though so small a body, the Quakers exercise more influence—social, political, moral, and religious—than any other religious body." [Luke xi: 20].—*London Friend.*

We observe in *The Friends' Messenger* of North Carolina, over the title "The Society's Need of its Younger Members and their Preparation for Service," the following interesting article by the Editor: "We are about to publish the 'Dawning' excellent paper read by George M. Comfort at a Friends' [Round Table] conference held at Twelfth Street Meeting-house, Philadelphia, Tenth Month 12th." We may add that we had sent for the paper to reprint it in our columns; and perhaps other more powerful powers have investigated us, not to stand in the way of our yet printing the article for our own different group of readers.

North Carolina Yearly Meeting held at Cedar Grove.

The Yearly Meeting convened on the 3rd instant, in the town of Woodland, North Carolina, in accordance with the custom of consisting of the representatives of the Society to the present time, in a weighty season of silent worship. The owning and uniting influence of our Father in Heaven crowned all our assemblies. There were with us visiting Friends from Pennsylvania, Maryland, Ohio, Indiana and Iowa. In our meetings for worship there was much liberty in preaching the Gospel by the visiting ministers, and, else, by our home ministers.

The presence and counsel of our aged father in Israel, Lloyd Garrison, of Colona, Maryland, was indeed very encouraging to us, considering his advanced age, of near eighty-nine years. Very excellent epistles from the Yearly Meetings with which we correspond were received, and read to our comfort and enjoyment.

The business of the Yearly Meeting throughout its various affairs was conducted in perfect harmony. These sessions for business each day were preceded by a season of worship with open butters, and a public meeting for worship on Friday, the 8th instant, closed all the sittings of the Yearly Meeting.

Our own members have felt, and the visiting Friends have expressed, that the Yearly Meeting was a most satisfactory and edifying to the body of Christ, realizing that all our meetings were in a large measure, held in the power of God. If nothing happens to prevent, the meeting will convene next year at the same time and place.

### Correspondence.

In regard to "Gag-Praise," every word is true. Too much of that kind of praise is a stumbling-block to true Christianity. Where Friends have lost out, it is in making the praise of self, or the "church,"—a slave and an institution in place of Inspiration, where worship—true worship—is known only in the heart.—*Indiana.*

If I live to Twelfth Month I shall be ninety-two years of age, and can say that the Lord has been very good to me all my life long. I feel that Jesus Christ is the Anchor of my soul, and I hope to praise Him in a never-ending eternity with his Father in Heaven, Amen. [Writing to give up *THE FRIEND* on account of his failing sight.]

"It seems to me that there is enough of sincerity and real concern for the good on the part of those who are taking an active part in the revival of interest in Friends' early history and writings), to claim the sympathetic interest of their older friends, and that it is better to manifest our interest and sympathy with all that is good in it and to endeavor to keep very near them, endeavoring to guide them, as we are able, than to find fault with them and to flatter them that lie in the path, rather than to repel them and alienate instead of attract."

[A page here has slipped away. It amounts to a caution lest the intellectual knowledge of the history and teachings of early Friends may be allowed to stop short at the mere repetition of the interesting facts of their trials by the same Holy Spirit which made them Friends and anointed them to be lights in the world. The knowledge of Quakerism short of the power will not be Quakerism, but in the hands of the Power will be instrumental to its true furtherance.

—[E.]

### Gathered Notes.

Ruskin was one day asked to aid in defraying some debts incurred by a congregation who had built a new chapel. In answer to the request he wrote:

"I am scornfully amused at your appeal to me, of all the people in the world precisely least likely to give you a farthing. My first word to all men and boys who care to hear me is, 'Don't get in debt. Starve and go to heaven—but don't borrow.' Try first hereing. But don't buy things you can't pay for.' And of all manner of debtors, pious people building churches they can't pay for are the most detestable nonsense to me. Can't you preach and pray behind the helges, or in a sun-lit or a coal-lit fire?"

We, as a people, are prone to wink at tradition and mythology and to smile approvingly at the children's momentary enjoyment of Santa Claus and his gifts. We talk about mythology, and about tradition, but the Bible warns against these things, against falsehood and hypocrisy. The time has surely come in the history of the church and of humanity when we should banish this myth from our midst. A little girl in a large town, like the vast majority of children, has been taught that Santa Claus was her Christmas friend; but finally some one told her there was no Santa Claus. She was disappointed. A few days afterwards she was told to believe in St. Nicholas. She was raised for a reason why, she replied, "Likely as not this Jesus Christ business will turn out just like

Santa Claus." Parents, teachers, let her words dwell with you.—*Evangelical Friend.*

The Starr Cent Association is an outgrowth of a movement started in St. Mary Street in 1884, to better the condition of the wretched miscellaneous population, black and white, who peopled that neighborhood. The work of the Association has now assumed large proportions. Based upon the idea of helping people to help themselves, it relies on the strength of systematic personal visits, care in sickness, a co-operative coal club and the sale of modified milk, &c. To these material helps it adds a free library and kindergarten and a well-equipped open-air gymnasium and playground, all under competent management. This year shows greater activity, every department having made a record. The growing work will need the interest and financial support of new subscribers. "We need nine thousand dollars in all," says Susan P. Wharton, the treasurer, 910 Clinton Street, Philadelphia.

#### WHAT MAY HAPPEN IN CUBA.

If we were to take upon ourselves—as some have expressed the wish that we should—the permanent possession and government of Cuba, the permanent questionably occupy in the minds of the Cuban people a position in no way distinguishable from that held eight or ten years ago by the Spanish. We should then be arrogant and hated foreigners, against whose rule it would be the right of patriotism for true Cubans to conspire. We should be called upon to maintain an army of occupation, held at all times to stamp out insurrection wherever it might spring up, and to chase to their mountain and forest concealments and there put to death the Cuban guerrillas. The probabilities are that a permanent occupation of Cuba for the next ten years would involve a monetary expenditure on our part—of very nothing if life sacrificed—of not less than five hundred million dollars, or a sum much larger than the value of all of the foreign investments that have thus far been made in Cuba. We should thus have added to our Philippine burden another active drain upon our national resources, and this because of an unwillingness on our part to accord to the Cubans the right to work out their political problems in their own way.—*Boston Herald, Ninth Month 27.*

#### SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt arrived at Ponce in Porto Rico on the 21st ult. On the same day he went in a motor-car about eighty miles to San Juan. In a public address he said he would continue to use every effort to secure citizenship for Porto Rico. "I am confident this will come in the end, and all that I can personally do to hasten that day I will do. My efforts will be unceasing to help you along the path of true self-government, which is the best for its best ends of order, liberty, justice and honor." On the 22nd ult. President re-embarked at Ponce on his return trip.

A statement prepared by the Census Bureau on the wealth of the different States in the Union, places Pennsylvania second on the list, with a total amount of property valued at eleven and a half billions of dollars. Ten States in the order of wealth are as follows: New York, Pennsylvania, Illinois, Ohio, Massachusetts, California, Iowa, Minnesota, Michigan, New Jersey.

Judge Holt of New York City has fined the New York Central and Hudson River Railroad Company eighteen thousand dollars for paying freight charges to the American Sugar Refining Company, convicted of receiving the rebates, was deferred. There were two counts in the indictment against the New York Central and a fine of one hundred and eight thousand dollars already had been imposed on the first count. In releasing sentence Judge Holt denied the contention of counsel that a corporation cannot be fined. He declared that under the provisions of the Elkins act a corporation is responsible for the acts of its agents.

In ten years from 1886 to 1896 when diphtheria antitoxin was not used, about 10,000 deaths were reported from the Chicago Board of Health. In the subsequent ten years when the antitoxin serum had been generally used less than six thousand five hundred deaths were reported from the disease. If the increase in population is taken into account the average death rate is shown to have been greatly

reduced. In the first ten years the deaths were about ten to ten thousand of population, in the last ten years it was not quite four to ten thousand population.

Andrew Carnegie, it is stated, proposes to set aside one million dollars to be used in furthering the cause of international peace under the management of Congressman Richard Barthold of Wisconsin, who has taken a prominent part in the work done by the Hague Peace Conference and has had many interviews with Emperor William of Germany, the King of England and other European crowned heads. Only the income of the fund will be utilized. It will be expended in an effort to direct public opinion in the United States to the question of settling disputes between nations. Literature will be scattered, meetings will be arranged and means will be adopted to encourage a sentiment against war and bloodshed.

Joseph S. Smith, president of the Mormon Church has lately appeared in the District Court in Salt Lake City, Utah, before Judge Ritchie and pleaded guilty to a charge of bigamy, coupled with plural marriages. He was fined three hundred dollars.

FOREIGN.—Reports from the famine districts of Russia show that the distress is steadily growing acute. The peasantry in the Government of Kazan have been driven to desperation. A form of typhus fever, known as "hunger typhus" resulting from starvation, epidemic is epidemic. The Minister of Commerce, has said that under his supervision there were now being prepared the following projects of law: A law regulating the hours of labor, a law establishing compulsory insurance of workmen against accident and malady, and fixing old-age pensions; a law instituting medical examinations of factories, compelling manufacturers to build hygienic workmen's dwellings and to provide the workmen with free medical attendance, and a law placing restrictions upon the employment of women and children.

The condition of the Chinese coolies employed in the Transvaal has lately been inquired into by the British Government. The information obtained was of such a character, as was stated by Winston Churchill in the House of Commons, as to render coolie labor absolutely impossible in South Africa from this time forth. The sending of the coolies back to their native country, it is expected will soon begin, and confinement and they are turned. The total number of Chinese employed in the Rand mines at the end of the Tenth Month was fifty-three thousand one hundred and thirty-four.

In the British House of Lords the education bill has been so amended as to entirely alter its character as passed by the House of Commons. It is stated that over one hundred non-conformist members of Parliament have already signed a memorial asking the Government to promptly reject all the amendments of the upper house.

Alarming earthquake shocks in German New Guinea, the Bismarck archipelago, followed by tidal waves, causing great loss of life among the natives, have been reported by vessels lately arriving from the South Sea.

A dispatch from Chatham, New Brunswick, of the 23rd ult. says: "Sixty lives were lost and twenty vessels were destroyed on the reefs and sandbars of the Gulf and River St. Lawrence during the season of the storm. The most serious losses occurred this month, which has been the most disastrous to shipping on St. Lawrence in a dozen years. The financial losses aggregate two hundred and fifty thousand dollars."

A dispatch from Paris of the 21st ult. says: "Nine hundred additional inventories of church property were made to-day, leaving one thousand one hundred more to be made. The decision of the Government to apply the law, no matter what opposition shall be offered, has had a calming effect on the people. Resistance to the order was augmented in the heart of Brittany, however, and there were several collisions and cavalry charges. A number of persons were injured there and many arrests were made. In other parts, however, resistance by the congregations was confined to the reading of protests before the barred doors of buildings, which were burst open by the officials making the inventories. In some cases armed resistance has been offered by the peasants and many arrests were made. The officials will take the church inventories under the law providing for the separation of Church and State." A dispatch of the 22nd says: "The Diocesan Association formed at Bordeaux by Cardinal Leon, Archbishop of that

city, has received the approval of the Pope and has been recognized by the Minister of Public Instruction as in conformity with the Church and State separation law. A way therefore, seems to be opened for a reconciliation between the Church and the Government."

Despatches from Pekin indicate that the edict against the use of opium is likely to be strictly enforced. Among other rules it is announced that not only the cultivation of the poppy but the use of opium must cease within ten years. All using opium must be registered; so must the amount consumed. Only a registered person can buy opium, and no one is permitted to begin the use of opium after the issue of the regulations. In regard to the decrease of the use of opium, persons more than sixty are leniently treated. Those under sixty must decrease the use twenty per cent. annually. If still addicted to the habit after this time their names will be posted publicly. Shops selling opium are to be closed gradually and opium dens within six months. All teachers, scholars, soldiers and sailors throughout all ranks will be allowed three months wherein to entirely abandon the habit. The press unanimously condemns the opium habit.

#### NOTICES.

CALM PARTICULAR MEETING will be held at the house of Elizabeth B. Calley, in Batesville, Md., Tuesday, the first day of the Fifth Month, 1906, to the first Friday in the Fifth Month, 1907, both inclusive.

SCHOOL FOR INDIAN CHILDREN at TENNESSEE, NEW YORK.—Wanted a woman Friend to take charge of the boys out of school. Application may be made to

ZEEBEE HAINES, West Grove, Pa., or  
CAROLINE C. SCATTERGOOD, 626 Spruce St., Phila.

WESTTOWN BOARDING SCHOOL.—Our stage will meet trains leaving Broad Street Station, Philadelphia, at 6.48 and 8.21 A. M., 2.49 and 4.32 P. M., other trains will be met when requested; stage fare fifteen cents; after 7.00 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D and A.

WM. B. HARVEY, Superintendent.

FRIENDS' RELIGIOUS AND MORAL ALMANAC for 1907 is now on sale at FRIENDS' BOOK STORE, No. 304 Arch Street, Philadelphia. Price—Five cents. By mail, five cents; by express, ten cents; by express, by mail, thirty-eight cents; with paper cover, five cents; by mail, six cents; per dozen, forty cents; by mail, forty-nine cents.

FRIENDS' CARD CALENDAR for 1907 is also ready. Price, five cents each; by mail, ten cents; per dozen, by mail, ninety cents. The British agency for the latter, has been given by Headley Bros., 14 Bishopsgate without, London, E. C., to whom Friends in Great Britain will please apply.

DIED.—Suddenly at her home near Plymouth, Kansas, on eleventh of Fifth Month, 1906, MARY A. CHAMNESS, in the seventy-second year of her age widow of Milton Chamness, late of Emporia, Kansas. She was born in Cheshire, Ohio, on the eighteenth of Seventh Month, 1906, PHEBE HOBSON, a beloved member of Cheshire Monthly and Particular Meeting of Friends, aged eighty-nine years, three months and five days. This dear Friend was of a meek and quiet spirit, and her careful, consistent Christian life had much influence on those about her. She was a kind and sympathizing friend, ever ready to do what she could to help or comfort those in affliction, and the heart of one desiring to be drawn toward her by loving attachment. During the last two years of her life, she was unable to meet with her Friends for the solemn purpose of Divine worship, but her interest in these meetings and in the maintenance of the Society on its original foundation continued unabated. She especially felt a deep interest in young people, desiring their establishment in the Truth, and that they might be faithful in the attendance of meetings. While her bodily strength declined, she patiently awaited the time for her departure, and we feel no doubt that through Redeeming Love she has been safely gathered, as a "lock of corn, fully ripe into the Heavenly garner."

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# THE FRIEND.

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## Machinery vs. the Spirit.

We have often felt fears of outward organization, in lieu of individual compliance with the Holy Spirit, being regarded as entitling one to the name of "Friend."

Still, how good and how pleasant it is to see brethren banded together to walk in the unity of the Spirit, as mutual helpers in the faith and practice of the Spirit. This makes society, which is a deeper name than church, for *society* means fellowship, while *church* means assembly or congregation.

Both, however, require some mode of organization; but let not the necessary bands be made into unnecessary bondage. Let faithfulness to the central Truth about which the Society was banded together, and not a system of shifting bands themselves be the criterion by which the name Friend is applied.

Our organization was meant to forward and not to hamper the freedom of the Spirit on earth, but it was meant also to hamper the license of human spirits.

We are sorry to see it held in any place that the local or present-day organization or machine itself, irrespective of his being a representative of the Society's original principles, is enough to authorize the name of *Friend* upon any. We are sorry to see the means, machinery, or organization elevated into the end for which the Society exists. If it does not exist for its distinctive principles, including gospel salvation in accordance with them, let the organization vanish. Upheld for its own sake alone, it becomes an idol, and a separator from the Truth.

In the Christian race, the laying aside of every weight which is nothing but a weight, is commanded. Church or revival machinery accumulates, and takes up strength needed for quickening the work of the Gospel.

A store of heirlooms and keepsakes gets to be valued as having in themselves some mysterious talismanic grace, and superstition says: "Except ye step in the lines of this or that ritual, ye cannot be saved." There are certain formal appliances used for revivals, and certain modes of activity, which we are not hearing so much urged now as formerly. We are relieved to read the central thought of the following testimony of the *Evangelical Friend*:—

Throughout our church to-day there is multiplied activity but the results are not commensurate with the effort. We have much more machinery than we formerly had and it would seem that our accomplishments ought, therefore to be much greater. Under these circumstances it is evident that *the greatest need of the church* is Holy Spirit (anointed) witness-bearing people, both in the ministry and the laity. Nothing else will give us the success we ought to have in reaching men. We may talk about the need of a new message or a reinterpretation of the old message, but the fact is that if the Holy Ghost does not impress the truth preached upon the hearer, it is all in vain whether old or new.

## Ye Worship ye Know Not What.

After quoting from THE FRIEND some of its remarks on silence as a condition assistant to worship, *The Free Methodist*, of Chicago, adds:

Our good Free Methodist people are quite apt to interpret silence in a meeting as at least indicative of spiritual death, and it may be so. But while we are of the opinion that life will manifest itself, we do well to remember that a calm, composed, silent waiting upon the Lord is conducive to genuine spiritual communion with the Lord. The following sentence in the above quotation is deserving of careful thought: "The one mode which permits this holy worship is holy silence. Nerve stimulants or charm of voice or sound are carnal intoxicants, so thrown in as substitutes for the Holy Spirit as to seem to deceive the very elect."

After the words "carnal intoxicants" our esteemed contemporary inserts the language "[not necessarily so]" in which we can agree with him. All depends on whether the melody of sounds is expected to produce the inspiration of worship, or Inspiration the melody. That which makes "melody in our hearts as unto the Lord," must be the quickening grace of his Holy Spirit; without which music rendered as praise is mockery, but

rendered as an attracting indulgence is diversion.

To return now to the charge of "carnal intoxicants" that is, fine physical exhilarants, just as wine is conceived to be inspiring to some. We say—"necessarily so," where the charm sought to be indulged in is by fine exhilarations of the auditory nerves harmoniously played upon. These, however, refined and exhilarated, are physical sensations, "sensuous, not having the Spirit," but are what a large portion of attenders say they go to church for. They that are after the finest delectations of the flesh, are after the flesh still.

But they that are after the Spirit, do mind the savor and anointing of the Spirit. And so we say, as above—"not necessarily so," where a melody springs forth which is infused with a breathing of the Holy One. The anointing of his Spirit does engender a charm of voice or sound far aloof from the realm of intoxicants, and instinct with inspirations to hearts that are attuned to the heavenly harmony. No machine melody this, no artificially trained compressions and expressions of human breath, but a spiritual savor, not strained after but spontaneous, and resonant in worship through every mode of vocal ministration—the divine elocution of anointed preaching, the ascending notes of living invocation and wrestling in prayer, the halleluias of a heart uplifting to God the praise of his own works—these charms of a divine accompaniment proceeding from the Fountain of Life bear their impressiveness upon souls of men with a solemnity inseparable from that true prostration which worship is.

WE ought here to face the fact that in the ministrations of our own Society, both kinds of melody are heard, the anointed and the habitual or contagious. The latter, when uniform for every offering, is often felt to be of human origin or mutual borrowing, and to apt to be mistaken for unction. But an anointed ministry is entitled to its genuine intonations, consonant with its varying offices, from teaching up to prophecy, praise or adoration. Sincerity will voice itself at every stage. Now that the example of our dear friend Samuel Morris yet speaketh, let his straight, simple, sincere manner of delivery have its weight among us—often the more enchanting because unchanted; while yet, as it was required, a manifestation of the divine melody went forth.



For "THE FRIEND."

## The Sand Glass of Life.

"Three-score years and ten," said the Psalmist, is the lengthened life of man, and doubtless it is true that the larger portion of mankind do not reach that, while there are others whose span of life goes much beyond "the three-score years and ten." It is also true that infirmity of one kind or another is the lot of most permitted to live beyond that period of time, notwithstanding we do meet with those much beyond the time indicated who are much more free from infirmity than others. Still, as a whole, how true is the declaration thus contained in holy writ, that leads into thought and prayerfulness in marking the course by which Divine Providence has led, and the many mercies and favors partaken of in unmerited goodness in life's journey; and in the remembrance of trials and afflictions passed through, and dangers averted, there is the disposition also to quote the language of the Psalmist again, and say, "Bless the Lord, O my soul, and forget not all his benefits, who healeth all thy diseases and crowneth thy life with loving kindness and tender mercies," and renewedly to commit myself and my all to his care and keeping.

Dwelling much alone, the reality of the unseen is much with me, and a quickened sense of the fleeting nature of all things here upon earth rests much with me. The home above becomes too a treasured possession through the life and love of Christ overshadowing. The secret prayer arises, "O, that men would praise the Lord for his goodness and for his wonderful works to the children of men."

We are called in Christ Jesus in every sphere in life to be testimony-bearers to his redeeming power, and as we truly become partakers of his pardoning grace and goodness cannot fail to be such in the world, for the upward glancing of the eye to Israel's keeper, makes us more and more conscious that our keeping is of Him at all times and that without Him we can do nothing.

That "the Lord is my Shepherd" has to be a real experience by faith, if we are to grow in grace and in the saving knowledge of Christ Jesus. How much of the fulness of blessing each may know if but willing so to seek unto Him daily in all things.

"Our Father" is the endearing term put into our lips by the lip of Truth. If our Father, He must be such unto us by a new birth in Christ, and the beginning of this birth may be known from infantile life. How many do know of the struggling from very early life of the two natures. There is that which is of God and pleaseth Him, and there is the selfish, earthly nature which is contrary to God. How many bitter conflicts do many have to pass through before it can be said in their experience, "the Lamb has got the victory." He triumphed over Satan in his assaults upon Him when he appeared here upon earth. Happy soul who knows Christ by his spirit to triumph over all in Him. These can sing the song of Moses and the Lamb, who is victor over all.

"Our Father"—is He such to us, do we bear his likeness and live in communion with Him from day to day? They who thus feed

upon Christ need no symbol. He hath become their true passover, their deliverer. The angel of the Lord encampeth round about them that fear Him and He will show them his salvation.

The three-score years and ten but enhances the experience of true blessedness where there is the feeding upon Christ from day to day. Old age here is but renewed youthfulness, for his presence doth keep in greenness. The realization of God's presence changes the face and purpose of all things to us. "Thy kingdom come, thy will be done," is a prayer in which all God's children everywhere unite in heart and spirit, for our happiness and blessedness both here and hereafter are bound up with the fulfilling of his holy purpose both in doing and in suffering. We believe it is God's purpose to redeem mankind from all evil, and we can but rejoice in every manifestation of the triumph of good over evil, and ally ourselves with whatever we believe to be the work of God in man or through man. The secret desire is the upbuilding of God's kingdom everywhere in harmony with the prayer, "Thy kingdom come."

It is written of Christ that He emptied himself of his glory to fill God's purpose in man's redemption. The more perfectly we reflect the image of our Master, the more we shall become like Him in self-forgetfulness in the doing of our Father's will.

To the aged and the solitary ones I would say, let me be one with you in seeking after a daily closer walk with God, living in secret converse with Him. The forgetfulness of God on our part and the want of communion is the cause of our weakness and the lessening of our true joy in the Lord from day to day.

Ye who are young give the glory of your strength unto Him who gave himself for you, and who now comes by his spirit to help and to strengthen for the duties and difficulties of life, bearing in mind we are but sojourners here, and that sooner or later we must go hence to be seen of men no more. Many snares will be escaped by you if in heart and in mind you bow in prayerful submission unto God. They who thus honor God He will honor and great will be your peace, in being willing to bear the cross He puts upon you. It is the pathway to the crown of life that fadeth not away.

We are all encouraged, both older and younger, to be followers of those who through faith and patience now inherit the promises. Let us then each one be true to our heavenly calling. There is much in this world to draw aside from the heavenly road, but apart from God and his revealing in Christ Jesus there can be no true rest or peace. Obedience to Christ is the open door of entrance to the Father's presence. Mercy is the foundation as well as the crown of all God's dealings with man. We cannot merit the favor of God, but we may win it by surrender of all to Him, thus acknowledging his rightful rule and our own helplessness apart from his mercy in Christ to us, so that self finds nothing to glory in but the cross of Christ, by which we become crucified unto the world and the world unto us.

Truly he that believeth doth not make haste, for God's work cannot be hurried. It is needful to be patient under the turning and over-turning of the Lord's hand upon us, remembering one day with the Lord is as a thousand years and a thousand years as one day. He doth clothe the earth with beauty in due time, and his servants too with salvation who wait for Him.

The vine and its branches is a beautiful figure of union of soul with Christ. We draw nourishment from the parent stem. True life is lived only by union with Him. Hence the feeding upon Him apart from symbol.

The tree by the water-course is another simile of true fruitfulness as well as greenness either in youth or in old age. There must be moisture, that which moistens and melts down as well as nourishes up to keep alive the soul to God. Would we know the place of safety and of being kept so as to overcome, we must enter into the secret place of the Most High, a place of broad rivers and streams where go no gallant ships with oars. O no, it is a lowly place, the secret place of the Most High. It is verily a child-like condition. Helplessness apart from God's help. The faith that is begotten of God is the faith that overcomes. Hence the least child may become the greatest by the help of God, and he is the true victor whose victory is by the power of God triumphing over all. That such may more and more be the natural experience of every one reading these lines is the desire of the writer, as that he himself may grow in that life which he has been engaged from time to time in writing as well as at other times in bearing testimony to the truth as it is revealed in Christ, not only in his work in the body but also in the revelation of himself by the Spirit for our redemption.

The invitation "draw nigh unto God and He will draw nigh unto you," is evidence of the drawing power of Divine goodness thus extended, enabling the sincere seeker to find the object of his search, so that obedience to the drawing power of God in Christ meets with the reward of true seeking, the finding of the power and presence of God ever near. The true source of fruitfulness is in following the Master in his leading and in his teaching, and this further leads to joyousness in the prayer that ever ascends to the throne of grace from the heart and mind subject unto Him as also renewed by Him, to know his keeping in heights and in depths, yea always.

It is very precious to know the voice of the Good Shepherd and to follow Him. He doth lead as He sees best to the green pastures, as also in the desert place as he sees best for our good, and it is blessed to have that faith in Him that trusts all to Him and to his leadings, knowing He understands what is best for us and that which will minister to our healthy growth in the life that is of Himself, and which makes one in fellowship and in service. The still waters in the outward how beautiful and refreshing to rest by their side apart from the throng of business life. It is even more so in a spiritual sense to know a resting by the water springs of life springing up in our own soul, uniting with

the heavenly Spirit in the unity of the one Spirit. We may have at times to pass through many a bitter conflict before we reach this place of true rest, but let us not faint or give out by the way, and the reaping day will come, the blessed harvest home. Hallelujah! praise to our God.

Many of my fellow-pilgrims here on earth, that I have known and loved, as well as others still left to struggle on a little longer, can look and thank God for the help and blessing they have been to us, those of them who are not now with us. The inspiration of whose lives has been helpful in stimulating the best life in us, whose lives have been as finger-points or as beacon-lights to our path, pointing heavenward. We hold such near and dear to us, and as the sands of life are running out, cannot but desire we too who in the course of nature must one by one go hence, to be seen of men no more, may have in the minds of those left behind the record of having each one done what we could in humble, loving service for the one blessed Master, so that in the last gathering none may be missing in the heavenly home-coming.

The call is to watchfulness and to pray in season and out of season that we may keep our ranks in righteousness. For verily it is true, without holiness no man shall see the Lord. O, how much this does mean to each one of us. We all need the mantle of our Saviour's inwrought righteousness. Nothing else can cover in the Divine sight.

In thus looking back over the three-score and ten years that have been permitted me here on earth, there is a sense of humble gratitude to God for all his mercies, and in so far as I am permitted I desire to encourage my fellow-travellers to patient perseverance in well-doing, feeling assured we shall reap if we faint not. The lowly place is the safe place, and to be truly humble in heart and mind is to be like our Master, and of Him we must receive from day to day. The daily spiritual nourishment is as much needed as that for our bodily wants.

O ye who love the Lord, keep near and dwell low before Him, so that none may take your crown of joy and rejoicing in Him. As we are thus true to God and the Word of his Grace, we shall be made meet for the more perfect and blessed service hereafter. Let us then gird on the armor of light on the right hand and on the left, in the service of God in our day and generation, in whatever way He may please to call and lead us. So shall we each one in our varied allotments bring honor to God and know of the aboundings of peace, the peace of God which keeps the heart and mind through Christ Jesus.

May we not each and all unite in the prayer, "multiply thy servants, O Lord, everywhere that serve thee, so that thy kingdom may come on earth and thy will, O God, be done here below as in heaven above."

CHARLES W. THOMSON.

4 Mount Pleasant, Rothesay, Scotland,  
Tenth Month, 1906.

We must have grace to limit ourselves, to refuse to "run on sidings," and we must take time to cultivate the friendship of Christ.—Donald Frazer.

### Our Present Opportunity.

That the Society of Friends has had a message for the world in the past, which was faithfully given and richly fruitful in results, is universally acknowledged.

That the Divine message committed to the Society by the great Head of the church, the commission which gave birth to the Society, is a message peculiarly our own in this century, is a statement which, unfortunately, calls forth an expressed or suppressed question or doubt with some honest, earnest people.

The fact that our ancestors were favored with the far vision; the sight of things as they stand revealed in the flood-light of eternal truth, which the Holy Spirit opens to the waiting soul; placed them, of necessity, far ahead of the age in which they lived, and in which our Society had its birth.

The Friend's position with regard to war, is no longer ours alone. It has become a question of much wider interest, from an economic and humane as well as a religious point of view. Simplicity in life, dress and conduct has many advocates outside our ranks. The spiritually favored in other religious bodies have, in many particulars, recognized the truth as we see it, and are learning to love and practice it.

Is there sufficient reason for resting on our oars because other boatmen with more apparent skill and enthusiasm are rowing rapidly in our wake? Is there not rather reason for increasing life and zeal, under the guidance of Divine wisdom? A cause for great thanksgiving?

"Ho, my comrades, see the signal, waving in the sky, Reinforcements now appearing, victory is high."

Victory for our principle of the direct personal guidance of the Holy Spirit for every Christian believer, is already generally acknowledged by the Christian world. Is there not, however, much for us to do still, in the practical carrying out of this ideal in our own lives, and those of others within our little world of influence.

"A chain is no stronger than its weakest link." May it be possible that we are no stronger than our weakest member? If we are not, then for the sake of self-preservation, if no higher motive, we should yield ourselves to a weighty burden of concern for the weaker ones among us; a concern that will not result in criticism, but will enter willingly into the garden prayer of agony in intercession; bearing these weak ones on our hearts, which have been made soft by sympathy, before our Heavenly Father.

"And this is the confidence that we have in Him, that if we ask anything according to his will, he heareth us; and if we know that He hear us—we know that we have the petition that we have desired of Him." (1 John v: 14-15)

Let those of us in whom zeal is a strong point, seek to come more into the quiet, that the heavenly touch may open our eyes to the clear vision; that our zeal may be "according to knowledge." May we not, sometimes have waited only for the first touch, by which we saw men "as trees walking," when it was our privilege to receive the second whereby

we would have been enabled to see "every man clearly?" (Mar. viii: 24-25.)

The form of silent, waiting worship, beloved of our fathers, is sadly wanting in some of our modern meetings. Are we not lowering the standard because of a fear that those present who are not members with us, or perhaps the children or those who have been but lately received into membership may not understand nor receive anything from the Holy Spirit in the silence? "Perfect love casteth out fear." If our silence measures up to the true standard of silent *worship*, though a meeting had only one deeply spiritual member present, no *willing* heart would fail to be impressed through the intercession of that one faithful person, though no audible word was spoken.

A boy of twelve years said one day, in prospect of an unusual number of visiting friends at meeting: "Mother, I think I do not care to go to meeting to-day, there will be so much speaking I will have no time to pray."

The free form of worship does not necessarily always mean silent worship, but it does mean worship directed only by the great Head of the church, and ministry exercised only under His anointing and by His inspiring, and enabling Spirit. What minister has not at times been baptized into that emptiness of all good, on going into meeting, to find after sitting in the quiet and being melted together with those gathered into that oneness of spirit, an opening and discerning granted unto him, which enabled a speaking to conditions in a way impossible to a regular sermon from a set text prepared beforehand?

The free form of worship is one of the principal points left to us exclusively, and it is too precious a treasure, with too great a meaning for the world, to be carelessly dropped in the effort to cater to a desire for numbers in our meetings. If we will *trust* and *obey* we will find that our Heavenly Father will see to our meeting-houses being occupied even in the most unlikely places and ways, and our meetings being held in the life and power, not lacking in vocal exercise.

The trouble in the past has not been so much *silent* meetings, as the *kind* of silent meetings. A dead *silence* is as bad as a dead *sermon* to drive away people who think and to hinder right vocal exercise. A silence in which the elder who sits head of the meeting must be aroused from a nap in order to break meeting at the end of the hour, is certainly not a silence that can be conducive to spiritual growth. This is indeed an extreme case, and, happily, a very rare one, but one sleeping member in a meeting is a dead weight on the meeting; and one Christian who fails to voluntarily assume that attitude of openness to and waiting for the personal visitation of the Holy Spirit, is very really hindering the full free exercise in the meeting according to the measure of his personal influence.

Let us not lower the standard of our fathers but lifting it up faithfully, look away from our weakness and frequent failure, to Him who is strong, who can and will make us "sit together in heavenly places in Christ Jesus." "God is able to make all grace *abound* toward you; that ye, always having



all sufficiency in all things may *abound* to every good work."

MARTHA J. WOODY.

MOORESTOWN, N. J.

### Selections from Thomas Givin's Remarks.

In reading an account of an ancient Friend by name of Thomas Givin, who lived in 1600-1700, I thought there was that contained therein, that was worthy of our taking heed to, or to consider of in this our day, which is comparatively one of ease, compared to what it was when Friends were so persecuted for their religion; they were very zealous for their Lord and Master, and it was their aim to serve Him, willing to go to prison for his sake, leaving houses and land, wives and children, everything for the peace of their own minds. Even sickness and death itself did not seem to be a terror to them, and were they not blessed? and could even praise their Lord and Master within the prison walls. The enemy of all good is ever busy, and while there may be those of us who seem to be living at ease, and, as it were, drifting along with the current and going on, apparently, in the way the natural inclinations would lead into—as any thus live, the adversary will let alone. But on the other hand, when there is a secret working within from the Spirit of Truth, to come out of a state of nature to a state of grace and "come, taste and see that the Lord is good," then it is, that the adversary will cause such to think there is no need of this change, and will put in discouraging things to such an extent as to cause one almost to turn back. (Remember Lot's wife). But our Lord and Master was never foiled in battle.

E. C. COOPER.

Eleventh Month, 1906.

The extracts are as follows:—

"Was the adversary busy among our elder brethren to distress and persecute them, and think you that he is now fallen asleep or less busy in his endeavors than in former days? No, surely; he cares not what thy profession may be, if he can estrange thee from the life of Jesus, from a fellowship with Him. May the same ancient zeal and love of God abound amongst us that did among our elder brethren, who loved not their lives, liberties, or estates so as to be kept thereby from their duty and from seeking and serving the Lord with fervency of spirit."

Again he writes:—"The sense of the Lord's goodness dwelling in my spirit made me glad in meetings and left me not on my return from them. The renewed sense of God's love sometimes dropped on me as rain. And of a memorable season in meeting, when he thought it right to invite his friends to taste and see how good the Lord is, that "He is best to his people when they have most need of Him," again he says:

"The cause why people do not enjoy more of the precious life is, that they do not find the Lord the living Fountain; and the cause they do not find Him is, that they do not seek Him with all their hearts."

Again he writes of Thomas Chalkley, of Philadelphia, who spoke very sweetly and invitingly to all:—"He spoke of the Lord being a Fountain of the fruits of the Spirit;

of Achsah who, when she enjoyed the south land, was not content without the upper and nether springs. The south land he compared to blessings of this life, the springs to Divine comforts. He spoke against over-caring in the instances of the plowman and merchant, whose affairs prospered not the more for their excessive care, &c. It was a blessed thing to know our relation to the Lord; most there had a knowledge by the hearing of the ear, but those came to peace who became acquainted with Him. He also set forth the benefit of living with Him and abiding in his Tabernacle. Men and women were false many times in their love, but our blessed Lord was Truth itself, a never failing help, against whom the gates of hell should never prevail. We might all know more of Him. It was a comfortable season of refreshment."

### A Remarkable Restoration.

The following affecting account was related in the year 1823 by John Kirkham. While he was at Douglas, in the Isle of Man, he visited a family consisting of five children (orphans), their grandmother and aunt. The eldest daughter, Mary, was a young woman of very prepossessing appearance, there was something about her strikingly sweet and pensive. After a religious opportunity in the family, the aunt took John Kirkham aside and queried of him whether he had ever heard of her. On replying in the negative, she told him that about two years since, Mary, who at that time lived with her mother and took in needlework, was walking out one winter's evening for retirement, which was her custom, and being intent on reading, did not observe the path, and was suddenly precipitated down the cliffs, three hundred feet, by which she sustained but little injury, from alighting on her feet; her first consideration was to discover the most probable means of escape. Upon examination, she found she had fallen into a cave, at each side of which the rocks projected far out into the sea; this discovery almost precluded the hope of escape, as the evening was closing in, and should the tide come up close, there seemed no chance but of her being washed away. On observing the tide, however, she found that it would not reach her, and therefore began to consider in what way she could best pass the night. After vainly endeavoring to climb the rocks, she laid herself down as closely to the foot of them as she could, and thus spent the night. As the daylight appeared, she could see vessels passing and re-passing at a distance, and exerted all her strength in calling to them, but without effect. She renewed her search to find a way of escape, and seeing one part of the rock not so steep as the rest, she endeavored to climb, and ascended about one hundred feet, when she found herself so overhung with projecting rocks that to proceed further was impracticable, and to descend was not only difficult but dangerous. She, however, gradually let herself down again, and in doing so, lost her foot-hold and only hung by her fingers and chin, managing again to rest her foot, she descended a little further, when another step precipitated her to the bottom, but neither by this fall did she

sustain much injury. On the first evening and succeeding morning, she had exerted her voice so much endeavoring to make herself heard that by noon she had lost all power of speech. She felt greatly distressed on her mother's account, who, she feared was overwhelmed with grief at her absence, besides she suffered much from thirst. After a long and fruitless search for fresh water, she went to the sea and attempted to drink of it. This made her so ill that it was with difficulty she returned from the spot. At length she discovered part of the rock where the water oozed out drop by drop, with long intervals, these drops she contrived to gather in a shell and with the water thus obtained, watered her mouth from time to time. She frequently saw vessels pass but they were so distant that they did not perceive her. In this perilous situation she remained three days and nights, exposed to the elements. The fourth evening was fast closing in when she thought she saw a boat much nearer than any she had yet seen, and with the most intense anxiety she endeavored to acquaint them with her situation. Being unable to speak, she tried to attract their notice by waving her handkerchief; they, not observing her, kept on their route; the moment was critical, in a few seconds she lost sight of them, and with it all hopes of escape. At length just as they came to the nearest point she once more tried to exert her voice, and gave a loud scream, which being heard by one man in the boat, though others thought it was only a bird, they determined to land and came to the place where she was; but in her weak state she had only strength to tell them her name, and the house they should take her to, and immediately fainted away. In this state they carried her to the boat and conveyed her to the house she had mentioned. Upon inquiry whether a young woman was missing they were directed to carry her to her mother's chamber where she found her just expiring. Distracted with anguish occasioned by the supposed loss of her beloved daughter she had that morning taken poison. She was, however, sufficiently sensible to know that her daughter was present, and glancing upon her, gave a sweet smile and expired. This heart-rending sight was too much for the poor enfeebled body of her daughter who supposed herself the cause of her mother's death. A state of derangement ensued, and for eight months she was never heard to express anything but "Oh! my poor mother, I have killed my poor mother." During this time she refused all sustenance, and it had to be forced down and the great agitation of her mind soon wore her down, and her continuance in mutability appeared likely to be very short; so that her aunt who lived at White Haven, concluded to go and see her, as she thought for the last time. She went, and after spending a few days, as the ship was about to sail, she said to the young woman's grandmother, "As it does not seem likely that I shall ever see poor Mary again, I would like to sit quietly with Mary," dismissing the keeper. When they came to the apartment where Mary was they found that she had thrown herself on the bed and appeared to be in a sweet sleep, her attendant remarking that she had not known her to



leep so soundly since her indisposition. After requesting to be left alone they sat down by her bedside, much to their satisfaction. Her aunt thinking it time to leave, went to the foot of the bed, looking at her as she sought, for the last time, and laying her hand upon her ankle found it cold, and thinking her end near, exclaimed, "Farewell, farewell, I shall never see thee more." On which Mary opened her eyes and smiling said sweetly: "I want to speak to you. I am not distracted now. I know you, I know my grandmother. I am now sensible, and want to tell you what I have seen, and you may believe it is true, though perhaps you will hardly credit it. If ever anyone saw a vision, I saw an angel in my sleep; his countenance was sweet and beautiful, I have never seen anything like it before; he told me I must not grieve any more for my mother, that she is happy; for what she had done was not laid to her charge, being under mental disease, he thought of having lost me having overpowered her reason. He also told me I must go back to the world, assuring me that I endeavored to do as well as I could and lead a sober and religious life, I should one day have a seat beside my much loved mother. Oh, could I give you an idea of the beauty of the angel, he was so beautiful and glorious. I hope you do not think my mind is not right now, for I feel it as well as it ever was." From that time she recovered the use of her faculties and nearly two years had elapsed when John Kirkham saw her. He said before he knew these particulars he was struck with the sweetness and pensiveness of her manners, and there were some things about her more than he knew how to express. —From an old manuscript, Tenth Mo., 1843.

A. F.

**LIGHT-RUNNING MACHINES.**—One of the commendations of certain sewing-machines is that they are "light-running." They move very easily, and require little strength or labor. A little girl said "I like to sew when there is no thread in the machine, it runs so easy."

There are persons whose religion seems to be of the "light-running" order.

We need to get rid of this easy-going religion, these sewing-machines which sew without thread, their faiths that are without works and are dead, the systems and creeds which stir no emotions in the hearts of saints and work no conviction in the minds of sinners, and which produce no change in the lives of their professors. We need to come down to the facts, the realities, and the duties of a Christianity which is a reality as well as a faith, and a fact as well as a theory. Let us be workers together with Him, that when He shall appear we may appear with him in glory. —Common People.

In the work which Christ does upon us, we get a view of his person which can rightly be expressed only in the confession of his Deity. What the Christian has in Christ, namely that God turns to him and is accessible to him, is simply summed up in the confession of his Deity. Hence it is impossible that his confession should ever vanish from the Christian Church. —Wilhelm Hermann.

## Glimpses of the Life of Samuel Morris.

(Continued from page 165.)

His Journal in North Carolina continues thus, Eleventh Month 23rd, 1879:

"Our next service was at Bethel in a snug little log meeting-house which was filled almost to overflowing by an earnest and attentive audience to whom my heart was very sweetly drawn forth. The group around this cabin as we separated was unique and pleasing for its thorough simplicity. Horses and mules tied among the trees were waiting for their riders. Into lumbering conestogas, or other non-descript vehicles, were soon piling whole families of little ones with their mothers. One of these was drawn by a shaggy, muley ox, with horse gears on his back, a collar turned upside down, the better to suit his figure, and a bit in his mouth, while knots of pedestrians wended their ways homewards by woodland paths. I joined a young father and mother carrying the baby by turns, who seemed to be taking comfort in our good meeting, and would hardly let us pass them by, without at least a call at their home which they pointed out up the valley.

"By an eight o'clock train we left for Cane Creek. This meeting was preceded by a First-day school which we attended, without taking part in the exercises. There is evidently a need for some systematic religious instruction in such communities as we meet with here, but modification in the present method might be made to advantage, and we have offered a few suggestions which are kindly received.

"At Rocky River meeting my heart expressed the petition of the Psalmist, 'Let the words of my mouth and the meditations of my heart be acceptable,' &c. The tendency of the unruly member to evil speaking unless restrained by grace, was dwelt upon, and, on the other hand, the blessings and peace which would flow to ourselves and those around us, if the tongue was brought under the restraining and constraining power of the Holy Spirit, which would make our words truly acceptable to our Heavenly Father. Also the importance of having our thoughts controlled by the same blessed influence. The need there was for us all to yield thereto, would be apparent, if we did but endeavor to recall the prevailing current of our thoughts, when left only for a short time to themselves. When our Heavenly Father has his rightful place in our hearts, we should find the thoughts which He would give us to be indeed sweet and precious. His power to direct the mind to worthy objects, and restrain its natural wanderings, was dwelt upon and that through his grace, all within us and belonging to us, may be subjected to his Holy will. Our friend Isham Cox, followed in a lively and impressive supplication, and the meeting closed well. We were driven to Isham Cox's to dine, and it was very pleasant to renew an acquaintance which had been begun in his visits from time to time among Philadelphia Friends. He has devoted much of the energy and strength of his best days to the interests of the church in these parts, and the welfare of the community, and it was interesting to hear incidentally of a case of variance between two neigh-

bors, in which upon a reference to arbitration being proposed, one of the parties replied rather caustically that he knew of one honest man in the county, and that was Isham Cox. After the meeting we went to T. W.'s for the night. He is an original and interesting character, possessing good qualities of mind and heart, under a rather rough exterior. He is strongly addicted to the use of tobacco and while deploring the bondage which he is under to this offensive habit, is probably correct in his belief that it is no too late to break off from it. His age is seventy-six, and he has been making a calculation that the cost of this indulgence from the age of twelve to the present time, with interest has been about six thousand dollars. Rather an alarming result. He told us too, as an interesting circumstance in connection with Spring Meeting, that about the year 1800 it had become so reduced in its membership that but one man, John Carter, was left. He, however, continued to go to the meeting-house alone, as had been his wont, and on one occasion, felt called on to express a few words in the way of ministry. It so turned out, that two men who, seemingly out of curiosity, were standing outside the house, and wondering what could bring John Carter thus to come there alone, were so impressed with what they heard that they came again and in time joined Friends. This led to others uniting themselves in membership, and the meeting was again built up, and is at this day a lively congregation. The reading of a chapter in Ephesians with some ministerial service, closed a very interesting day.

Twelfth Month 29th. Toward noon we reached the Chowan, a fine broad stream, where we found a flat boat, worked by a wire rope swung from side to side. The boatman works his craft by pulling on the wire with rather an original wooden contrivance whereby to save his hands, and by walking from end to end of his boat. Considering the motive power and a pretty good load, we made quite a quick passage. We soon found ourselves, however, in the midst of a swamp many miles in extent, where the cypress grows to a gigantic size and cane brakes and twining vines revel in wild luxuriance. In summer-time we learned that snakes of venomous kinds abound, and mosquitoes and stinging flies in all their varieties fill the air. We often splashed through long stretches of road under water, which at certain seasons make it almost impassable. Toward noon, however, we got upon rather higher and firmer land, and halted near a group of buildings including a newly finished meeting-house, where we baited our team and nearly emptied a well-filled bag of eatables that our good friend had provided.

First Month 1st, 1880. Taking a snug little car, we steamed away from the Roanoke River, and after a short ride were set down at Magness, where Abram Fisher met us on the platform with a hearty welcome, though our coming was evidently unlooked for. A considerable clearing had skirted the railroad for some distance, and now we found the culture vastly improved, the stumps gone, neat pale fencing surrounded the gardens, while luxuriant fruit trees and vines

and green grass made the modest homestead quite attractive. Indoors we found the wife and mother who had shared with Abram Fisher the varied experience of his eventful life, and is now rejoicing in the near companionship of her goodly flock of three sons and six daughters. Two of the latter are married, one of them, living within sight of the paternal home and another at Dymond City, one and a half miles up the railroad, where are the extensive lumber mills, owned by a company of English capitalists, whose affairs here are under the management of Abram Fisher. The tract owned by them contains fifty thousand acres, which includes much valuable pine and cypress timber, for which a ready market is found in Baltimore and Philadelphia. Abram Fisher's own property contains five hundred acres with several dwelling houses. The soil is evidently of superior quality, and when reclaimed from the woods and swamps which originally covered it, has produced some excellent crops. Upon coming here about five years ago, he found most of it in a truly forbidding condition, but the running of four miles of open drains judiciously located, and the gradual clearing of the ground from the timber, which both fallen and standing, had long encumbered it, have brought about marvellous results. Where not more than ten years ago the beaver plied his trade in peaceful security, good crops of corn were last year growing, and field after field is being brought under the skill and energy of man. Our kind host and his numerous family are all natives of the Emerald Isle, County Cork. Some years ago he engaged with a company who were interested in a land speculation in the Argentine Republic to take charge of their affairs there. There he resided with his family until 1874, when, owing to the unsettled condition of the Government and other circumstances, it seemed best for them to remove to the United States. A favorable opening occurring they settled in their present home early in 1875. Here they seem to have been prospered in many ways, and should life and health be spared, a few more years of thrift and industry will probably find them enjoying the reward of their labors and surrounded by most of the comforts which belong to older communities. It is the practice of the family to hold a religious meeting in a building near by on First and Fifth-days, when their married children and some of the neighbors as incline to do so, join them.

9th.—One part of our route lay through the scene of a sanguinary engagement between a division of Sherman's Army and a large force under General Johnson; the remains of a long line of breast works are still to be seen built of felled trees and earth rudely piled together. Much of the fighting had occurred in a thick forest through which we were traveling. As an illustration of the inconsistencies of war, our friend William Cox related that after the battle, fifty-two of the wounded rebels were carefully deposited at the house of a substantial farmer and one of the Union officers called the next day to let them know that the wounded men were needing assistance, saying to one of W. C.'s daughters, perhaps your sweetheart is

among them. "Nay," replied the Quaker maiden, "none of my friends follow such a business." The Union troops seemed ready to vent their rage on citizens of all classes, threatening to burn the buildings of William Cox as they had already done to some of his neighbors; but several of the officers having already learned the peaceable character of our Friends, and received some kindness at their hands, a guard was posted upon the premises, with directions to protect them until the rear of the army had passed by. All of William Cox's horses and cattle had long ago been taken, but a Union officer urged one of the daughters to accept a good grey pony which he did not need, and some days after a stray mule stopped before his gate as though seeking a home. Knowing no owner for the animal, William Cox felt free to invite him in, and thus a very efficient team was put at his disposal in a manner little anticipated. He had been allowed to keep some bushels of corn by the military plunderers and a small quantity of flour, so that they thankfully began the world again, better off than many of their neighbors. William said the season following the surrender proved an exceptionally favorable one, and from his wheat fields which had been twice trampled over by the army, he gathered seventeen bushels of grain while all their other crops yielded abundantly. Another vivid picture he gave me of the dark days of slavery when on one occasion in 1835 or 6 a wretched company of one hundred and eighty negroes passed his door on their way to the Gulf States. First came some sturdy men with manacles clanking as they walked, then a promiscuous group of men and women, then a large wagon drawn by four horses and filled with wailing babes and children too young to travel, and bringing up the rear, a number of boys and girls footsore and crying for pain and weariness. At intervals among the melancholy throng, were wagons carrying the heartless slave-mongers, while others mounted with whip in hand rode beside or behind their human drove. One poor woman, who seemed to lag behind the rest was weeping bitterly, and upon William tenderly asking the cause, replied, she had left her dear husband behind and she should never see him again. In view of such accursed deeds, well might the cry go up from the friends of humanity, as well as the suffering Negro, "How long, Oh Lord! how long! holy and just!"

After meeting we drove to the home of a newly received member, but regret to find this so poorly adapted to the common comforts of life. A frame structure of one-story containing only two rooms, with each a door for light, and without a solitary window, was the abode of our friend, his wife and six children. Fifty yards away was a rickety cabin of logs, where cooking, spinning, and weaving were carried on. With all the charity of which I was capable, the lack of proper provisions for the wants if not the decencies of life, could hardly be reconciled when we learned that our friend owned one thousand acres of good timber land and was in the way of raising four thousand pounds of cotton yearly. He seemed half ashamed of his

shabby homestead and said he "thought of getting himself into better fix," in which we strongly encouraged him. The reading of a Bible chapter by the light of the pine-knot fire, and some remarks by my companion closed the evening. We betook ourselves to one of the beds, in the room we were in, the husband and wife crept into the other, while the children bestowed themselves we knew not where or how. As I laid me down I said in my heart, "truly here is room for mission work and the call is pressing."

NOTE.—A reader of "THE FRIEND" suggests to others, her own plan of saving these articles for insertion in a blank-book.

(To be continued.)

### Memoranda and Letters of Ellwood Dean.

(Continued from page 168.)

Fourth Month 6th.—We attended New Garden Meeting. My dear Ellwood arose and said that although the meeting had sat nearly the usual length of time, he feared he would not be clear without bringing to view the inquiry, how many of us have been benefited by thus coming together. He then proceeded to set forth the necessity of a deep indwelling of spirit before the Lord, not only when thus assembled, but when at home about our lawful avocations, that the things of time may not have too much hold upon us. He then spoke of the parable of the Supper, and the excuses of those that were bidden.

9th.—First-day. This morning, at reading time, our Heavenly Father was pleased to favor us with a fresh evidence that we are not forsaken, and that his mercies are over all his works, extending to us, poor and unworthy as we are.

At Winona and attended meeting. Soon after the meeting was settled, one rose and spoke. The main drift of his discourse being calculated to convey the false impression that our side of the Society was tending towards Unitarianism. After he had taken his seat, Ellwood arose and said, that however much more pleasant a duty it might be to preach the gospel of life and salvation through Jesus Christ, to a fallen world, yet it became equally a duty, at times, to reprove sin and testify against transgression, of which Jonah was an eminent instance, and it seemed to be such a trial to him that he was ready to flee from duty, but could find no peace nor rest but in submission to the Divine will, and to preach the preaching commanded him by the Almighty. [After an expostulation with a spirit of opposition] he added that Friends had always accepted the doctrines set forth in the Holy Scriptures in relation to the divinity and atonement of Jesus Christ, our Saviour, and that it was through Him alone that we looked and hoped for salvation.

10th.—This afternoon we attended the funeral of Christopher Allen. After a time of quiet had been obtained, my dear Ellwood arose with a short testimony and a word of encouragement for the mourners, commencing with the language "I will not leave you comfortless, I will come unto you."

16th.—At meeting in Winona, which was large and full. After we had sat for some time in solemn silence, Ellwood rose and said that Friends had always received, and



believed, all that the Holy Scriptures testify respecting Christ, our holy Redeemer, both as to His Divinity and Atonement, and that it was only through Him that we hoped for salvation; that He was the one great offering for the sins of the world, and that where any come to see their fallen, depraved and undone condition, through the inshining of the Divine light, according to Scripture testimony: "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ," where any were thus brought under conviction, and to true, and unfeigned repentance, then they received forgiveness of sins that are past, through the forbearance of God and through that one great and most satisfactory offering of Him who is our atonement, through whom alone we hope for redemption, sanctification and salvation. The scripture testifies that "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. God sent not his Son into the world to condemn the world, but that the world, through Him, might be saved;" but none can receive the benefit of Christ's coming, sufferings and death, but those who come to "walk in the light as He is the light." These "have fellowship, one with another, and the blood of Jesus Christ cleanseth them from all sin," and it is by faith we have access into this grace, wherein we stand and rejoice in the hope of the glory of God; and, as we receive this grace through Him who died for us, and rose again, ascended on high, and received gifts for men, so, as we are willing to abide under its holy, heavenly, and baptizing influence and power, we shall experience that it is 'not by works of righteousness which we have done, but according to his mercy that He saveth us by the washing of regeneration and renewing of the Holy Ghost which He shed on us abundantly through Jesus Christ our Lord;" and as we experience this we shall see our own righteousness to be as filthy rags, and experience the dross, the tin, and even the reprobate silver to be purged out, and we shall know a being clothed with fine linen, clean and white, which is the righteousness of saints, and this righteousness is the righteousness of Christ, with which all come to be clothed, when the old man, with his deeds, is crucified, and the new man is put on. These are brought to the experience of Paul, when he said, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live, I live by the faith of the Son of God, who loved me, and gave Himself for me. I do not frustrate the grace of God." And again it is said, "The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." What is reproof must be forsaken and turned from, if we would learn to do the Lord's holy will as it is done in heaven. This would lead us to observe the injunction of the Apostle, "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God;" then would the dear youth come to be more and

more concerned to obey another injunction and from another Apostle: "Whose adorning, let it not be that outward of plaiting of hair and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit which is, in the sight of God, of great price." The indulgence in the changeable fashions of a vain world would prove to be as the little foxes which spoil the tender vines. If the attention is absorbed by these things, the still small voice of truth is unnoticed, and is in great danger of being unheard by the dear youth, while in the pursuit of perishing vanities, which can afford no solace, or comfort in a dying hour; and it is in danger of being unheard by those surrounded by the cares of life, unless they diligently observe Christ's teachings to "Seek first the kingdom of God," and his righteousness, trusting that through the Divine blessing on our honest endeavors we may be enabled to obtain what is needful for these perishing tabernacles of clay during our short and uncertain tarryance here, as strangers and pilgrims travelling towards an endless eternity. The good seed is sown in every heart, and if the cares of this world, the deceitfulness of riches, and the lusts of other things are not suffered to choke this seed of the kingdom, it will bring forth fruit to eternal life. If we were careful as the Apostle was, not to frustrate the grace of God, it would have the same effect and work the same results in us as it did in the Apostle Paul. This would lead us to take up our daily cross and follow Christ, in the way of self-denial, it would lead us into that strait and narrow way spoken of by Him when He said "Strait is the gate, and narrow is the way that leadeth unto life and few there be that find it; because wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat."

(To be continued.)

KNOWLEDGE OF SCRIPTURE.—In reply to his friend, Spalatin, who inquired after the secret of his knowledge of the Scripture, Martin Luther said:

"It is very certain that we cannot attain to the understanding of Scripture by study or by intellect. Your first duty is to begin by prayer, entreating the Lord to grant you of His great mercy the true understanding of his Word. There is no other interpreter to this Word, as He Himself hath said, 'They shall all be taught of God.' Hope for nothing from your own labors, from your own understanding. Trust solely in God and in the influence of his Spirit. Believe this on the word of a man who has had experience."

With these sentiments, Catharine Booth, the mother of the Salvation Army, was in sympathy when she wrote: "The longer I live, the more I believe in the study of the Bible with the Spirit. It is dead without."

The lust of Gold succeeds the lust of conquests,  
The lust of Gold unfeeling and remorseless,  
The last corruption of degenerate man.

—J. JOHNSON.

Bodies Bearing the Name of Friends.

Germantown Monthly Meeting has lately commenced operations as a distinct Monthly Meeting,

that under the name of Frankford being now limited to the neighborhood bearing the name.

Thomas Davidson, from England has been for the past week visiting meetings of Friends in Eastern Pennsylvania.

The meeting for worship usually held at Langhorne, Pa., on First-day mornings has been discontinued for the winter.

A meeting of the Havford Round Table was held on Fifth-day evening, Subject, "The Religious Message of Primitive Quakerism."

Several members of the Quarterly Meeting's committee attended Elkland's Meeting last First-day morning. They proposed to remain in the vicinity for a few days, attending Muncy Meeting at Pennsdale, Pa., on Fourth-day morning, and possibly holding an appointed meeting there, and also visiting Greenwood Meeting to-morrow.

On Third-day evening of last week, Chester Monthly Meeting, N. J., held an appointed meeting for worship for the people of Hartford. About forty-five persons were present. It was a good, sweet meeting, and the Divine presence was noticeably in the midst of the waiting company.

When Friends are willing, in simple faith, to obey a call to hold meetings for the public, the Saviour's promise to such waiting groups is always fulfilled.

WILLIAM C. ALLEN.

From the Meeting of Sufferers of New England Yearly Meeting of Friends, held at North Dartmouth, Tenth Month 4th, 1906.

To the Earnest Seeker After the Truth:

Dear Friend:—A great concern was felt and expressed in our Yearly Meeting, this year, in regard to the upbuilding of the walls of our Zion. All were encouraged to double their diligence, and to be more faithful in maintaining the principles of our beloved Society.

We would that all real Friends might be brought into "closer union and communion with the Father, and with one another," and believing as we do in the necessity of being bound together in the bonds of peace and love, and knowing that we can do but little when siding alone (in as we trust a spirit of Christian love) we long for thy good will and fellowship.

We desire that those who have known our principles might be united in building up the waste places and in upholding the testimonies for which early Friends suffered so much. A great responsibility is resting upon those under our name who are endeavoring to maintain these important principles in their ancient truth and purity.

We feel it must grieve the Holy Spirit that any should be estranged from their brethren of the same household of faith. If we are striving in the same way for the same end, the praise and glory of our Heavenly Father, could we not do much more for Him if we were more closely united?

It then behoves such as these to keep that command of our Lord and Saviour, Jesus Christ, wherein He says "let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

Our earnest desire and prayer for thee and for all is that we may be built up together in Him upon that sure foundation, Christ Jesus, the Rock of Ages, which the storms of time can never destroy.

Oh then may we obtain that faith once delivered to the saints, and be closely bound together by the three fold cord of faith, hope and love that cannot easily be broken.

CHARLES PERRY, Clerk.

#### SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt reached Washington in safety on the 26th ult., having travelled several thousand miles by sea, and visited the Isthmus and Porto Rico.

It is stated that the Japanese in California number over 40,000, of whom about 10,000 are in San Francisco. In 1890 the total number in the State is given as 1,147. A large proportion of them are farmers and market gardeners. The recent action of the authorities in San Francisco in excluding the children of Japanese from the public schools has





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## Bring up a Child in Meeting-Learning as well as in School-Learning.

A barren attendance of our meetings for conducting the affairs of the church must result in a barren acquaintance with the working of our principles and in a loss of interest in the principles themselves. But we have been for more than a generation educating our youth not to form the habit of attending those meetings, and so the habit of not attending them naturally abides through their business life. Where is a succession to come from, of men and women fit to carry on the Meetings for Discipline, except from the number of our boys and girls, whom we effectually confine away from Monthly and in some places, Quarterly, Meetings, by keeping them on those meeting days in our schools? That is not, one would think, what we are supporting Friends' schools for; but it is to train them in our religious principles while they are acquiring knowledge. But we much defeat our purpose to bring them up as Friends, and to take an interest in the proceedings of the Society in their after life, if we really train them habitually to be somewhere else rather than at the Monthly Meetings. A few years ago there appeared to arise a lively concern that our schools should make way for young members to attend these meetings regularly with their parents. But it seems now practically to be forgotten again.

The present writer often recurs with thankfulness to his parents for regularly taking him with them in their vehicle when they drove to one Monthly Meeting thirty miles distant, and to another eighteen miles. It led to a wide acquaintance with the membership, and a desire to be with them whenever the Monthly Meeting was held in his own neighborhood. And the interchange of hospitalities between Friends from one neighborhood and another gave a homelike feeling to a membership in the Society which has never departed. We were taken out of school regularly for the better education which the worship and the processes of our meeting imparted, as now we hold children in school for a poorer education for the time being—educating them not to be successors in the carrying on of the affairs of the Society.

We can testify that allegiance to the Society and to the principles which justify

maintaining the Society, will increase with our youths' regular attendance of its meetings for discipline, and with the parents' right and instructive comments at home on the nature of what is done in them.

But what spirit are we concerned our children should find in these meetings which they leave school to attend? Surely, if the parents should visit the school and find it conducted as drowsily as are many of these Monthly Meetings, he would move that the teachers be discharged. Let us in our church affairs, when it is our place to give a judgment or name a name, do it heartily as unto the Lord; do it clearly, and seek a discovery prompt enough not to embarrass the clerk, nor give to the young observer a training in lethargy. The presence of the young would enrich the Monthly Meetings if it brought on parents a sense of responsibility that the conduct of them should not stumble one of these little ones.

SAID one in the station of minister, "When my generation was young thirty or forty years ago, there was an awakening of religious life among us in the West, and the young people began to look into the writings of the early Friends once more; but in their dissatisfaction with existing conditions they laid hold of certain things they found which seemed to them to open the way for change, and in their eagerness to be doing, they said, 'See, the early Friends sometimes did thus and so, and we are going to do thus and so, and without (it is to be feared) asking counsel of God they rushed into innovations. Now this was the wrong principle (he continued); it was the principle of self-will, not a principle of the will of God; of self-guidance not of Divine guidance. So it was really a desertion of the Quaker principle under the guise of promoting it. The early Friends did thus and so because God led them so to do; and that is how we all must learn to live and serve. We must humbly and patiently walk with God, if so be we may discern his will and then do it.'" I may not have quoted his words exactly, but that was the teaching I derived from them; a wise word, it seemed to me, from the west, by one of their own leaders, showing how precipitancy in the past may require retracing of steps in the present; for all must come at last under

INSTEAD of saying, "Let us see what Christianity can give up for the sake of the modern mind," our concern is rather, let us see what the modern mind must give up for the sake of Christianity. Says a recent book: "Let us insist that the modern mind see Christianity as it is. The best defence of Christianity is to get a man to see it."

"SOMETHING LACKING IN THE SUBSTITUTE."—According to the new pure-food law in France, the name *café* must no longer be usurped or traded upon to foist on the public a substitute for coffee. According to the moral law, the name "Friend" should not be similarly traded upon in this country. Let the title mean the same principles and practice which the Society was founded to mean, or it will continue not less confounded than it is at present.

It was not the Church that made the message of a Peter, a John, or a Paul authoritative, but the authority of the Truth which had gathered them, gathered churches by them. Instead of giving them influence in preaching, their known fellowship with the Church was a bar to their influence. They had their influence in spite of church membership with "those Nazarenes," and not because of it, but because the life of declared Truth met the witness in their hearers. If apostles were instrumental in gathering thousands upon thousands so rapidly into the Christian faith, without leaning on a church membership for authority; and if our earliest Friends prospered mightily in the same way, what ought our best answer and dependence to be when strangers ask, "By what authority preachest thou these things, or who gave thee this authority?"



the will of God. "Every plant which my Father hath not planted shall be rooted up." And this applies as much to us in conservatism as to others in innovation. This is not a question of conservatism or of innovation, but of what is God's will.

It is not simply reading the writings of the early Friends and seeking precedents in them that is for us. This is indeed a means of good. But it is the *life* which is the end—it is the life with God, the life that is hid with Christ in God, and learns his will from Him, which makes the true Friend. . . . It is to enter into a measure of the counsels of the most High, to know his will, that is immediate guidance, that is Quakerism. And there will be no extension of Quakerism unless there be an increase of that.—ALFRED C. GARRETT, in *Round Table Conference*.

ELIHU BURRITT ON A SHARP VOICE.—There is no power of love so hard to get and keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is hard to get and keep it in the right tone. One must start in youth and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play with a quick, sharp tone, as if it were the snap of a whip. When one of them gets vexed you will hear a voice that sounds as if it were made up of a snarl, a whine, and a bark. It is often in mirth that one gets a voice or tone that is sharp, and sticks to him through life, and stirs up ill will and grief, and falls like a drop of gall on the sweet joys of home. I would say to all boys and girls: "Use your guest voice at home. Watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is a joy like a lark's song to a hearth and home. It is a light that sings as well as shines. Train it to sweet tones now, and it will keep in tune through life."

SUDDEN REMOVAL.—Margaret Green of Greenwood's Lane, near Sedberg, departed this life in Tenth Month 1887. She and her sister being under engagement of marriage to two friends whose names were both John, both purposing to be married on the same day, their father in a cheerful manner said, "He supposed they would not be willing on any occasion whatsoever to give up their John." After a solemn pause Margaret replied that "there was one thing and one thing only she would give up her John for, and that was for a place in the kingdom of Heaven." This was pretty early in the morning and about ten o'clock in the forenoon she breathed her last without any previous complaint whatever. A. F.

MALVERN, PA., Eleventh Month 22, 1906.

### Jonathan Farnum.

The following account of Jonathan Farnum, taken from the Journal of Job Scott, has much of instruction for us of the present day. Job Scott says:—

"On the eighteenth of Fifth Month, 1776, I made a visit to my dear friend, Jonathan Farnum, at Uxbridge, who was very far gone in a consumption. I sat up with him during the night and in the morning we had some serious conversation together, in the course of which, after mentioning that he had given up all expectation of recovery, and felt resigned in mind, and willing to leave all, even his dear children, he said considerable about the taxes [presumably war taxes] and something about the paper money [the Continental currency] that he had been much exercised upon these subjects, and it appeared clear to him that Friends ought to have nothing to do with either. It also appeared to him, he said, that such as took the money helped the people to use the word, 'And oh!' said he, 'that Friends may keep their hands clean, and not defile them with blood.' I suppose his meaning was that the money, being made expressly for the support of war, to give it currency was at least remotely helping forward and promoting war, and in that sense assisting people to use the sword. After this he said considerable by way of lamentation over the low and degenerated state of many in our Society, saying, 'This have I seen to my sorrow, that a worldly spirit has crept and is creeping into our Society, and prevailing over many, and some who have been somewhat shining are become very dim, and are rather stumbling blocks in the way of others. I would not judge hard of my friends. I believe there is a little remnant that is honest, but far the greater part appear to me to run with the tide; and instead of being alarmed at these alarming and distressing times, seem to have sunk deeper into the spirit of the world, and are engaged to scrape together and think they can heap up and build barns and so on; and I don't know that anything will alarm them until it is too late.' After a time of silence he began, saying, 'I am glad to see my friends. I respect them; and some who seem engaged are very near to me; they feel near to me. But such as seem to come out of curiosity don't feel so near.' He then, in a very lovely and affecting manner, resumed the mournful subject of worldly-mindedness, wishing that those who were deeply entangled in it might come down and feel after their real state; saying also that he had felt his mind engaged to sound an alarm to almost every Friend that had been to visit him.

"Sometime after he said, 'Such as have tender scruples in their minds ought not to be discouraged, but rather otherwise. But how can those who are in the spirit of the world judge of these things? They must be redeemed before they can be judges. They must come out of the spirit and reasonings of the world. For it is not reasoning upon policy that is the thing, but waiting to feel what the Lord requires. And there is no way of safety when we have tender scruples but in attending to them and not reason, and

reason ourselves into the dark. I believe I had, when the first bill was presented to me, a sufficient check, had it been attended to, to have prevented my touching it. I believe so. We must have a care of the spirit which says, 'We cannot live without taking it. David said he had never seen the righteous forsaken nor his seed begging bread; and I believe God will never forsake the faithful, nor will their seed beg bread. This spirit of the world! Oh! that Friend may be redeemed out of it!'

"And further, speaking of the danger and delusiveness of the temptations by which Friends are drawn away into worldly-mindedness, he lamented, that it overcame them without their being fully sensible of it, adding, 'It is the most secret, artful and ensnaring temptation that ever I was tried with. He seemed much concerned that he himself had not kept more fully clear of it, but hoped his great Master, when he had suffered enough, would pass by and forgive his fault in this respect. 'Oh!' said he, 'I think could say a great deal to some Friends if they were here. I believe the great Jehovah will sift his church. I don't doubt it, I don't doubt it. And I hope the sincere mourners here and there will not be discouraged. Their spirits are near to me; but I want the others to be alarmed and get down, and search out the spirit of the world.'

"This discourse was attended with great sensibility, tenderness and solemnity. My mind was much affected under a sense of the pertinency of it to the real state of things amongst us, and living desires arose powerfully within me, that we might indeed be rightly alarmed, and also truly redeemed from the world. But, while with him mourned over the desolations of sin, I was made greatly to rejoice at the lovely heavenly frame of dear Jonathan's mind. Indeed, I sensibly felt him in the fellowship and covenant of Divine life. And therein taking leave of him, I returned home, rejoicing that I had thus been favored with such a sweetly encouraging opportunity as it truly was to me, to press forward through all the crowds of opposition, and to hold fast the testimony of Truth without wavering, steadfastly unto the end."

WHY NOT BE AGREEABLE AT HOME?—A gentleman stops at a friend's house and finds it in confusion. He does not see any thing to apologize for; "Never thinks of such matters." Everything is right—cold supper, cold room, crying children. "Perfectly comfortable!" Goes home, where his wife has been taking care of the children attending the sick, and working her life almost out. Then he does not see what things can't be kept in order; "There never such cross children before." No apologies accepted at home. Oh, why not look on the sunny side at home as well as abroad and try pleasant words instead of surly ones?

Why not be agreeable at home? Why not use freely that golden coin of courtesy. How sweetly those little words sound, "Man thanks," or "You are very kind;" doubly yes, thrice, sweet from the lips we love, who smiles make the eyes sparkle with the light of affection.—*Our Monthly*.



## Glimpses of the Life of Samuel Morris.

(Continued from page 174.)

His diary kept in North Carolina has this record for First Month 13th, 1886: "This morning walked to the school near Goldsboro, taught by Louise Lee, who shows ability in her calling and under the sanctifying influence of Divine Grace, is calculated or usefulness in many ways. I gave the children a talk and while they were eating their dinners, entertained them with accounts of our Indian School at Tunnessassa and Indians generally, which seemed to please them. We called on an aged woman who is said to be one hundred and three years old, very comfortably and kindly cared for, and in the enjoyment of general good health. She had walked a half a mile within a day or two, while her facilities seem to be wonderfully clear and vigorous."

15th.—At Raleigh I soon found the John-on Colored School assisted by our "Philadelphia Freedman's Aid," and introduced myself to Louise Dorr, the white principal, who with five colored helpers, has been for twelve years devoting herself to this excellent work. Finding she was instructing a class of young men in theology, I could scarcely decline her earnest request to meet them in the afternoon. After reading a chapter of Scripture by turns, they recited a lesson from "Watson's Institutes," a well-known Methodist work, designed to set forth the doctrinal views of that body, and in many if not most points, in a manner which might be accepted by other orthodox persuasions. The lesson over, my interest was awakened in the important calling in which they were about to enter. I spoke to them of its heavy responsibilities, as well as its blessedness, especially turning their attention to the origin of every right call to the ministry, that while the sanction and unity of the church were eminently proper, the call is not of man, nor by man, and our highest commission must ever come from the head of the Church Himself. It is He who bestows gifts on whom He will, and appoints his special service. I trusted the young men before me could accept this view, and several of them reverently nodded their assent. If this be so, cannot we go further in realizing the truth of that declaration of our Saviour to his disciples of old, "Without Me ye can do nothing." It is the quickening power of his own Holy Spirit we shall need in fitting us for our service, guiding us in it, and enabling us to reach the witness or truth in the hearts of others. When we remember the authority which must be ever accorded to the sacred volume, and that it is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, &c., his pages must necessarily form a large part of the material from which the ambassador of Christ draws his supplies for the instruction of his hearers. Of all books, it will most properly form a large part of his reading, and its teachings should continually occupy his thoughts. Holding as it does its important place, it is not strange that we gladly receive whatever light can be

thrown upon its contents by writers of intelligence and piety.

I could but remind them of the words of our Lord to his disciples of old, "freely ye have received, freely give," and seeing that He did thus liberally dispense of his Spiritual gifts, the preaching of the Gospel should be removed as much as possible from all mercenary considerations, and we should never regard it as a trade for money-making. I reminded them of the example of the great Apostle, who while laboring so abundantly in the cause of his divine Master, tells us that he wrought with his own hands, in order that "he might not be chargeable to any." They knew that their people are poor and can ill afford to pay large salaries to their pastors, while on the other hand I would have them remember that "He is faithful who calleth us," and that He will not let those want, who are heartily given up to his service. There is no warrant for the popular view that women may not be called to the work of the ministry as well as men. I believe that great loss had been long sustained by the Church through this error, and that the times call for the employment of every right agency in the promotion of truth and righteousness. That there is in the very nature of woman, a tenderness and winning power which when called into the Lord's service peculiarly fitted her for the gathering of souls to Christ. I desired, therefore, that they might lay aside the popular prejudice in which they might naturally share, and look carefully into this matter, which I felt sure was calling for a calm and just decision from the Church at large, whereby the powerful influence of the female mind and heart might find its full exercise in the work of the Lord. The whole interview was exceedingly interesting. Both the young men and their faithful teacher were very tender and seemed open to accept my remarks, while we parted in much Christian love.

A visit in the evening was paid to the Methodist Church. I found my heart opened in much freedom to declare the fullness of Gospel blessing. Their attention was also called to the many evils growing out of looseness of private morals and licentiousness in various shapes, reminding them that female virtue needed to be cherished and guarded, with a godly jealousy, if purity of life and the domestic virtues were to flourish among them. I remembered the unfavorable influences to which their people had been so long subjected; I desired to make all due allowance for weakness and errors of this character, but we must not forget, with their changed condition come new duties and new responsibilities, as well as privileges and a relief from wrongs and outrages. Whenever a people is rising in intelligence, refinement and goodness, there we shall always find that the influence of virtuous women is increasingly felt and recognized and woman is honored and beloved as she ought to be.

Among others who wanted to shake hands was a bright young woman introduced as "Sister Sallie Hughes, one of our local preachers;" her husband, a barber, keeping a shop in the basement. It had been given her clearly to see that she was called to the

public ministry of the Gospel; her husband was especially offended at her course. I asked her in what particular line she had found herself led, and learned that it was in the endeavor to awaken in the hearts of professors, the need of a closer walk with God. On my expressing gratification in the simplicity of her dress, she said all desire for adornment now seemed to have been taken from her and she had given up everything of the sort, unless it had been an "engagement ring." Then holding up her finger and regarding it with a somewhat wifely affection, she added, "but if the Lord should call for that too, I can give it up freely for His sake." Upon my remarking that I wished Christian women generally could be brought to see more clearly their duty in this matter, Sarah expressed the belief that it was claiming more serious attention than it once did.

It seemed right for me to call on Henry Hughes at his shop. I opened the case of his wife as gently as I could, and he must remember that one thing that made her so valuable to him was the love she bore to her Heavenly Father. He said he felt no objection to Sarah teaching in a Sabbath School, but it was too exposing for a woman to speak to great crowds of people, and often of a rough sort. I admitted that preaching of woman was something new to many, but I had been used to it all my life, and had listened to much excellent ministry from them. Henry, as I proceeded, became more thoughtful and subdued, endeavoring to be reconciled to what was evidently no small trial, viewed from his own standpoint.

### RALEIGH, First Month 18th.

It was a satisfaction to find that four colored churches had agreed to forego their usual services and meet me at the Methodist building, five hundred people sitting or standing. I addressed them on the widespread evils of intemperance. The encouraging case was referred to of the recent successful effort made by the citizens of Greensboro and its vicinity, to procure a prohibitory liquor law, for that district, and the statement made to me by a prominent white man, that had it not been for the strong efforts and support of the colored people the movement must have failed.

Samuel Morris returned home in mid-winter, but in summer went to the South again accompanied by P. Dunn, Tennessee being their destination.

Seventh Month 27th.—With a good team and a light, open wagon we started with Dr. Garner and soon began to climb the Chilhowee Mountain, two thousand feet above sea level. From its summit a glorious view of the Cumberland range to the west and the Smoky Mountain about one hundred miles distant to the East, broke upon us. The Tennessee River winds between through a valley two hundred and ten miles in length. The surface of this is varied by gentle slopes, belts of woodland, and patches of cultivation. A light haze toned down the coloring and gave to the whole a rare beauty. Descending the mountain side we entered a quiet valley which received its name from an old trapper, Thomas Whitehead, better known

by the alias of "Tom Buckshanks." When settling here some forty years ago, he found the wilderness well stocked with deer, bears and wild cats. Its thorough seclusion pleased his wild fancy, and so received from him the name of "Happy Valley." But the war with all its horrors came—Tom's free spirit never could brook the thought of the slave power becoming still more dominant, and he joined the first regiment that was raised in Tennessee for the defense of the Union. During the latter periods of the war, he served as a scout, under General Grant. His vigorous health, however, began to fail and he sought again the calm of the mountains. He had been a bold outspoken man, as to his own views of right, but feared neither God nor man, was notoriously profane and when under the effects of strong drink, was the terror of the neighborhood. In this condition Dr. Garner met with him in the course of his travels, and through his intercourse with Tom, new views of life and its responsibilities, broke upon his darkened mind. The Holy Spirit by his convicting power begot that godly sorrow which is not to be repented of and as he yielded to its blessed influence, the "old man with his deeds" came to be put off and the "new man to be put on." Upon his experiencing a change of heart, Dr. Garner supposed he would naturally incline to join the Methodist or Baptist congregations, but he urged so strongly that he could be nothing but a Quaker, that after the brethren had duly weighed the case, he was received into membership by the meeting at Maryville and now in his rough untutored way, he is endeavoring to further the good cause among his neighbors. We were made heartily welcome by Uncle Tom and his family, and it was proposed to collect the people this evening at the meeting and school-house.

The valley which ought to be a "happy one," we found was at present greatly agitated by the doings of one of those lawless characters known here as "Moonshiners," who had just been shot and injured in the attempt to arrest him by the son of our friend Tom Buckshanks, who is a Government officer. This gave the father great anxiety and he seemed able scarcely to eat or sleep through the struggle which was going on within, as to the part which it was right for himself to take in the matter. But the good Spirit was again evidently at work "subduing all things unto Himself" and keeping the heart tender and impressible. Uncle Tom interested us greatly as one "not far from the kingdom." Our road to-day lay mainly along the valley of the Tennessee and among scenery of surpassing beauty. We had left the limestone region and now found a slaty formation interspersed with sandstone. At one point we passed a beautiful variegated marble, black, red and white, which takes a fine polish, and is greatly admired. The flora was full of interest and combined in wild profusion the trees and plants of the Middle States with many peculiar to the South. The specimens of pine and tulip-poplar were often of great size. As strangers to us we found the hackberry, the cork elm, the cottonwood, the lime, the

laurel-oak, several varieties of magnolia, the mountain maple, the sturtia, the *virgilia lutea* or yellow wood, and exceedingly sensitive mimosa, which with a touch shrunk up quickly all its leaves; the wild pea grew often in great profusion, a fine variety of tocoma which clambered over the rocks intertwined with the muscadine grape, and the Virginia creeper, while we continually met with small but beautiful flowers which were quite new to us. The deep stillness was enlivened by the rare melody of the Carolina wren and the whistle of the Cardinal grosbeak. Had it been earlier in the season the woods would no doubt have rung again with their own wild music. Toward two o'clock we forded the Tennessee where it is a quarter of a mile wide, and soon reached Dick West's where our friend Joseph Potts boards, while the cabin in which he lives is perched on a bluff some fifty feet above. This is a neat little log structure about ten by twelve feet, with two small windows looking up and across the river. The whole cost him about twelve dollars, including his own work, and affords him really comfortable quarters. A good pony and saddle is enough for his longer journeys, and a strong homespun suit answers his simple requirements as to clothing. Thus provided, he is laboring among the mountaineers within a district of some thirty miles around, and is no doubt very useful in his calling. He expresses himself fully satisfied as to being in his right place and no thought of loneliness or deprivation seems to depress him.

MARTVILLE, Eighth Month 5th.

Toward 7-30 a company of well-dressed colored people gathered in the Institute founded by our friend Yardley Warner. It is a substantial brick structure costing thirty thousand dollars and a means of much good to the Freedmen. Daniel Drew is a recorded minister much esteemed by all classes, and a solid honest-hearted Friend, whose sympathies are said by no means to be with the unsettled element which is seeking in so many ways to draw or drive our people from their ancient moorings. A precious silence was soon reached, and I rose telling them how it had done my heart good to find myself among an organized meeting of colored Friends, expressing our desire for their establishment upon the simple but unchangeable truth as it had been given to the founders of our religious Society.

(To be continued.)

THE OLD CATHOLIC MOVEMENT, though only about thirty-five years old, is fulfilling the prophecy of Lamennais, who said that if ever a revolt arose in the Roman Church, it would at first be confined to a very small minority, and would be a laughing-stock to the world; but that, if it found itself able to stand its ground, it would gradually, though slowly, attract to itself all that was best in the Roman Church.

The Los Von Rom movement has more than doubled the membership of the Old Catholic Church in Austria since 1896. A body of sixty thousand Poles in the United States, dissatisfied with Infallibility, sought and obtained not long since a bishop from it. Within the last few months, a similar body

in America has been encouraged by the Old Catholics to elect a diocesan administrator, who will before long be consecrated bishop. A number of discontented Roman priests in England have also made overtures to them. Bolivia sent deputies last year with a view to substituting the Old Catholic Church for that of Rome. Several new congregations have been formed in Germany during the present year, and one new congregation has just been formed in French Switzerland.

The influence of another comparatively unknown movement is summed up in the following paragraph:

"In 1895, André Bourrier, Vicar of Marseilles Cathedral, resigned his position in a remarkable letter to his bishop, which circulated widely through France. He proved to be the first of a large band of priests who were anxious to sever their connection with their Church. Several men of great ability such as the Abbés Philippot, Charbonnel, and Vidalot, besides many others, quitted their posts, writing letters of resignation to their bishops which created a great sensation through France. André Bourrier qualified for the position of Protestant pastor, passed his examination with credit, and began to officiate. He started a newspaper, which was immediately and eagerly read by numbers of dissatisfied priests and laymen. The number of seceding priests began rapidly to increase, until at the present moment they number *more than a thousand*. It is strange that so little notice has been taken of this tremendous secession in England. Were fifty priests to secede from the English Church, at the present moment, the fact would be advertised all over the world, and lively conjectures would be hazarded about her approaching downfall."—A. B. HUBLY, in *Episcopal Recorder*.

THE AVERAGE MAN'S RELIGION.—The first fundamental belief in the religion of the average man to-day is that this eternal spirit of truth is a part of all things and has been the ruling power behind all development and change since the beginning.

Religion for the average man is becoming too real and vital a feeling to admit of any further discussion regarding many things that formerly occasioned much waste of mental effort. They are all beside the issue, which is, Shall we live the spiritual life *here and now*, finding within us our greatest reward, or shall we ignore the call of the best within us and punish ourselves by a living unrest? That there is a life for the spirit after the death of the body, its very existence in us and its unmistakable relation to the imperishable quality in all matter would seem to be proof enough. What this existence is like we can no more imagine than we can describe the presence of the spirit itself. That it must be upon a plane far higher, truer, and nobler than we can now comprehend, makes it unnecessary that we should endeavor to conceive of its details. Now religion has awakened to the fact that its foundation is laid in the soul of man. Not in its attempt to solve the mysteries of life and death and the stars will its future power lie, but in the force with which it binds men together under a common, working ideal of



living. The man of character radiates an influence which is indescribable and purely non-material, for there seems to shine through every action, word, and look the spirit in him which animates his whole being and seems to link him to the eternal goodness of all things. Whence this spirit comes and what it is men do not know; yet its existence is no more to be disputed than life itself. The need of the world is a recognition of the power of the Spirit, the development of a desire in every human heart to give its influence full sway, to foster it by communion and good works, to lean upon its strength by becoming strong in character and its possibilities.—*Unknown Paper.*

### Some Considerations Concerning Friends.

If we live in our principle of being led and influenced by Divine Grace, we shall be enabled to overcome any ill tendency in traditionalism, and at the same time be preserved from losing any testimony for the Truth.

Our testimonies in these things are not so much for the things themselves as to help to keep us free from the spirit of the world, and from pride.

When I was a youth, contrary to my expectation, my parents laid nothing upon me in the matter of dress. So after leaving school, being an apprentice, and living in a family of members of our Society, I was left to myself in these things, and did not keep to any of the peculiar practices of Friends in dress or language, though sometime before then I had felt the touches and teachings of Divine Grace in a small measure. I was left to myself only about a year, at which time I became quite convinced in the silence of a meeting for worship that it was my duty to adopt them, and now feel no disposition to discontinue them, but think that young Friends convinced of the Truth should feel for themselves that degree of our testimonies which it is their duty to adopt, and then as ability is given, to go on to weightier matters of the law, such as justice, mercy, and faith. Then I was tempted to suppose that those who practiced the peculiarities of those days were Friends, and that the others were not. But perceiving that some who practiced them, did not appear to be much influenced by Divine Grace, as well as for some other reasons, I was enabled to avoid that error. This brings me to a point which I wish to express, that there really is no true religion, nor can the testimonies be truly held, excepting as either are produced by the operations of the regenerating influence of Divine Grace.

Our religion is affected by the standpoint we take. Our standpoint may be that which we conceive was the practice of the forefathers of our Society, and to some extent it is well for us to look at their manner of life; but surely our principle must be our rule of life, and as regards worship, our worship must be to wait upon God, and to move in thought or action according to the measure of his Spirit and presence in ourselves; if this be our attainment in worship we shall honor God, and be a power in his hand to help to draw others who meet with us to the same Divine influence; in such meetings

our young people would be likely to be brought to Christ, their true teacher.

Some may think that our Discipline stands in the way of leaving our young people more to the operations of Divine Grace; but if we look at it a little we shall find that it was originally intended for the experienced, the fathers and mothers in the church, and parents had to endeavor by example and precept to train up their children in these things. It is easy to bring young children up in plainness, but it is a much weightier matter to train them up in the nurture and admonition of the Lord.

It does not look wise for small bodies of Friends to make too much of their position, by holding more meetings for church order than their size and circumstances call for; neither is it well for us to consider that the Discipline cannot undergo any change; I think that the felt need of a Christian body should be its guide as to the number of its meetings for church order, and also as to the Discipline it requires; it is not at all surprising that religious life gets small if rule, form, or set order, are too great; the handling of these things requires great care, and perhaps if we used the Discipline in the words and spirit in which it was written, there would not be much need of any change; I do not like smaller things to be made too much of, or tradition having too much hold of us. "The body is more than raiment, and the life than meat;" and a body of living members is more than the Discipline, though that may be well used for its help.

If we think too much of some things, and put them above their proper value, and in effect say, "Master, see what manner of stones are here," then it may be said to us, "there shall not be left one stone upon another;" but I do hope we may be spared this; I believe that the Lord is about to make a short work in righteousness in our church in dividing the living from the dead and him that serveth Him, from him that serveth Him not. I believe He is quickening sons and daughters up and down in the land, whom the living church will have to own as its living lambs as they draw near, and instead of cramped tradition, the church will have to nourish that life which is produced by yielding to the regenerating influences of the Spirit of Christ. Then our meetings for worship will be crowned by Him who is the Head over all things to his church and people.

There is no need for any to change from anything which they have believed it right for them to practice through conviction by the Spirit of Christ. There will be no need to be narrowed to one state; the living will own each other, and the true church will consist of a great variety. There will be sheep and lambs in all stages of growth, life will be the great aim, the water of the river of life will be partaken of, and the green pastures entered into; things will be kept in their proper places by life more than by rule, and the Good Shepherd will be honored and glorified, for the day of the Lord is at hand. Let us gird up the loins of our minds, and seek to be near to Him who alone can cause us to rise up and walk.

Eleventh Month 8th, 1906.

A FRIEND.

### An Aspiration of Job Scott.\*

"First of the Ninth Month, (1775).—This evening my heart was filled with the love of God, under the influence whereof ardent desires were begotten in my soul, that the little handful of Friends herewith might draw nearer and nearer and bow in holy awefulness and reverential fear before the great Shepherd of Israel; undoubtedly believing, that were this enough the case, we should witness in a much greater degree the unity of the Spirit in the bond of peace; which would cement us together in that divine harmony, wherein we should become as an army with banners, and as a royal diadem in the hand of our God. And, being engaged in a holy watchfulness, one over another, the strong would be made willing to bear the infirmities of the weak. Thus would we walk together to the city of our God, rejoicing in that holy fellowship which Christ and his disciples enjoy. When this becomes fully witnessed I believe the eyes of many tender-hearted inquirers will be turned towards us, and perhaps they may be smitten with a sense of that inward adorning which renders the King's daughter all glorious within. And who knows but that under such feeling prospects some might be ready to cry out with one formerly, 'Happy art thou, O Israel! who is like unto thee, O people favored of the Lord, the shield of thy help, and who is the sword of thy excellency! There is no enchantment against Jacob or divination against Israel.' And by this means many souls might be brought to love the beauty of holiness, and to give up in faithfulness and obedience to the Divine law until they might obtain 'part in the first resurrection,' and be made to sing with joy with the generation of the righteous 'who walk in white.' Thus might the knowledge of God increase from time to time, until the earth might enjoy her sabbaths again. O Lord God Almighty! Thou who art from everlasting to everlasting, whose watchful eye beholds the state of thy creatures, wherever scattered, over the face of the earth, O holy Father! let Thine ear be attuned to the secret breathing of thy pure seed which groans for deliverance from the powers of corruption. Bring many, O Eternal God! who are strangers to thy holy covenant of rest and peace and aliens to the commonwealth of Israel, bring them, dearest Father, into a nearer acquaintance with thee, the Fountain of ancient, everlasting goodness, and the Well-spring of life. Bring them from the barren mountains of empty profession into thy green pastures and cause them to drink of the rivers of pleasures, which are at thy right hand. And, gracious God, I earnestly beseech Thee, with a heart contrite before Thee, to remember with Fatherly regard, thy little babes whom thou hast allured as into the wilderness, and made willing to follow Thee through great tribulation. Remember them O Lord, and take thy lambs in thy bosom. Feed them with the heritage of Jacob, their fathers."

\*The works of Job Scott have been among our Friends' books for years, but it is only of late that I have read much therein. He must have been more than ordinarily gifted, and many of his writings are really eloquent.—J. C. M.



father, and be with them in all their probations; and suffer not their faith to fail when Thou mayst see meet to hide thyself from them for a moment; but arise again, O Thou most mighty! and save thy people, and beget an unfailling confidence in them. Make them to know that thou encampst round about them that fear Thee. Unite them, O Lord! in an holy covenant with thyself, and in dear unity one with another. Strengthen them in the inward man. Make them—establish them—as Mount Zion which can never be removed. And when their painful race is run, and they yield up the ghost, take them to thyself, O Infinite Jehovah! with Abraham, Isaac and Jacob, to join the general assembly in celebrating thy ever worthy name forever and forevermore."

WAITING ON THE BANK.—"When I was a little fellow I was a trifle inclined to hold back and wait to be coaxed," said Uncle Eben. "I remember sitting beside the brook one day while the other children were building a dam. They were wading, carrying stones, splashing the mud, and shouting orders, but none of them paying any attention to me. I began to feel abused and lonely, and was blubbering over my neglected condition, when Aunt Nancy came down the road."

"What's the matter, sonny? Why ain't you playing with the rest?"

"They don't want me," I said, digging my fists into my eyes. "They never asked me to come."

"I expected sympathy, but she gave me an impatient shake and push."

"Is that you, little ninnny? Nobody wants folks that'll sit around on a bank and wait to be asked!" she cried. "Run along in with the rest and make yourself wanted."

"That shake and push did the work. Before I had time to recover from my indignant surprise, I was in the middle of the stream and soon as busy as the others."

"I often feel that I'd like to try the same plan on some of the strangers who come into our churches. Some make friends at once. They go into the meeting [and its interests] and they are at home at once. But there are many others who wait to be noticed and invited here and there. They complain of coldness and lack of attention, and, maybe, decide that their coming is not desired. They need Aunt Nancy's advice, 'Stop sitting round on the bank, and go in and make yourself wanted.'"*—Forward.*

I AM glad to place my affections above so I need not change them. Some people must change their affections from time to time, as the object upon which they placed their affections changes. He is the same yesterday, to-day and forever. Set your affections on Christ.—*Wm. Penn.*

NAY!—out of chastenings sore and deep, too heavy to be borne save by the help of Him who loves to comfort all that mourn, they came triumphant by His grace; and trusting in His word, received the blessing showered upon the people of the Lord.

LOVELL SQUIRE.

### Memoranda and Letters of Ellwood Dean.

(Continued from page 175.)

The fallen, depraved, natural man, dead in trespasses and sins, walks in this broad way, wherein he can indulge in "the lusts of the flesh, the lusts of the eye, and the pride of life," and it is found to be very contrary to our fallen nature to take up the cross to these, for "the flesh lusteth against the Spirit and the Spirit against the flesh, these being contrary the one to the other, so that we cannot do the things that we would." But if we would become Christ's disciples, we must take his yoke upon us, which will yoke down the evil, fallen nature in us. The yoke of Christ is the Spirit of God, testifying against all evil in us, and will not only yoke down the evil nature in man, but will subdue and destroy it. Then we shall experience his yoke to be easy to the renewed nature, which is brought to cry, "Abba, Father!" To those who feel the weight of their sins, and are ready to cry out, "Who shall deliver me from this body of death?" The language of Christ is applicable, "Come unto me all ye that labor, and are heavy laden, and I will give you rest." As they take this yoke upon them, and bear it until this evil nature is subdued, then they shall find rest unto their souls.

Fifth Month 5th. To-day our dear Mary left us to return to the Boarding School and we are still here at Winona now for more than four months. The trials and exercises through which we have passed are known only to Him "who counts the sands and holds the waters in his hands." We are looking towards being released from here soon, and it feels trying to the creaturely part to think of going further from home, yet our wish is to be resigned to follow the dear Master whithersoever He may be pleased to lead. And if He is pleased to put forth and go before, surely we have nothing to fear; and may we not trust that He who has helped us hitherto will help us all our journey through. My dear Ellwood's health has improved somewhat, which seems encouraging. We often feel that we are poor and unworthy, and the language sometimes arises: "O Lord, if Thou wilt be with us and give us bread to eat and raiment to put on, then will we endeavor to serve Thee."

7th. We all attended the meeting at Winona, and after we had sat for a considerable time in solemn silence, Ellwood rose and said that it mattered little how long or how short the time may be that we are permitted to dwell in these frail tenements of clay, so that the soul's salvation is going forward, or the work accomplished before the night cometh wherein no man can work; and in order for this it is necessary to observe the same rule that the apostle did when he said: "Herein do I exercise myself to have a conscience void of offense toward God and toward man;" and as we are thus exercised toward God we shall be enabled to see what is required of us toward man, both outwardly as to honesty, and uprightness in all our dealings and intercourse with our fellow men, but also in a more spiritual sense when they miss their way; and as we are exercised on their account we may see it to be our duty

to advise, admonish, or encourage them in the right way; and in thus endeavoring to keep a conscience void of offense, we may remember the language of the Apostle John: "If our hearts condemn us not, then have we confidence towards God." In being thus exercised, we shall find the Spirit of God testifying against all sin in our souls, whether it be in thought, word, or deed; whether it be in the silent watches of the night or in the open day; whether alone or in company; whether known to any mortal or not; that word of God, which "is quick and powerful, and sharper than any two-edged sword, piercing to the dividing asunder between soul and spirit, joint and marrow, and is a discernor of the thoughts and intents of the heart. All things are naked and open before the eyes of Him with whom we have to do;" and being thus exercised, both at home and abroad, and especially when thus assembled for Divine worship, we should be more frequently permitted to experience being gathered in his name, and under a sense of his Divine power receiving sap and nourishment from the true and living Vine, to keep us alive toward God and preserve us from becoming withered branches, fit only to be severed from the Vine. As we thus maintain the watch in the light, we shall become children of the light. According to the testimony of an apostle, "If we walk in the light as (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin." But to attain to all this it is needful for us to maintain the watch and the warfare very strictly, as did the apostle Paul, who said: "Know ye not that they who run in a race, run all, but one receiveth the prize? So run that ye may obtain. I therefore so run, not as uncertainly—so fight I, not as one that beateth the air. But I keep under my body and bring it into subjection lest by any means when I have preached to others, I myself should be a castaway." This watch and warfare is indispensable to every class, both old and young, both rich and poor, both free and bond, necessary to all. And it is as this watch is maintained, that there will be a growth in grace, and in the knowledge of the Truth, even from stature to stature, from that of little children whose sins are forgiven them for Christ's name's sake, to that of young men and strong men in the Lord, who have overcome the wicked one through the assistance of that Divine power through which alone we are enabled to overcome, and to become established pillars in the Church to go no more out, but to be sanctified and made meet for the inheritance of the saints in light. (The foregoing is an outline of what was said this day.)

(To be continued.)

NOTHING but the verity of spiritual life can draw the many of earth, sore-stressed and weary of heart.—C. B.

Oh! small beginnings, ye are great and strong;  
Based on a faithful heart and tireless brain;  
Ye build the future fair, ye conquer wrong;  
Ye win the crown, and wear it not in vain.

—LOWELL.

FOR "THE FRIEND."

## NIGHT.

Night, fair night, has  
 Wrapped in close embrace  
 All Mother Earth, while  
 Glorious stars come forth  
 And gather into graceful folds  
 Her sable robes.

The restless wind that  
 All day long went wandering  
 Through the woodlands  
 And o'er the grassy plain,  
 Has laid him down to  
 Sleep, and scarce a sigh  
 Escapes him.

The trees, good-nights are  
 Whispering low, while sweet-voiced  
 Songsters that through the  
 Happy day made melody  
 O'er hill and dale  
 Within their leafy nests  
 Are hid away.

The brooklet murmurs  
 Sweetly to the stars above,  
 And in the dewy grass  
 The glow-worm sheds her  
 Feeble light. Only soft and  
 Gentle sounds disturb the  
 Evening air, and Nature  
 Rests amidst her progeny.

LEATTIA MILLER TEST.

## Science and Industry.

THERE is a Chinese proverb that if one man lives in laziness another will die of hunger; and Montesquieu has said: "The fact that many men are occupied in making clothes for one individual is the cause of there being many people without clothes." So one explains the other. We cannot understand the starved and runty toiler of the East End (living with his family in a one-room den, and letting out the floor space for lodgings to the other starved and runty toilers) till we look at the strapping military men of the West End, and come to know that the one must feed and clothe and groom the other.

WONDERS OF FROZEN NORTH.—A despatch to the Philadelphia Record, from Edmonton, Alberta, dated twenty-fifth of Eleventh month, gives the following interesting sketch of life in the "Far North."

"Constable Phillips, of the Royal Northwest Mounted Police, has returned from a two years' trip to the Arctic Ocean, where his party saw but one white man during their journey, a Scotchman named Firth, who had been stationed at Fort McPherson for over forty years as a Hudson's Bay factor. Fort McPherson is one hundred miles farther north than the southern shores of the Arctic Ocean and is the most northerly Hudson's Bay post. Firth, who is married to an Eskimo woman, has an interesting family of fourteen children. The Government sends a mail but once every year, and on the last trip one of the police party received two hundred and fifty-seven letters.

"The only means of transportation is by dogs. A good dog is worth thirty dollars, and four dogs will draw a man and three hundred or four hundred pounds of provisions almost any distance. The country is rich in coal, copper, gas, oil, lead and other minerals, some of them exposed on the surface. Coal in abundance was noticed all

along the banks of the Mackenzie River, and some of it seems to have been burning for years. At one point ignited gas gushing skywards to a great height, and the natives said it had been burning for a long time.

"The natives are Eskimo and Indians, who live on muskrats, many of them being superstitious in the use of such a diet, but they are few in number because of ravages of consumption. The region is desolate beyond description, two of the previous party sent out by the mounted police having gone crazy through the monotony of their surroundings."

"The same force fashioned the sparrow,  
 That fashioned the man, the king,  
 The God of the whole gave a spark of soul  
 To furred and feathered thing;  
 And I am my brother's keeper,  
 And I will fight his fight  
 And speak the word for beast and bird  
 Till the world shall set things right."

—ELLA WHEELER WILSON.

It is one thing to preach about the Holy Ghost. It is quite another thing to preach "with the Holy Ghost sent down from heaven."

## Bodies Bearing the Name of Friends.

On Fifth-day evening the Haverford Round Table's subject was: "The Band of Early Preachers."

Joseph Bevan Braithwaite, Jr., of England, was spending a few days in the vicinity of Philadelphia last week.

Several teachers in English Friends' schools have been visiting Friends' select and other schools in and about Philadelphia in the past week.

On Fourth-day evening the Philadelphia Round Table considered "Present Conditions in Canada Yearly Meeting."

A Tea Meeting was held at Fourth and Arch Streets last Third-day evening. The topics were: "Some Impressions of British Friends and their Meetings," by Joseph Elkinton, and "House Life among English Friends," by Sarah Elkinton.

George Vaux, Jr., a well-known lawyer and member of the Society of Friends of this city, has been appointed a member of the Board of Indian Commissioners by President Roosevelt. This appointment fills the vacancy created by the death of Philip C. Garrett a year ago.

The Institute for Colored Youth has entered upon the third year of its life at Cheyney, Pa. At the opening of the term (Ninth Month 1906), all the available accommodation for students was taken (making about forty students in residence) and more than fifty applicants had been denied admission. The teaching staff is accomplished in the building and accept restricted quarters in order to make the opportunities for instruction available to the largest possible number of students.

Thus in three short years it has been demonstrated that there is a pressing demand for a special Negro Training School, from which teachers of cooking, building and accept restricted quarters in order to make the opportunities for instruction available to the largest possible number of students.

As fruitful as the past six years of the work of the Institute have been, at no time in that period has there been a more direct and valuable service to the cause than at present. The trained teacher is the effective missionary to lead the race to realize the progress that is possible for it.

In view of these facts all friends of the cause are urgently solicited to consider our financial situation. With a constant study of economy in all departments, the present annual income of the Institute from all sources, is less than necessary expenses. The deficiency last year was about four thousand dollars. Unless this condition can be changed the

work cannot go on. The Managers have made liberal pledges for annual contributions and now appeal for a general response on this line.

BOARD OF MANAGERS.—George M. Warner, Sec. George Vaux, Jr., George Vaux, Jr., Isaac B. Gummere, James G. Biddle, Walter P. Stoddard, J. Henry Bartlett, Walter P. Stoddard, D. H. Lorton, George S. Hutton, George B. Moore, Albert C. Tinkton, David G. Yarnall, Stanley B. Yarnall, John L. Bahlertson.

GEORGE S. HUTTON, Treasurer.

NO. 618 N. 4th Street, 1888.

## Gathered Notes.

A public religious service was recently conducted in Escherato, the new universal language, in Geneva, Switzerland.

D. Clarence Gilbooney addressed a meeting last First-day evening on the subject: "Good Citizenship from the Christian Point of View."

John G. Paton, the veteran missionary to the New Hebrides, is said to be spending "the last year of his life" in Victoria, Australia, securing men and money for work in the Islands of the South Sea.

SHOOTING WITH CAMERA.—There is strong indication of the coming of the day when skill in shooting animals with the camera will rank as high in sporting circles as prowess with the gun. *Boston Herald.*

Fifty years ago marriage was looked upon as a religious sacrament, and this in itself made it binding. To-day it is largely regarded as a civil contract, and so considered by the law. When the religious feature was discarded it should have been replaced by the highest of ethics, but the masses of the people are not up to this.—J. H. HALPER, in the Independent.

"THE BIBLE AS AN EDUCATOR."—Andrew D. White lately delivered a lecture at Cornell University on the need of better education. We are glad to see that he advocated the Bible in schools. He said: "No man's training can be finished without it. I would have readings in the schools from the sacred book—the story of Joseph and the Sermon on the Mount and the wonderful writings of St. Paul. An educated man who has not those in his memory is to be pitied."

The teachers who are now pouring into America from all parts of Great Britain are of both sexes and all classes. They are come to investigate everything, from kindergarten to university training, colleges, manual training schools, technical schools, in fact, all sides. The object is to allow these ladies and gentlemen to judge for themselves how far it is possible to incorporate into the English system any strong points they may find prevailing in the American. ALFRED MOSLEY.

FOES OF MODERN EDUCATION. Social arguments, the amateur theologians, and the lack of faith among the masses which bring about indifference to study. The decline of Puritanism alone over elaborate church organizations, athletics, the enormous growth of school fraternities, the large counter, church suppers, afternoon teas, and bridge parties constitute many of the elements which stand in the way of the development of a higher education. —Prof. LEEY SALMON, of Vassar College.

We lately mentioned that in any political speech there will be more allusions to the Bible than to all other writings combined. A correspondent writes that Speaker Cannon, in a late campaign speech in Sullivan, Ind., made fifteen Biblical allusions, such as "in the sweat of thy face," by their fruits shall ye know them," "shalt hold it," and quoted no other author except President Roosevelt; and yet in a large Bible class of eleven members, not one knew what was referred to by "shalt hold it."

MICROPHONE IN THE CAPITAL.—Washington, Twelfth Month 14.—A test of the microphone in the House chamber last evening. The microphone, which it is thought, may be installed at the Capital. A small receiving instrument was placed on the clerk's desk connected by telephone wire with another



parts of the House wing and experiments were made which seemed to demonstrate conclusively that the instrument would record and reproduce exactly as a telephone does all sound produced in the chamber, even in a conversational tone.

Krasnoyarsk, Siberia, Twelfth Month 6th.—The Yudin collection of 80,000 volumes on Russia, one of the most extensive in existence, has been purchased for the Congressional Library at Washington.

The owner was G. V. Yudin, an accomplished bibliographer, and he has published three volumes of a bibliography of Russian literature. He has spent over twenty years in acquiring the collection, which is rich in Russian history, literature, art, science, Russian art and archaeology. It also is strong in Siberian literature, very difficult to acquire. It includes some two hundred manuscripts relating to early Alaska before the American occupation.

G. V. Yudin's idea is said to be that having the collection in Washington will promote a better understanding between Russia and the United States.

ONE SPELLING FOR THE WHOLE WORLD.—On Twelfth Month 6th, Senator Cullom, of Illinois, presented in the Senate for printing as a document the scheme of N. E. Dawson to reform the spelling of the English language without reference to language, nationality or race.

Dawson proposes to abolish the present alphabets, or letters. With forty letters he figures it is possible to represent each sound with a character of its own, to eliminate all silent letters and to do away with the possibility of either mis-spelling or mispronunciation. He submits a series of characters which look a good deal like the hieroglyphics used by shorthand writers.

#### SUMMARY OF EVENTS.

UNITED STATES.—The President's message to Congress was read on the 4th instant in that body. He says: "As a nation we still continue to enjoy a literally unprecedented prosperity; and it is probable that only reckless speculation and disregard of legitimate business methods on the part of the business world can materially mar this prosperity." Among important subjects treated of, is that of taxation, upon which he says: "The National Government has long derived its chief revenue from a tariff on imports and from an external or excise tax. In addition to these there is every reason why, when next our system of taxation is revised, the National Government should impose a graduated inheritance tax, and if possible, a graduated income tax." In reference to industrial education he says: "It should be one of our prime objects as a nation, so far as feasible, constantly to work toward putting the mechanic and the farmer to work with his hands, on a higher plane of efficiency and reward, so as to increase his effectiveness in the economic world, and the dignity, the remuneration, and the power of his position in the social world. Unfortunately, at present, the effect of some of the work in the public schools is in the exactly opposite direction. Boys and girls are trained only in literary accomplishments, to the total exclusion of industrial, manual and technical training, the tendency is to unfit them for industrial work and to make them reluctant to go into it, or unfitted to do well if they do go into it. This is a tendency which should be strenuously combated." Among other subjects treated of, are agricultural education, lynching, international morality, the treatment of the Japanese, the condition of Cuba, and the extension of trade with the countries of South America.

The Norwegian Parliament on the 10th inst. conferred the Nobel peace prize upon President Roosevelt. The exact amount it represents is said to be \$37,127.65. The President in acknowledging it has stated, "After much thought I have concluded that the best and most fitting way to apply the amount of the prize is by using it as a foundation to establish at Washington a permanent Industrial Peace Committee. The object will be to strive for better and more equitable relations among our countrymen who are engaged, whether as capitalists or wage-workers, in industrial and agricultural pursuits."

The report of the special committee of the board of trustees of the Chamber of Commerce on indus-

trial settlements after the late fire, in San Francisco just published, says: "The total area burned was about three thousand acres, or about 47 square miles, containing five hundred and twenty blocks and about twenty-five thousand buildings; one-half of these were residences. The amount of insurance covering property destroyed was estimated to be approximately \$235,000,000. In spite of the earthquake, in spite of the nearness in time of the Baltimore and Toronto conflagrations, the companies will finally have paid undoubtedly in the neighborhood of eighty per cent. of the amount of insurance involved. At Chicago there was fifty per cent. paid in Baltimore ninety per cent. It is stated that the number of Japanese pupils in the San Francisco public schools, before the Board of Education issued its order separating them from the white children, was ninety-three. The Board of Education admits this figure is accurate. There are about seventy primary and grammar schools in the city. Forty-seven had no Japanese scholars."

The Executive Committee of the Southern Immigration and Industrial Association has lately held a meeting in Columbia, S. C., and taken steps to aid in the upbuilding of the Southern States. The plan of action adopted includes efforts to secure transatlantic service to southern ports; the developing of an independent commerce with the South; the securing of desirable immigration, and a thorough campaign of education to increase interest in and attendance on technical, agricultural and industrial schools.

Messages by wireless telegraphy have lately been exchanged between Point Loma on the Pacific Coast and a station at Puget Sound, twelve hundred miles away.

Under orders from Washington, the representatives of the Department of Justice in California have been instructed to begin an action in the courts to test the legality of the state statute which provides that children of Mongolian descent shall attend a separate school.

The Glucose Trust has been forced by the Dairy and Food Commissioner Warren, to pay fines and costs amounting to half a million dollars in several hundred cases growing out of his crusade against the sale of candies containing glucose adulterated with opium. The Commercial Glucose Co., which is the largest manufacturer of glucoses in the world now states that it has adopted a new process for the manufacture of a glucose which will not contain any sulphur dioxide.

The recent action of President Roosevelt in discharging from the army a regiment of negro soldiers on account of murders attempted by some of them at Brownsville, Texas, who could not be identified, has caused much criticism, and may result in a Congressional inquiry.

A despatch from Minot, South Dakota, says: The coal situation in this state is assuming serious proportions. Transcontinental lines passing through North Dakota are confiscating coal held by local dealers to keep trains running.

A despatch from Topeka, Kansas, states that a fuel famine prevails in twenty-five southwestern Kansas towns, and Governor Hoch has been appealed to for aid. In many towns the people will congregate in church buildings where one fire will serve many.

Steps have been taken in New York City to organize a society to be known as the "Society for the Suppression of Unnecessary Noise." One of its objects as planned is to use all its power toward the relief of the city's hospitals, the patients in all of which are afflicted with greatly from needless noises which are made in the vicinity of the buildings.

FOREIGN.—Instructions have been given by the Pope to Roman Catholics in France respecting their action in regard to the law relating to the separation of Church and State which is understood to require the parish priests to remain in secular measures until driven out by force. A despatch from Paris, says: "The Government regards the action of the Pontiff as little less than a summons to the French Catholics to open rebellion, and as possibly entailing the most deplorable consequences. There is no sign of the Government yielding, but recognizes that it may be forced to resort to extreme measures." The minister of Public Worship, Briand, is reported to have declared that "The Pope now assumes a political leadership, and the vital question is whether the Catholics of France will consent to follow him

or not. If they do the Government will act with even greater energy because of the tolerance it has manifested heretofore. Every violation of the law will be prosecuted, and, furthermore, special measures, legislative and otherwise, may be taken."

A despatch of the 3rd instant from St. Petersburg, says: "Peter Verigin, the Canadian Doukhobor community in Canada, has arrived in St. Petersburg charged with the double mission of ascertaining the attitude of the Russian Government on the question of the repatriation of the Doukhobors and recruiting a force of ten thousand Russians peasants wanted on two-year contracts to work on the construction of new railways in the Canadian West. The answer of the Government to these two questions was given by Premier Stolypin in the course of an audience. The Premier said the Government would be glad to welcome the Doukhobors back when ever they were ready to come. They are considered, he said, as pilgrims who left the country during a time of religious intolerance. Assuming him that he would not be hampered by the Government, the Premier advised Verigin to obtain his contract laborers in the famine-stricken provinces."

The education bill has been passed by the British House of Lords by a vote of one hundred and five to twenty-eight, and has been returned to the House of Commons. It is the primary intention to refuse State aid for any religious education other than undenominational. The upper House has so amended the bill that local education authorities are now empowered to grant facilities for denominational religious education, which is encouraged in many other ways.

The Agricultural Chamber of West Prussia has adopted a resolution empowering its Executive Committee to prepare to import Chinese as farm laborers in order to relieve the present scarcity. The Chamber added that from the national standpoint it regretted to have to import Chinese, but that the step was unavoidable.

#### NOTICES.

WANTED.—A bright, capable young woman, to assist with housework—and be companionable if adult family. Address, M. M.

Office of THE FRIEND.

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Haddonfield and Salem Quarterly Meeting will be held at Moorestown, Twelfth Month 13th, at 10 o'clock. Train leaves Market Street Ferry, Philadelphia, at 8:21, 8:41, 9:24, and 1:32 p. m. and other trains will be met when requested; stage fare fifteen cents; after 7.00 p. m., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D and A, phone 114 A.

WM. B. HARVEY, Superintendent.

WESTOWN BOARDING SCHOOL.—Our stage will meet trains leaving Broad Street Station, Philadelphia, at 8:21, 8:41, 9:24, and 1:32 p. m. and other trains will be met when requested; stage fare fifteen cents; after 7.00 p. m., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D and A, phone 114 A.

WM. B. HARVEY, Superintendent.

DIED.—At his home near Barnesville, Ohio, Sev-enth Month 27th, 1906, JOSEPH GIBBONS, in the ninety-fifth year of his age. He was a consistent member of the Christian Church, of friends, having been in thorough conviction ever since young man. Although his last illness was near one year's duration, he bore it with Christian fortitude, and expressed himself as wishing to be called home. He was sincerely devoted to Friends' principles, yet charitable to those of different denominations. Although he was in the infirmity of old age, his heart and home were always open to those in distress. He left to his family and friends the comforting assurance, that through Redeeming Love he has been safely gathered as a shock of corn, full ripe into the Heavenly Garner.

—, at her home near Harrisville, R. I., on Ninth Month 11th, 1906, AVIS B. STEER, widow of Isaac Steer, in the seventy-third year of age. She was a life-long member of Smithfield Monthly Meeting, and for many years an elder. Her life was devoted to her family and to her church.



# THE FRIEND.

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## Glimpses of the Life of Samuel Morris.

(Continued from page 180.)

The North Carolina Yearly Meeting met in Tennessee in the year 1880, and the Journal of Samuel Morris continues:

FRIENDSVILLE, Eighth Month 11th.

In the afternoon the report of the committee on Peace was read. Daniel Hill, who is secretary of the Associated Peace Committee of the Yearly Meetings on this Continent, spoke of their work during the past year in encouraging terms. Himelius Hockett and Thomas Hinshaw, who had been, with others of their fellow-members, forced into the Rebel army as conscripts, and were finally taken prisoners by the Union forces at the Battle of Gettysburg, related some of their experiences and sufferings, which were very impressive and instructive. Upon their refusing to bear arms, the commanding officer on one occasion ordered them to be kept without food or water until they should yield to his demands. They meekly told him they could not do this, let the consequences be what they might. If, however, it was his design they should be kept without food, it was right he should know that they had some bread and cheese in their knapsacks which they had brought from home, but they would willingly give these up if he said so. The officer was so impressed with their innocent integrity, that he was almost staggered at his own decision and said promptly they should keep their provisions, but hoped they would soon yield to the regulations of the army. The same officer long afterward, in speaking of the steadfastness of these Friends to their principles, declared he had never met with men so honest and true, and seemed to regret the part he had in their sufferings. After being kept for several days in close confinement, during which they were urged without avail to take other service apart from the regular army drill, the troops were ordered to march and they were again allowed food. They continued, however, to suffer much at the hands of cruel officers under whose control they fell from time to time. They maintained throughout a faithful adherence to their convictions of duty as Christians, and had many remarkable deliverances to relate. They appeared deeply impressed with the great truth that "the angel of the Lord encampeth round about them that fear Him," and in his own good time and way "delivereth them."

16th. Being invited to a stately home-stead of the olden time, whose owner was not a Friend, the conversation took a turn to the emancipation of the Negro, and our pretty hostess admitted it might be all for the best somehow, but with earnestness she added, "I only wish I had just one that I could call my own to wait on me as they

used to do, and who would have to do just what I wanted." It was evident the old spirit was still alive among the quondam masters, and that the love of arbitrary power had not died out with the older generation. The evening passed pleasantly away among this intelligent and hospitable family, and we took the train for Knoxville, where we arrived toward midnight, not however, until a heavy rain storm had gathered, quite flooding the country and swelling the streams.

At Knoxville we took the northern bound train, my companion and Anthony M. Kimber had taken seats in the rear end of the car while Josiah Nicholson and myself had taken ours near the front. On the opposite side were a mother and two little girls, and on the seat before me she had carefully laid her babe. The father of the family, as I last noticed him, was drawing water from the cooler, and I had just peeped over the seat in front of me to admire the quiet repose of the little innocent. I then composed myself comfortably for what sleep might be had under the circumstances, while sweet peace and thankfulness for remembered mercies filled my heart. We were thus quietly moving on, when a sudden jar was felt, with which the whole train quivered, and in another moment the car in which we were, plunged headlong into an abyss, we knew not whither. The lights were instantly extinguished and I found myself with face turned to the rear of the car, while feet and arm were so tightly wedged that it was with difficulty I disengaged the latter. The shrieks and groans and prayers of my comrades, together with the utter darkness and the near sounds of rushing water, combined to render our condition one of indescribable horror. I could feel myself resting upon a human body, that breathed heavily, but did not struggle, while I was powerless to move my own because of the accumulation of broken seats, baggage and what not that was piled about me. Though somewhat stunned by the shock, I soon rallied my senses sufficiently to comprehend in some measure the situation. Then in the midst of all its frightfulness, there came to my heart as though brought by a Divine Messenger, the words of the Psalmist, "Thou wilt keep him in perfect peace whose mind is staid on Thee, because he trusteth in Thee;" and then there stole over my soul such a sense of the nearness of our Heavenly Father as I had rarely known before. All fear was taken away and in its stead came a consciousness that, "underneath were his own everlasting Arms." I was then able to do what I could in quieting the poor terrified creatures about me, whose cries and groans were most distressing. Telling them I believed we should be helped out of our trouble, and that the

IMPRISONED UNCTION.—Where is the best place to keep the ointment—filling a tightly covered box, or filling the house with its odor? Enabling feet that bring glad tidings of Gospel good to be a savor of life unto life wherever they go, or cooped up useless like light under a bushel? The loving service of a broken and contrite heart brought to the Saviour's feet, will fill thy house with the savor of thy anointed hands and spirit. The anointing is not given to anoint the box only, but the service, and to change the atmosphere, that the world may in the presence of Christians breathe a savor of the breath of heaven.

Take off the lid, for Christ's sake. Let he anointing teach, and the light shine.

We fear for the microbe of Congoism to be getting into the moral sense of an American company of exploiters, who are reported to have received concessions to work a certain territory for what they can get out of it in rubber, metals, and other products. Either the missionary or the covetous motive animates this company. Either it aims to show how the natives can be worked as Christians would deal with them, or as Belgium has done with them—"done them to death," it is so amply testified, for selfish gain. It may be a shrewd scheme of Belgium authorities to stop the mouths of an outraged humanity by showing that American atrocities can be as ruthless as theirs where a colored race is subject to American greed. Or there may be a noble and civilizing intent in our stockholders to seek, while making money, to advance the Christian spirit as industrial benefactors of a race. Thus under our representatives, may "Ethiopia soon stretch out her hands unto God,"—lands which are found staying on.

worst was over. Very soon two men with lanterns appeared at the rear end of the car, which was elevated at an angle of about forty five degrees, and as one struggling passenger after another was loosened they made their way through the door and so reached the ground outside. When my turn came to be released, I did what I could to aid our kind hearted helpers, but growing faint through loss of blood, soon found I could do little but rest on the debris and hold the lantern for them. As the next body to mine was reached, I saw the men exchange significant glances as they drew it forth and passed it quietly through a window to others outside. It was doubtless that one of the young girls already referred to, and on which probably I had been resting, whose life had been thus suddenly taken while mine was spared. The mother and other child seemed comparatively unhurt and when the little one was reached, that a moment before had lain so peacefully by my side, the men exclaimed, "You dear little thing! there is not a scratch on it!" The back of the seat had been turned like a roof over it and thus had completely protected it from harm. Not so the poor father, who being at the extreme end of the car, had evidently been badly crushed, and his cries for help were most piteous.

The immediate cause of the catastrophe now appeared to be the swelling of the streams by the heavy rains of the previous evening, whereby the foundations of a culvert had been undermined, and although strong enough to carry over the engine, a baggage and a mail car, had finally broken through under the weight of the next in which we were, and which then fell into the chasm. The locomotive was a complete wreck. The cars before our own were overturned and badly broken, while those following were but little damaged. The engineer was very seriously injured by the escaping steam, and he with the other wounded were taken to the sleeping-car in the rear, where we were cared for by a skilful German doctor who seemed well supplied with arnica, lint, etc. My own injuries were mainly bad bruises about the head, a tooth knocked out, and deep gashes in the face which needed to be stitched. These were very skilfully treated by the physicians, one of whom seemed to take an especial interest in us, saying he had obtained his medical education at the University of Pennsylvania and could never forget the kindness he had received in Philadelphia. As he dressed my wounds and watched the successful progress of his treatment, he remarked on one occasion, "I think, Mr. Morris, you must be a man in perfect health, or you could never recover from such a shock, as you are doing." It was evidently best for me to remain in bed, and the efforts of the doctors were admirably seconded by the good nursing of Jesse and Mary Jane Bundy, who had just reached Knoxville on their way home from the Yearly Meeting, and at once devoted themselves by day and night to my needs. Mary Jane's gentle touch seemed to act like a spell upon my bruises, while her faithful and intelligent care left nothing undone that could hasten the heal-

ing process. I could but recall Scott's apostrophe:

"Woman! that in our hours of ease  
Uncertain, coy and hard to please,  
When pain and anguish wring the brow,  
A ministering angel thou."

By the morning of the 20th, to the surprise of my good nurses and friends, I felt ready to resume our homeward journey, and parting in much love at Washington with my kind and faithful fellow-laborer, he took the New York train and I that for Philadelphia which I reached in safety by the morning of the 21st. Taking an early breakfast at the Pennsylvania Railroad Depot, I made my way to the North Penna. cars, and reached Labor Station comfortably. Thence I footed it to my own home, to be received with open arms by the dear ones there. Little thinking were they of seeing me thus and then, after all they had heard of the catastrophe; and indeed I was scarcely to be recognized, for what with stitches in the cheeks, swollen bruises about the forehead, and hair still matted with blood and dirt, I was a sorry sight. But home had been reached at last, and we were all ready to praise the Lord for his preserving care that had carried me through all my service for His dear cause, and would now have me to rejoice in His love and peace that were flowing like a river through my soul.

After his return my dear father's spirit was filled with joy, and in his prayers both in public and at home, his utterance overflowed with praise and gratitude to our Heavenly Father, and fervent desires to be more wholly devoted to His service. Our daily mercies were pointed out by the text, "Bless the Lord, oh my soul, etc., who forgiveth all thy iniquities, who healeth all thy diseases, who redeemeth thy life from destruction," and that a right comprehension of all this, especially the forgiveness of our sins, should so dwell in our hearts as to keep them tender and thankful, not dejected; leading us to follow so gracious a Master. This may be done by small acts of service in our every-day life, acceptable to Him, without our aspiring to great deeds.

NOTE.—The recent reference to Joseph Walton on page 164 of THE FRIEND, should omit the S. as a middle letter. His name had none; and "P. C. Dunn" should have been written P. P. Dunn.

(To be continued.)

God hath a presence,  
And that you may see  
In the fold of a flower,  
The leaf of a tree;  
In the sun of the noon-day,  
The star of the night;  
In the storm of the darkness,  
The rainbow of light;  
In the waves of the ocean,  
The furrows of land;  
In the mountains of granite,  
The atom of sand.  
Turn where ye may  
From the sky to the sod,  
Where can ye gaze  
That ye find not a God?  
In the sun, the moon, the sky;  
On the mountains, wild and high;  
In the thunder, in the rain,  
In the grove, the wood, the plain;  
In the little birds that sing—  
God is seen in everything.

## The Name of William Penn Brought Into Unseemly Association with the Theatre.

About a dozen years ago, perhaps, there began to be issued at Philadelphia a serial devoted to the interests of the stage and of worldly sport generally, which bore the singularly inappropriate title of *The Quaker*. No long time elapsed before a committee of the religious denomination answering that name waited upon the responsible representative of the publication, reminding him, that as their membership had always maintained a testimony against the play-house, the designation in question appeared to them derogatory in character and manifestly unsuitable, and they hence hoped a more fitting title would be found for it.

Similarly, when the announcement was made in the spring of the present year that a "William Penn Theatre" was designed to be forthwith erected in West Philadelphia, it was felt by many of the same religious society that an unjust liberty had been taken with the name of their honored member of a former generation, the founder of this city and commonwealth, and that the matter ought not to be passed over without some manner of protest. In a brief communication to the *Public Ledger*, a representative Friend, quoting from Penn's "No Cross, No Crown," cited the following paragraph as showing how greatly concerned the founder was against demoralizing diversions, and particularly how little he could be made to appear as either a patron or an abettor of the play-house. Penn's language is:

"But of all these wretched inventions, the play-houses, like so many hellish seminaries, do most perniciously conduce to these sad and miserable ends; where little besides frothy, wanton, if not directly obscene and profane humors, are represented; which are of notorious ill consequence upon the minds of most, especially the youth that frequent them. And thus it is that idle and debauched stagers are encouraged and maintained; than which scarcely a greater abomination can be thought on of that rank of impieties, as will anon particularly be shown and, truly, nothing but the excessive pleasure people take therein could blind their eyes from seeing it." The Governor was likewise impeached that, in the event of request being made for a charter, he would decline to incorporate a company making such an improper use of William Penn's name, and stating that, in expressing these views, they were believed to indicate "the desire of all under the name of Friends, and also of thousands of others who valued the character and religious principles of the founder of this commonwealth."

Meanwhile, the plans of the promoter of this theatrical enterprise have progressed to the extent that the foundations have been built, and, within a few days, the cornerstone has been laid. A descriptive booklet, handed me by a friend, states that it is to be erected in a populous section of the city, that "has never had a theatre of its own," that its capacity will be greater than any other in the land, that it will be provided with many special improvements

especially protective appliances and safety devices, so that it can be said it will have been "made absolutely safe." "In the broken pediment over the centre of the roof will be erected a twelve foot statue of Philadelphia's founder."

Nevertheless, the statue of this worthy, pinnaced, as it were, a "guardian angel," above the middle front of the massive structure, will make it not a whit more "safe" as a Christian's resort. The biographer of Penn tells of a time when the latter wept as he thought upon the evils that would be likely to assail the prayer-founded city; and we, whose homes or whose places of business are there, may well share his travail of soul as we witness the moral desolations wrought by these exceedingly sensuous pleasure resorts. Quoting the writer's tract on "The Menace of the Theatre," in referring to a new vaudeville opera house of a number of years ago, when a special examination of those already in use pronounced them "safe, and built in strict accordance with the law:" "Will this also be pronounced 'safe' by careful and competent examiners? Stand at the doors of any of those theatres, and look at the crowd of men, young men and boys, that come pouring out at the conclusion of one of the low performances—scan their countenances well, and mark whether there be found one who shows an open, noble, God-loving look, upon which may be written the reassuring legend: 'Safe—secure in case of fire or panic.'"

Will it be said that the baneful conditions concerning the theatre generally, as above expressed, are in any wise exaggerated? When Clement Scott, the head, or so-called dean, of the theatrical critics of London, was asked (in the latter part of 1897) whether the theatre was "one of the forces that make for righteousness," he answered emphatically, "No," and added, "If any one I loved insisted on going on the stage contrary to my advice, I should be terrified for her future, and hopeless for the endurance of our affection or even friendship. For stage life, according to my experience, has a tendency to deaden the finer feelings, to crush the inner nature of men and women, and to substitute artificiality and hollowness for sincerity and truth, and, mind you, I speak from an intimate experience of the stage, extending over thirty-seven years." He ventured to detail the exceeding peril to purity involved in the pursuit, but his frankness was so greatly resented by his associates and employers, that for months he was ostracised, and threatened with the loss of his means of living.

In New York, William Winter, occupying somewhat the same position as did the late Clement Scott in London (he has been for more than forty years the dramatic critic of the *Tribune*), referring not long ago to "the multiplicity of rotten and pernicious plays," and to the claim that the drama, in portraying the consequences of wrongdoing, teaches that the wages of sin is death, remarked: "The process of teaching moral lessons by depicting the filthy minutiae of vice, has done more harm than any single force that ever was let loose in the realms of literature and art. The specification of

those celebrated 'wages of sin' has directed far more practical attention to the 'sin' than it ever did to the 'wages.' There never was a greater error of belief than the notion that the knowledge of evil will keep human beings from doing evil. Plays that introduce an audience into the society of the disreputable . . . diffuse a subtle contamination as deleterious as impure air, as insidious as small-pox, and as loathsome."

A similar corrupting condition was editorially admitted by a leading Philadelphia daily (quoted in my Open Letter last winter to Mayor Weaver) as characterizing the local stage, that it "was flooded, waist deep frequently, not with plays, but shows, so inane, senseless, and meaningless, that the intelligence, taste and often the morality of the patrons of the theatre revolted against and was insulted by their invity, coarseness, vulgarity and indecency."

It is, hence, claimed that the name of William Penn ought not to be brought into intimate alliance with an institution strongly reprobated by Penn in his own time, and which at the present day, by the admission of many play-goers themselves, is in large measure steeped in vulgarity and immorality.—**JOSIAH W. LEEDS, in the Episcopal Recorder, Philadelphia, Pa.**

**DIVINE INTERPOSITION ACKNOWLEDGED.** The deliverance of Dr. Thomas of Baltimore, when coming to England in the year 1855, was very remarkable. He came in a sailing vessel bound for Liverpool. During the voyage he had a meeting for worship with the captain, crew and passengers, at which time he prayed for a safe landing at their port of destination, and he believed the prayer would be granted. When near the English shore the captain used the precaution of keeping a man on the lookout all day, expecting to discover Holyhead about four p. m., but he omitted to take soundings. At three p. m., the man in the fore-castle called out "Breakers ahead!" and the captain gave orders to put the ship about, so as to clear the rocks and highland which seemed just over their heads. As the ship went about they were almost close to half sunken rocks. No sooner was the course altered, than the man again cried out, "Breakers ahead!" The captain had the vessel put yet once more about, and in a moment she struck, and the captain called out, "We are lost." Dr. Thomas was standing thoughtfully by his side, and lifted up his heart in prayer for deliverance. He thought of his son who urged him not to take the voyage; he thought of the evidence given in answer to prayer for safe landing, and then he believed deliverance would be granted. At this moment a gentle breeze off the land filled the sails, and quietly carried the vessel into deep and smooth water. The captain said emphatically, "Nothing but Divine interposition could have saved us." They found that the vessel had sprung a leak, but they worked the pumps all the way from Holyhead to Liverpool. On reaching the dock it was found that a piece of rock was stopping up most of the hole made when the vessel struck.

## THE CLOUDS.

I cannot look above and see  
You high piled, pillowy mass  
Of evening clouds, so swimmingly  
In gold and purple pass,  
And think not, Lord, how Thou wast seen  
On Israel's desert way,  
Before them, in thy shadowy screen,  
Pavilion'd all the day!

Or, of those robes of gorgeous hue  
Which the Redeemer wore,  
When, ravisht from his followers' view,  
Abt his flight He bore,  
When lifted, as on mighty wing,  
He hurried his ascent,  
Aad, wrapt in clouds, went triumphing  
Above the firmament.

Is it a trail of that same pall  
Of many color'd days,  
That high above, o'erhaunting all,  
Hangs midway down the skies—  
Or borders of those sweeping folds  
Which shall all world be  
About the Saviour, when he holds  
His judgment on the world?

For in like manner as He went—  
My soul, hast thou forgot?—  
Shall be his terrible descent  
When man expecteth not!  
Strength, Son of man, against that hour,  
Be to our spirits given,  
When Thou shalt come again with power,  
Upon the clouds of heaven!

—WILLIAM CROSWELL.

## A Trip from Westerly to Hopkinton, R. I.

Leaving Westerly just a little before sunset we took the post road to Hopkinton, a delightful drive of nine miles. Passing along we noticed a number of different flowers which had not been seen on a former ride; being a little later in the season, they had now bloomed.

Among these was the evening Primrose *Oenothera Biennis* of the Primrose family. One brief night exhausts the beauty of these pretty flowers, and unless we are familiar with the owl-like tendencies of the evening Primrose we are surprised, some dim twilight, to find this plant resplendent with a mass of fragrant yellow flowers, exhaling their delicious fragrance on the evening air. By blooming at night it guards against a myriad of hurtful insects which abound during the day, and which are unfitted to transmit its pollen to the pistil of another flower. But the pink Night Moth acts the part of a benefactor, yet sometimes in cloudy weather and toward the last of the season, these flowers remain open during the day.

Near a stream, the meadow rue, *Thalictrum Polygamum*, of the Crowfoot family, was found in great abundance with its white feathery flowers standing above a number of smaller blossoms. It grows from four to eight feet high and the flowers are in large clusters.

The Blue-flag which was mentioned in a former article abounds here, mingling its beautiful colors with those of the purple-pink swamp milk-weed, *Asclepias Incarnata*, of the milkweed family. This flower is found in wet places most of the summer.

The *Lilium Canadensis*, meadow lily or wild yellow lily, grows here in great profusion arrayed in all its beauty, reminding us of the words of our Saviour, "Consider the lilies of the field, how they grow, they toil not, neither do they spin, yet I say unto you,



that even Solomon in all his glory, was not arrayed like one of these."

In a pond nearby, were seen the beautiful white pond lilies, *Nymphaea odorata*, one of the loveliest of flowers, possessing beauty, delicacy and fragrance in the highest degree. It calls for little description, as most of my readers are familiar with the plant. One of the most interesting features of aquatic life is the way the plants are made, as it were, to care for themselves during cold weather. In summer the plant floats upon the surface of the water so as to attract the attention of the aquatic insects, on which it relies for fertilization. These lilies open fresh every morning, and are often over five inches across, of the purest white and are most delightfully sweet-scented. In some localities the flowers are slightly tinged with pink. This plant is often cultivated in tubs. The dark-eyed little Italians peddle them about our streets.

The Victoria Regia is also a member of this family. It is a gigantic water lily from the tributaries of the Amazon River. It was discovered in 1801, but not named till 1838, when Lindley described it and dedicated it to his sovereign. Its leaves are from six to twelve feet in diameter, they have a margin turned up two to three inches high, giving it the appearance of a huge tray. The seeds of this plant are edible and were an article of food among the Indians, as well as the tubers, or root-stocks, which contain considerable starch out of which they made a flour. While gathering them women would lay the little papoose on these large leaves.

Next was noticed the white swamp honeysuckle, clammy *Azalea Rhododendron viscosum*, of the Heath family. This is a shrub from three to ten feet high. The flowers are white and very fragrant, appearing in early summer along swamps which skirt the coasts, and occasionally further inland. This, as well as the pink *Azalea*, bears what are called swamp or May Apples, which are often relished by the children. These growths were formerly thought to be caused by the sting of insects, but are now supposed to be modified buds.

Next was discovered the Yarrow, *Achillea Millefolium*, of the composite family. This is a common roadside flower which blooms in summer and late into the Autumn. Tradition claimed Achilles used this plant to heal the wounds of his soldiers, and the genus was named after that hero. The early English botanists called it nose-bleed, because a leaf when placed in the nose would cause it to bleed, and it is also said that the leaves, if chewed when green will cure tooth-ache. Many other cures are attributed to this plant. In some places it is cultivated in gardens on account of its beauty.

The wild carrot *Daucus Carota* of the Parsley family, also called bird's nest and Queen Anne's lace, is another pretty lace-like flower which adds much beauty to the road-sides. It is believed to be the stock from which the garden carrot is raised. The vegetable was well known to the ancients. When it was introduced into England is not known, but it is supposed that the Dutch

brought it over during the reign of Elizabeth. It is also said that the ladies wore the leaves in their hair in place of feathers. It is one of the hardest weeds (or flowers) for the farmer to battle with. It strikes despair into his heart.

A bright little patch of the Meadow-beauty or deer-grass, *Rhexia Virginia*, Melastom family, was found near a brook-side. The scarlet leaves and stem, sometimes out of flower, make almost as bright a patch as the flowers themselves, and on first discovering them I thought they were another plant. The seed vessels also form very pretty little ewers.

We reached the place of our destination just as the sun was setting low in the west, and a more beautiful sight could not have met the eyes than this New England sunset. Standing for a moment looking at the deep hues reflected on the clouds, the lines of the poet Moore were brought to mind.

"Thou art, oh God! the life and light  
Of all this wondrous world we see;  
Thy glow by day, thy smile by night,  
Are but reflections caught from Thee.  
Where'er we turn Thy glories shine,  
And all things fair and bright are Thine.

When day, with farewell beams delays  
Among the opening clouds of even,  
And we can almost think we gaze  
Through golden vistas into heaven—  
Those hues that make the sun's decline  
So soft, so radiant, Lord! are Thine."  
ELIZABETH H. KIRKBRIDE.

### The Discipline of Life.

Before I was afflicted I went astray; but now have I kept thy word.—*Psalms cxix.* 67.  
Why we are so constituted that nobility of character can only be attained through the discipline of sorrow is as yet an unsolved problem.

That we must needs travel over the corduroy road of difficulty, successive obstacles, harsh circumstances and continuous effort if we would reach the gate of Paradise or fit ourselves to cross its threshold is the moral puzzle of the universe.

In our unwisdom we think the macadamized and level highway a better means of progress, and we are astounded when told that smooth roads make small men.

He who would get a glimpse of the widest landscape must climb the hill from which alone it can be seen. This is the first law in the statute book of Providence.

The night is gressome and lonely, but half the universe is veiled from him who has not seen the stars as well as the sun, and darkness alone can render them visible.

This, too, is the law—namely, that you must sit amid the shadows of night if you would see the heavens at their best.

You cannot get music from the 'cello with loose strings. They must be stretched, and if they could, they would cry out with pain, but the stretching until concert pitch is reached is what gives the musician an instrument worthy of his skill.

A large fortune is the worst accident that can befall a youth, for his temptations are stronger than his ambitions. The boy with money inherited from his father, and, therefore, with nothing to work for, is already half conquered by evil passions. The youth

with a high heart and wholesome poverty receives his inheritance from God, and God's gifts are better than man's.

God's denials are the best part of his providence. He gives nothing without its price, and that price is toil. We find fault at first, but later on discover that what is worth having is worth working for; that work gives dignity to the soul and is the equivalent of education.

That is the secret of omniscience which we find it hardest to learn.

The men who live in marble and bronze because they have done us such service that we cannot forget them, and would fain express our gratitude by means of the sculptor's art, are they who have borne the brunt of circumstance.

It is also true that personal sorrows, as the loss of dear ones, have an uplifting tendency. Bereavement forces the soul to recognize its destiny. Tears are sometimes telescopes with which other worlds are viewed. Aching hearts feel their helplessness, and then call on God for the comfort that is not within reach. They see visions, have revelations, and doors are opened the key to which is forged out of some grief.

The ties of earth are loosened that we may be bound by stronger cords to heaven. The cruelty of death imbues us with a longing for immortality. The surgeon cuts in order to save the body, and when it is all over we bless the knife. God wounds because a wounded soul needs sympathy and consolation and can find them only in thoughts of another life.

An artist had just finished a splendid fresco on the ceiling of a cathedral. Pleased with his work, he stepped back to note the general effect. Forgetful of the dizzy height, he was about to take one step more, the fatal step, when his quick-witted assistant dashed a mass of color on the picture and ruined it. The painter sprang forward—his life was saved.

In like manner, God's severest discipline is always merciful. The only purpose is to compel us to see what He wishes us to see, and to see it as He sees it. If He ruins our hopes or gives us love a wrench, or sends the dread Messenger to our household, the sad song we sing brings the angels nearer, and from the ashes of consumed desires springs a faith which draws the curtain aside and shows us a better life.

That God chastens because He loves is a hard saying, but they who have been chastened can at times find in their agony a treasure which happiness is too blind to discover.

The end to be sought is largeness of soul, and this—so strangely are we made—is to be attained, not by having our own way, but by giving up our way and adopting God's way.  
—N. Y. Herald.

In character, in manners, in style, in all things the supreme excellence is simplicity.  
—Longfellow.

We are apt to think concerning our everyday trials that they are of too homely a sort to work out anything beautiful in our character, but they are not more homely than the chisel in the hand of the sculptor.

## OUR YOUNGER FRIENDS.

## WHICH LOVED BEST?

"I love you mother," said little John; Then forgetting his work, his cap went on, And he was off to the garden swing, And left her the water and wood to bring.

"I love you, mother," said rosy Nell— "I love you better than tongue can tell;" Then she teased and pouted full half the day, Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan; "To-day I'll help you all I can; How glad I am school doesn't keep!" So she rocked the babe till it fell asleep.

Then, stepping softly, she fetched the broom And swept the floor and tidied the room; Busy and happy all day was she, Helpful and happy as child could be.

"I love you, mother," again they said, Three little children going to bed. How do you think that mother guessed Which of them really loved her best?

JOY ALLISON.

A CHILD'S TRUST.—Our little daughter had been ill for several days and on this particular morning was restless and uncomfortable. I had been trying with all the might of my mother's love to give her relief, but my efforts had failed, and I saw with distress that there was a prospect of her passing some suffering hours. Presently she called me to her, and, with tears in her eyes whispered:

"Won't you say a little prayer and ask God to make me feel better?"

Was there a reproach in the little voice? Did that innocent heart wonder why her mamma in all her caring had not first asked him to help, who is able to "heal our infirmities?" An apology was on my lips, but I heeded it, knelt beside her, and in a few simple words committed her case to Jesus. When I had finished she said: "That is nice," turned over, and very soon I saw that she was sleeping sweetly. She continued so for hours, and when she awoke the pain was gone, and she made rapid strides toward recovery. Her faith was unquestioning, he had asked God to make her better, she felt sure He would.

Oh, I thought for the perfect trust of a little child! Would we could imitate it, and reach out and grasp the promises God gives us, so abundant and exhaustless. How different life would be if we could take a child's faith even down to the gates of death. And why can we not? Is it because we do not make our religion enough of an every day affair? We do not love Christ enough—we do not trust Him enough.—*The Presbyterian*.

THE BOY'S CLEAN SECURITY.—"Mister, you lend money here?" asked an earnest young voice at the office door. The lawyer turned away from his desk, confronted a lean-eyed, poorly-dressed lad of twenty years, and studied him clearly for a minute, "Sometimes we do on good security," he said gravely. The little fellow explained that he had "chance" to buy out a boy that's crying apers." He had half the money required, but he needed to borrow the other fifteen cents, "What security can you offer?" asked

the lawyer. The boy's brown hands sought his pocket and drew out a paper carefully folded in a bit of calico. It was a cheaply printed pledge against the use of intoxicating drinks and tobacco. As respectfully as if it had been the deed to a farm, the lawyer examined it, accepted it, and handed over the required sum. A friend who had watched the transaction with silent amusement laughed as the young borrower departed. "You think I know nothing about him?" smiled the lawyer. "I know that he came manfully in what he supposed to be a business way, and tried to negotiate a loan instead of begging the money. I know that he has been under good influences, or he would not have signed that pledge, and that he does not hold it lightly, or he would not have cared for it so carefully. I agree with him that one who keeps himself from such things has a character to offer as security."

A. F.

MALVERN, Fifth Month 12th, 1906.

WHY WE CALL OURSELVES FRIENDS.—At one time when Jesus Christ was living as a man on the earth in Palestine, a little while before He went away to his Father in Heaven, He said to his disciples or followers: "This is my commandment That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." (John, chap. xv: 12, 15).

The early Christians also used the word friends, as we read in Acts, chap. xxvii: 3, that when the centurion Julius was about to take Paul, the prisoner, to Rome, he "gave him liberty to go unto his friends to refresh himself."

John in his Third Epistle v: 14, wrote "Our friends salute thee," and "Greet the friends by name."

When George Fox was a young man, our Heavenly Father helped him to understand, that the way the priests in England were teaching the people to worship was not the way that Jesus Christ had taught his followers to worship; nor the way that the early Christians who lived at the time of Paul and John, believed and worshipped.

So George Fox felt that he was doing what his Heavenly Father commanded him to do, when he began to preach to the people, and to try to persuade them to live and worship as the early Christians did.

Soon he found that our Heavenly Father had been helping some other good people in England to think the same as he did about living and worship.

These people did not expect at first to start a new society, but they felt so sure that their Heavenly Father was showing them the true way that they began to call themselves the "Friends of Truth." They tried to live as the Bible teaches, and they also believed that our Heavenly Father teaches all people by the Holy Spirit in their hearts, so that they may know what his commands are.

As more and more people believed this was the Truth, it became necessary for them to join together as a new society—so they called themselves the Society of Friends.

So we who call ourselves Friends, are real Friends of Jesus Christ, when we do whatsoever He commands us, because He teaches us what our Heavenly Father wants us to do, by his Holy Spirit in our hearts.

"WHAT SHE COULD."—Francois Coillard, of the Upper Zambesi, spent nearly half a century among the Barotsi tribes of Central Africa, and at his death there was mourning among heathen and converts alike.

Some little time before his death he had a serious illness, and upon his recovery several American missionaries in Zululand went to rejoice with him. The Basutos, learning of this, planned a banquet for their beloved teacher and his friends. They prepared an ox and numbers of sheep and fowls, and deposited them on the veranda of Coillard's home late one night, began to sing the hymns he had taught them.

"What is all this?" he asked in surprise, stumbling over the abundant gifts as he opened the door.

"Your friends from a distance have come to tell you they are glad you are well," responded the leader.

Tears filled the missionary's eyes. Only too well he knew that many who had contributed to this love offering were very poor, and their gifts meant a real privation.

At this moment a very old woman, named Mateke, arrived, carrying an enormous gourd. Although she lived a long way from the village, and had been hard at work in the fields all day, she would not consent to send her gift by another, but insisted on carrying it herself.

"And what am I to do with this, Mateke?" the missionary asked, as she placed the huge thing in his arms.

"Do what you like," she returned, simply. "It makes me happy to have that gourd. I want to make you happy. I have nothing else."

"And why do you want to make me happy?" continued the old man.

"Because you have told me things that make me glad even when I am hungry," she answered, a light coming into her wrinkled face, "that rest me when I am tired, and make me not afraid to be covered up in the earth when I die. I am glad to give you my gourd—even if you do not want it, and will throw it away."

"She hath done what she could," murmured the old man, turning to his companions. "I shall never throw it away, Mateke. I will keep it always—to help me to be faithful."

The gourd, withered, dry and colorless, was still in his possession when he died.

It pays better to avoid the mistakes of others than to criticize them.

REMEMBER that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is the goodness, not the glory.—F. W. Farrar.

Have you had a kindness shown?

"Pass it on, pass it on!

'Twas not given thee alone,

"Pass it on, pass it on!

Let it travel down the years,

Let it wipe another's tears;

Till in heav'n the deed appears,

"Pass it on, pass it on!

Pass it on, pass it on!

Cheerful word or loving deed, pass it on;

Live for self, you live in vain;

Live for Christ, you live again.

Live for Him, with Him, you reign,

"Pass it on, pass it on!

Did you hear the loving word

"Pass it on, pass it on!

Like the singing of a bird?

"Pass it on, pass it on!

Let its music live and grow,

Let it cheer another's row;

You have reaped what others sow,

"Pass it on, pass it on!

Have you found the heav'nly light?

"Pass it on, pass it on!

Souls are groping in the night,

Daylight gone, daylight gone!

Hold your lighted lamp on high,

Be a star in some one's sky.

He may live who else would die,

"Pass it on, pass it on!

### Memoranda and Letters of Ellwood Dean.

(Continued from page 182).

14th. First-day. We attended the New Garden Meeting for the last time, after a sojourn of over four months in the neighborhood. The house was filled and much crowded. After a time of solemn silence my dear Ellwood arose and said that we were informed by the Holy Scriptures that all have sinned and come short of the glory of God; and Christ, our Holy Redeemer, said: "Except a man be born again he cannot see the kingdom of God." By this we may see that we are not in a condition of preparation for death and eternal happiness, without a great change being brought about in us. And when we come to look back to the time that man was created and placed on the earth, we find that God created him in his own Divine image of righteousness and true holiness, and endued him with a capacity to understand the Divine will, and with ability to do it, and the happiness of the first man and woman depended upon their faithfulness and obedience to the Divine will; and they were placed in the garden of Eden, and were happy in their union and communion with the Lord, their Creator, and this state of felicity continued as long as man continued in obedience to the Divine will. Adam was warned not to partake of the forbidden fruit, with the penalty annexed "in the day thou eatest thereof thou shalt surely die," but notwithstanding this solemn warning, Adam and Eve, being tempted by the devil, did eat of the forbidden fruit, and though his body died not for several hundred years, yet the soul died to that happy state of innocence and purity and communion with God. And herein consists that awful lapse of man from a state of purity to a state of depravity. A lapse from a happy state of Divine enjoyment to a state of estrangement from God. And such was his miserable state in this spiritual death and alienation from God, and such the power of the tempter over him, that as man in-

creased on earth his heart became deceitful above all things, and desperately wicked, and he soon filled the earth with violence and blood—man murdering and destroying his fellow-man. But notwithstanding he had fallen into this state of deep degradation, depravity and alienation from God, yet was the Lord pleased in his unbounded love and mercy, not wholly to forsake him but to provide a way for his escape, a way for his deliverance and redemption from this state of spiritual death, depravity and wickedness, and to restore him to that state of union and acceptance with God which he enjoyed before his sad lapse and fall. This merciful interposition, was first manifested in the promise that was from time to time renewed, and appeared as a ray of light, shining through the gloom of the spiritual night, which seemed to overshadow the world. To Abraham it was said: "in thee and in thy seed shall all the families of the earth be blessed." Again to Isaiah, the prophet, was the promise renewed, "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us his way, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem.' And they shall beat their swords into plowshares, and their spears into pruning hooks." In view of this glorious gospel dispensation the prophet exclaims, "O house of Jacob, come ye, let us walk in the light of the Lord." Again the Redeemer is alluded to and the nature of his kingdom is pointed out and described by the prophet, saying: "Unto us a child is born, unto us a son is given, and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of peace; of the increase of his government, and peace there shall be no end." As it is stated there shall be no end to the increase of his government and peace, we can see in that the fulfilment of what Daniel saw in the visions of light pointing towards the spread of the Redeemer's kingdom: "A stone cut out of the mountain without hands," which went on and increased until it filled the whole earth. This kingdom is said to be an everlasting kingdom, a kingdom that shall have no end. This kingdom is begun, carried on and established in every heart and every soul that comes fully into and under the influence of the spirit of Christ which is to rule in this gospel dispensation. He instructed his disciples, and through them, all of us, to pray after this manner: "Our Father who art in Heaven, hallowed be Thy name, Thy kingdom come, Thy will be done in earth as it is done in Heaven." And when it comes to be done in earth as it is done in heaven, then the kingdom of this world will have become the kingdom of the Lord and of his Christ. In the fulness of time the long looked-for Saviour and Redeemer appeared on earth, and his advent was heralded by a holy angel to the shepherds on Judea's plains, in this remarkable

language: "Behold, I bring you good tidings of great joy, which shall be unto all people, for unto you is born this day, in the city of David, a Saviour, who is Christ the Lord." And immediately there was with the angel a multitude of the heavenly host praising God and saying: "Glory to God in the highest, and on earth peace, good-will toward men." Here we may observe, peace is again proclaimed, peace on earth, and good-will toward men. And when the days of his ministration drew on, and as he was ascending out of Jordan, a voice from Heaven proclaimed: "This is my beloved son, in whom I am well pleased, hear ye Him."

(To be continued.)

### Science and Industry

A USEFUL BOOK OF REFERENCE.—A bibliography and index of North American geology, paleontology, petrology, and mineralogy for the years 1901 to 1905 inclusive has been compiled by Fred Boughton Weeks of the United States Geological Survey and will soon be ready for distribution as Bulletin No. 301.

This bulletin is a combination of the bibliographies published each year from 1901 to 1904 inclusive. These have appeared as Bulletins Nos. 203, 221, 240, and 271. With these the bibliography of the literature for the year 1905 has been combined. The papers have been arranged alphabetically by authors' names and the entries numbered consecutively under each author. In addition to the full title of the paper and an abbreviated reference to the publication in which it appears a brief statement of the contents is given when the title of the paper is not fully explanatory.

The index, in which reference to the bibliography is made by author and number of paper, is preceded by a key to its arrangement showing the subject headings used and their subdivisions.

THE POISON SUMAC.—The poison sumac closely resembles the Japanese lacquer-tree which is also a sumac, and which yields the valuable varnish so much used in the decorative woodware of that country. The lacquer-tree came originally from China, but it has been extensively cultivated in Japan for more than two thousand years, and it holds greater commercial value than any other sumac, in spite of its poisonous properties.

When the trees are about ten years old incisions are made in the trunk and branches and the sap is collected several times each day. It is next poured into vats and stirred until all excess of water has evaporated, and then either strained or mixed with sulphur of iron, oxid of iron or indigo before being applied as a varnish.

It has been thought that our poison-sumac would yield a varnish similar to that of the lacquer-tree, and an experiment was tried some years ago which proved satisfactory. The sap was collected and boiled down, and was then applied to various articles, and brilliant jet-black coating was obtained, which was firm and durable and not affected by moisture.

The sins of the poison-sumac have been visited upon the beautiful flowering dogwood



and many persons are afraid to gather it when it blooms in our forests.

The flowering dogwood, however, belongs to the cornel family, and its true flowers are surrounded by flaring, white bracts, which make the little flower clusters look like a large single blossom.

It is not poisonous, and is related in no way to the poison-sumac, but the confusion arose on account of the similarity of the common names, and the flowering dogwood, although entirely innocent, acquired the vil reputation of the poison dogwood.

Other members of the sumac family have also been wrongly suspected of having poisonous properties, but in our Northeastern states, at least, *Rhus Vernix*, the poison-umac, and *Rhus Toxicodendron*, the poison-ivy, are the only two which are harmful.

The stag-horn sumac and the smooth sumac both have conspicuous red fruit instead of white berries, like those of the poison-umac and the poison-ivy, and the margins of the leaves are toothed instead of being smooth.—*Youths' Companion*.

There are some men, like dictionaries, to be looked into upon occasions; but have no connection, and are little entertaining.—*Wm Penn*.

### Bodies Bearing the Name of Friends.

Pottstown Meeting was attended by some six Friends from Philadelphia last First-day.

William C. Allen, of Moorestown, N. J., and his wife are about to repair to the safer climate of California for the winter.

Under a concern of Henry T. Outland, of North Carolina, an appointed meeting was held in the Town Hall at Columbus, N. J., last Seventh-day evening.

We have received the full account of the Mountain Lake General Conferences held in fifteen sessions, Eighth Month 31st, to Ninth Month 7th, in which subjects were discussed by prepared addresses and other remarks relating to aspects of the profession of Friends in its various developments and activities.

John Richardson Wigham, of Ireland, ended his useful life on the sixteenth of last month, having been an elder and overseer of Monkstown Meeting, and noted for a system of applying gas to lighthouses which he had patented, as well as an ingenious timer for the steady and continuous illumination of ways round the coast by a light obtained by the use of petroleum and now in use all over the world. On two occasions, John R. Wigham was offered snailhood, but declined the honor on conscientious grounds.

Haddonfield Quarterly Meeting held at Moorestown on Fifth-day the 13th instant, was an occasion of remarkable interest. Well nigh the extreme boundaries of the professed Society of Friends were represented by ministering visitors—on the north, Canada; on the east, England; on the south, North Carolina; and on the west, Indiana;—besides ministers from Pennsylvania. Abounding life and love were in dominion in an outpouring of anointed ministry.

The meeting for business sat in joint session to hear the proposal of William C. Allen, which had already met the concurrence of his Monthly Meeting, to visit in Gospel labor Dublin Yearly Meeting and Friends in Ireland, and the scattered communities of Friends on the continent of Europe. A large expression of unity followed his announcement, and a minute seconding that of the Monthly Meeting was prepared.

The Atlantic City meeting was reported by the committee on oversight of it to have had an average attendance of about eighty through the year. In

response to the expressed desire of several of its members and attenders, an included mid-week meeting was authorized to be held there. A number of Eliza H. Varney, (who for a few months past has been attending the meeting) to hold some appointed meetings in Atlantic City, was referred to the elders.

*Editor of the Friend:*—In the article in *The Friend* of the 15th month 17th, on the "Two Meetings of the Past Year," a comment on "Many have been disowned for violation of discipline in regard to marriage" appears to have been used ill-advisedly. I have since learned from an officer of the meeting as follows: "There were, when our meeting was 'set up,' thirty-six adult and thirty-two junior members of Hickory Grove Quarterly Meeting who became members of our quarterly Monthly Meeting in the act of its establishment. Fifteen members of other quarters, residing here, were added by certificate that year, and two others came in 'by request.' Of these (eighty-four) original members, seven have been removed by death, one was disowned for attending forbidden marriage, two for joining another religious body, and one for joining the same for 'marrying out,' and some have removed to other States. Succeeding disownments were confined to members who were added in later years, eleven under treatment of whom seven were reclaimed. There is a record kept by the Recorder of Births and Deaths, but it is not at hand. I think there is no official list of our present membership."

These statements will, I trust, correct any possible misunderstanding arising from the language of my former report.

Thy friend,

B. F. WHITSON.

Of the late Aaron P. Dewees, who was for eleven years beginning in 1873 the very useful superintendent of Friends' Boarding School among the Tunesassa Indians, the *Frankford Herald* remarks that interest in Indian affairs continued to be a characteristic during the rest of his life. He was an adherent of such political parties as best stood for the rights of the Indian, and for joining the time was a "conductor on the Underground Railroad." When ever he lived he was held in high esteem for his strict honesty, his excellent judgment, his uniform kindness of heart and the energy, cheerfulness and hopefulness with which he met the trials of a long and varied life."

How many he will be remembered as the man with an instinct for 'doing things.' Having helped to clear more than one farm in the heavily wooded section of Ohio, the ax was his most familiar weapon. Chopping down trees was almost a mania with him. His memory and his training carried back to extremely primitive times. Since a resident of Philadelphia he once saw a log cabin, which was being exhibited as a pioneer's cottage. It was viewed with contempt, for there were sawed boards for the floor and doors put together with nails and hung with iron hinges. He said if they would give him timber he could make, by the aid of only a few tools, a cabin without a nail or a sawed board about it. He was a carpenter, trader in his youth, and though a rude workman by modern standards he was famed for his ability to improve things and keep them in order. The relatives and neighbors who gathered around his grave last week said that he might be traced in the various neighborhoods where to the ground of gate posts which were perpendicular right; of doors which would latch, and windows which would open. At the Tunesassa farm in New York he cleared fifty acres of the stumps which previous farmers had been working around, and gave an impulse to farming operations which quite altered the condition of the institution. No amount of extravagance it may be said that he belonged to that type of man fitted to be the pioneer of an advancing civilization as well as the ornaments of a more settled state of society. While it is probable that his actual school-room training in childhood did not cover more than three months' time, he was able to read and hold a course of instruction. No amount of extravagance it may be said that he belonged to that type whose outward advantages seemed much superior."

FRIENDS' MEETING HOUSE IN CATAWISSA.—The old Friends' Meeting House is the point of greatest historic interest in Catawissa, and probably in all Columbia County. It stands on South Street, on a bluff overlooking the Susquehanna River, and is

shaded by many fine old trees. The house, built of logs in 1775, is in an excellent state of preservation. The windows are small and high and are protected by plain old-fashioned shutters. The interior is of light and cheerful appearance, the floors are of a light and plain with smooth, narrow boards, mellow and brown with age. Apparently, not a drop of paint has ever polluted its staunch, weather-beaten exterior, or somber interior in the one hundred and thirty-one years of its existence.

Most of the furniture of the clerk's tables are as old as the house, but there are a few that were brought from a former meeting house that stood on Friends' lot in 1736. The lot has been sold and several comfortable looking houses have been built on it. The old benches are narrow, and each has two or three holes whittled in the seat, about an inch in diameter, for the use of the pupils. The benches were used in a night school in the old meeting house, and the pupils learned to write by the light of the candles placed in these holes.

The clerk's table, on the women's side, is older than the meeting house; and one of the stoves, of a very ancient pattern, was made at Valley Forge and has a king's head and the word "Kings" cast on the side.

The grave-yard is opposite the doors. We passed by the marble slabs that marked the modern interments and paused at the farther side where Friends were buried in the days when grave-stones were considered a great improvement. The graves were leveled by time and storms, but I knew that that corner rested the ashes of my great grand parents and my grand father, the latter buried in 1865.

Only one Friend remains in Catawissa, Mary Emma Walter, and every First-day morning, at ten o'clock, she worships in this house.

Once a year a "Monthly Meeting" of the business is held there. The last one occurred on the nineteenth of Sixth Month, 1906, and was attended by Mary Emma Walter and four men from Bloomsburg. Occasionally visiting Friends come to Catawissa, and are warmly welcomed by the one resident Friend and other citizens; their meetings are well attended and greatly appreciated, and would be better attended if they were more widely advertised.

Several books of records, dating back to the beginning of Catawissa Friends' Meeting have been sent to Shamokin and placed in a fire-proof safe. These records are of great historical and genealogical value, and they contain the names of the many Friends, their deaths and other doings of the Friends in Columbia County for more than a hundred years. In connection with the books of other Friends' Meetings, family descent and connections can be traced for many generations. For instance, the records of Exeter Monthly Meeting, Berks Co., show that Thomas Willets came from Westbury, Long Island in 1738. In 1757 he was driven from his plantation beyond the Blue Mountains by the Indians. In 1759, the minutes state, he intended returning to his plantation beyond the Blue Mountains. A descendant of his was born in Catawissa in 1762, and in 1782 married Mary Hughes, the daughter of Thomas Willets. Isaiah Willets, was born in 1768, and married Rachel Hughes in 1793. The records of Westbury, Long Island, meeting carry the history of Thomas Willets back to 1657; and the records of Catawissa Meeting probably carry it forward to the memory of those now living.

Another entry in the records states: "William Hughes and some other Friends, having settled at Catawissa, held a meeting there by the indulgence of Exeter Monthly Meeting, in 1787."

It has required some exertion to protect this historic spot from desecration. Recent attempts at unlawful occupation have been repelled by a full force of men. The Town Council was called on to assist in the eviction of the former; but it is safe to assume that the latter was disposed of by more primitive methods. *Pennsile, Pa.* ELIZABETH W. WARNER.

### SUMMARY OF EVENTS.

UNITED STATES. President Roosevelt in a special message to Congress has recommended the conferring of full citizenship upon the people of Porto Rico. The Senate has confirmed the nominations of William H. Moody, of Massachusetts, to be an Associate Justice of the Supreme Court of the United States; Charles J. Bonaparte, of Maryland, to be Attorney General; Victor H. Metcalf, of California, to be Secretary of the Navy; and John D. Straub, of New York, to be Secretary of Commerce and Labor.

A despatch from Washington of the 13th says: "President Roosevelt will withdraw his simplified spelling order to the Public Printer, and hereafter all documents from the Executive Department will be printed in the old-fashioned style." Representative Landis, of the joint committee on spelling, had a conference to-day with the President, when the President said that he did not wish to have spelling overshadow matters of great importance, and expressed a willingness to revoke his order for the new spelling in case the House should give the matter over to the Education Committee. Accordingly, the following resolution was introduced in the House:—"Resolved, That it is the sense of the House of Representatives that hereafter in printing reports, documents or other publications authorized by law, ordered by Congress or either branch, or emanating from the Executive Departments, their bureaus or offices, the Government Printing Office should observe and adhere to the standard of orthography prescribed in generally accepted dictionaries of the English language." The measure was passed without a dissenting vote. It is stated the simplified form of spelling will be confined at the White House in all correspondence and communications. This will include all correspondence passing between the White House and public officials, personal correspondence of the President and all communications which do not require printing at the Government Printing Office.

The operation of trains on the New York Central Railroad by electricity was begun on the 11th inst., from the Forty-second Street Station in New York City. It is stated that as soon as practicable the operation of trains by electricity will be extended to the Harlem division and to all trains on the Hudson River division.

The people of Idaho have been widespread and has caused great suffering in towns and cities of Idaho, Utah, Nevada, Kansas, Wyoming, Washington, Minnesota, North and South Dakota and Oregon. In many places passing trains of coal have been seized by the people and distributed. In many places the meagre supplies have served barely to keep the people from freezing. Lumbering and manufacturing industries have been shut down because of the lack of fuel and in some towns the citizens have congregated in the church buildings because there the fires which the scanty supplies of coal and wood warranted would do the most good to keep the people from freezing. Fighting plants and manufacturing industries have been shut down because it was obtainable, but in most places not more than enough for a day or two could be got. Steps have been taken by the Interstate Commerce Commission by sending telegrams to the presidents of railroads in the West and Northwest intimating that if the conditions are not relieved drastic action might be taken by the commission. In some places fences have been torn down for fuel; outbuildings have been sacrificed; the lumber yards have been depleted. Farmers are twisting hay and straw into knots and burning them. In North Dakota several persons have been frozen to death for want of fuel.

A despatch of the 13th instant from Charleston, S. C., says: "Marketing has been going on of the first crop of American tea grown on a commercial scale. Twelve thousand pounds have been raised on a plantation in Colleton County, a few miles from Charleston. For several years tea has been marketed from Pinehurst, the government experimental garden. Such marketing has been going on to-day is the first of a purely commercial nature."

According to the report of the Librarian of Congress, the great library under his management now contains 1,379,244 books and pamphlets, a gain of 34,626 in one year. This institution occupies the fourth place among the leading libraries of the world.

"FORNEX"—It is stated that the Russian people, who have been in revolt for two years, owing to the confidence that is felt in Premier Stokpin's frequent assurances that the government will permit the elections to be held and a meeting of the *duma* to be held in the Third Month next.

A despatch from Warsaw says: "Reports received from points throughout Poland show that the Government policy of repression has been successful in subduing the last of the smoldering spirit of revolt." This result was accomplished at a terrible cost to the Polish people, the number of victims being estimated at thousands. Business has become stagnant, the trades and industries are bankrupt and the masses are dispirited and in a state of poverty."

Despatches from Paris say: "Acting on the assumption expressed by Premier Clemenceau that 'the Vatican is like a foreign Government,' the latter ordered the arrest and expulsion from the country of Montagnini, secretary of the Papal Nunciature here, who has represented the Vatican since the recall of the Nuncio. His residence was searched and immense quantities of documents found there were confiscated and taken to the headquarters." said the Vatican's representative had been expelled because of his complicity with prominent clergymen of Paris, against whom proceedings were pending, in inciting church-goers to rebellion. Interference by foreigners on orders from Rome in the politics of France, he declared, was a gross violation of the law now in force makes it a misdemeanor for any priest to celebrate mass without having asked permission from the local authorities, whose prerogative it is to authorize or veto any assemblage of more than a score of persons. Various edifices hitherto devoted to ecclesiastical purposes, episcopal palaces and convents, and parishes, have been built out further delay into the hands of the local lay authorities, from whom representatives of the Church will have to hire them. Priests who refuse to accept this new order of things will lose their pensions and compensations accorded to them by the separation law and will be liable to treatment as functionaries of a foreign power. A special law will be passed for dealing with recalcitrant priests as foreigners, subject to an order of expulsion from France. "Meanwhile the public order in Paris and throughout France remains virtually untroubled. It is apparent that the resistance of the clergy will be purely passive, and there is no prospect of religious passions being aroused."

A despatch from London of the 12th instant says: "The hostility between the House of Lords and the House of Commons has now reached an open stage. The lower house, after debating the matter all day, to-night rejected all of the amendments of the House of Lords to the education bill by a vote of 161 to 141, and sixteen to one, hundred and seven, the Irish members voting with the Government."

A later despatch says: "The House of Lords has reversed the decision of the Appeal Court in the West Riding case in regard to the payment of religious instruction, and holds that the county councils are bound to provide for the religious instruction of all well as secular." The law lords thus uphold the original interpretation of the act of 1902, under which the 'passive resisters,' headed by Doctor Clifford, were fined and imprisoned. Had the decision been otherwise the Nonconformists would have gained one of the main points for which the president of the Board of Education is fighting."

A great decline is reported as going on in Great Britain in the number of farm laborers at work. Fifty-five years ago the United Kingdom had more than twice as many agricultural laborers as it has now. In 1851 there were eight times as many women employed in farmer's families as in 1905. The increase of the population of the United Kingdom upon foreign countries for food is shown by the statement that in 1845 the wheat production of the United Kingdom was sufficient to supply about ninety per cent. of the population. The home-grown wheat now feeds only ten per cent. The area devoted to corn has declined forty per cent. in thirty years. During this period there has also been a great increase in the consumption of imported meat.

The emigrants from Italy to this country in 1876, it is stated, numbered one hundred thousand. In 1905 they numbered seven hundred and twenty-six thousand. The effect of this upon Italy is said to be serious. Whole provinces are losing their working agricultural population, and the children are only the aged, the infirm, and the children are left.

A new constitution has been granted by the British Government for the people of the Transvaal in South Africa, which provides for a legislative assembly elected for a period of five years. The recruiting of Chinese for work in the Transvaal will be stopped until the Chinese people upon foreign labor must be stopped a year after the first meeting of the Legislature. The latter is given the right to put an end to the system earlier if it so desires.

In consequence of the refusal of the German Reichstag to pass an appropriation bill for the payment of troops in South Africa, the Emperor has dissolved this body, causing great dissatisfaction.

## NOTICES.

WANTED.—A bright, capable young woman, to assist with housework—and be companionable in adult family. Address, M. M., Office of THE FRIEND.

THE WESTTOWN CALENDAR for 1907 will be mailed on receipt of six-cent stamps.  
EGBERT S. CARY,  
Westtown, Penna.  
Also on sale at 304 Arch Street.

WESTTOWN BOARDING SCHOOL.—Our stage will meet trains leaving Broad Street Station, Philadelphia, at 6.48 and 8.21 A. M., 2.49 and 4.32 P. M., other trains will be met when required; stage fare fifteen cents; after 7.00 P. M., twenty-five cents only. To reach the school by telegraph, wire West Chester, D and A, phone 114 A.

WM. B. HARVEY, Superintendent.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILADELPHIA. Open on week-days from 9 A. M. to 1 P. M. and from 2 P. M. to 6 P. M.

The following books are among the recent additions:  
Chapman, J. W.—S. H. Hadley of Water Street.  
Cran, R. A.—Ruined Abbeys of Great Britain.  
Harwood, W. S.—The New Earth.  
Ingersoll, Earnest—Wit of the World.  
McMurry, J. B.—History of the People of the United States. (Vol. 6.)

Parves, G. T.—Christianity in the Apostolic Age.  
Rhodes, J. F.—History of the United States. (Vols. 6, 7.)  
Shelly, H. C.—Literary By-paths in Old England.  
Thwing, C. F.—History of Higher Education.  
Walsh, Walter—Moral Damage of War.

MARRIED.—At Malvern Friends' Meeting-house on Eleventh Month 7th, 1906, NATHAN EUGENE MIZELL to ELIZABETH DAVIS FISHER, daughter of Abraham and Sarah Fisher, (latter deceased) all of Malvern, Pennsylvania.

DIED.—At his home near Barnesville, Ohio, Eighth Month 9th, 1906, LEWIS NAYLOR in the eighty-seventh year of his age. He was a member of Stillwater Monthly and Particular Meeting of Friends, which he attended for over thirty years. His physical condition would permit. He was of a kind and loving disposition and much concerned for the welfare of those around him. Although he was blind for several years, he bore his affliction with Christian patience, having full faith in an everlasting Redeemer; and his family and friends have the comforting evidence that his end was peace.

At the residence of Thomas Blackburn, his son-in-law, Creeds, Iowa, on the nineteenth of Eleventh Month, 1906, MARY B. SMITH, wife of Evan Smith, aged about eighty-seven years. The deceased was a consistent and much esteemed member and elder of Coal Creek Monthly Meeting of Friends, conspicuously faithful in her adherence to the distinguishing doctrine of the testimonies of his religious faith, and a striking example of dedication to the importance of a regular attendance of all our religious meetings, when of latter years much of the time her physical weakness was such as to render the effort extreme; the last occasion of the kind being only about sixteen hours before her death. At the time she succumbed so suddenly, her surviving relatives and friends have the comforting assurance that it found her not sleeping, but ready with her lamp trimmed and burning to enter in with the Bride-groom of souls unto the marriage supper of the Lamb. Safely gathered, we trust, to be everlasting rest, as a shock of corn cometh in time season.

At Barnesville, Ohio, on the Fifth of Twelfth Month, 1906, AARON P. DEWEES, late of Frankford Philadelphia, in the eighty-eighth year of his age a member and elder of Frankford Monthly Meeting He was concerned to exemplify the principles held by Friends throughout a long and useful career. His cheerful spirit which pervaded his daily life and his peace which accompanied his close entrance the hope that, "like a shock of corn fully ripe" he was prepared to be gathered into the heavenly garner.

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# THE FRIEND.

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**FIRST AFFECTIONS FIRST.** — Inordinate affections are those which are not rightly subordinate. One might make a list of affections in what we are taught is their due order, but in practice they are likely to fall to a safe line of preference after we get the extremes right, namely: Love God first—love thyself last. Between these, the series contains mother and father, husband or wife, children and means of family maintenance, brothers and sisters, friends according to their worthiness, and all fellow beings. Affection will be set on the acquiring means of serving any of these, but subordinately a man is set Godward, and inordinately (which means personal wreck) as it is set selfward. All these intermediate affections are best adjusted in each case by the Spirit of Him whose right it is to be our first Love. One can seldom go wrong with them when his heart is right towards God. Indeed he is best preserved in the application of all his other talents, when he is in such conformity with the greatest commandment as to love the Lord his God with all his heart; then the loving of Him with the *mind* will easily follow, and the loving of Him with one's *might and strength* will heartily go as his heart goes. Where the heart is, there is one's Treasure also; there is his attraction, and if this be not God there is his Authority, the keeping of whose commandments is love.

Instead then of the brain-work of analyzing our affections to tabulate them as secondly, thirdly, fourthly, and so on in their thical order, each best finds its own place and bearings from the love of God shed broad in his heart by the Holy Spirit which he gives to us. The planets keep their right relative orbits not by minding each other principally, but by minding the attraction of their central Sun. Accordingly faithful experience of the first commandment

amounts to the fulfilling of the moral law, in all its right proportions.

It is the love of God in Christ that seeks to reconcile us to Himself, that we may love Him who is seen first to have loved us. How those theologies distress us, which borrow that good name "evangelical" but are only mythologies, in their attempt so to separate God and Christ in their attitude towards us, as to make a little child say, "I love Jesus, but I hate God." This has been the effect both vocally and secretly, of the blinded way in which some have thought they must teach their children their church creed. If the Oneness of the Father and the Son in the great Atonement for sin is not manifest, then we cannot feel that "hereby we perceive the love of God, because he laid down his life for us," and that "God was in Christ" in the work of atonement, and that it is in the very bosom, or heart, of the Father that "the only begotten Son dwelleth, declaring Him." But we forbear expounding what were better left for the Spirit of Truth. Only don't let us alienate innocent children from loving their Heavenly Father with all their heart, or from seeing aught less than God in Christ, or aught less loving than Christ in God.

As for all rival loves which tend to divide our affections between themselves and God our Saviour, or to eclipse our love of Him, let us keep fresh in mind the death which is the great argument of Love by which He reconciles us unto Himself, and keep in obedience the Life by which He much more saves us. Let it be our continual "get thee behind me Satan," to acknowledge, "where have I in heaven but Thee? and there is none upon earth that I desire apart from Thee." Herein is love, that He so loved us, and enthroned in Love, is "the chiefest among ten thousand and altogether lovely." And all lower affections gather to their own place and right subordination under Him. Christ's resurrection life now and here is that in which we may have the privilege to be risen, so as to be seeking those things that are above, where He sitteth, and to set our affections and so our minds on them, and not on debasing loves or rival attractions of the earth.

"To whom much is forgiven, the same loveth much." Our love of Him who first loved us and gave Himself for our sins, is great in proportion to our sense of his forgiveness and what our sin has cost Him. With "the expulsive power of this new affection" He creates in man a clean heart.

**Penny-Wise for Peace vs. Pound-Foolish for War.**

Our own breakfast, as we write, is tintured with the President's proclamation at the same time arriving, on behalf of the thousands in China not having any breakfast. So can we enjoy ours the less, except in being thankful for it the more.

We are pleased that the proclamation is national concerning so national a starvation. Peace-maker the chief magistrate may be called, who wipes out future wars before they bud, by applying the love-motive of the Prince of Peace towards nations who are most practically to be taught Christ by his spirit manifest in Christians. "I was hungry and ye gave me food," is the voice of Christ waiting to reach us through China. What heathen monarch was ever heard of, appealing to his nation for relief of the distress of an alien nation, to whom his was under no obligation but disinterested love? By such national acts of grace will the nations open their eyes to the difference which Christ makes to a nation. "Christmas" brings a vain oblation, where Christ's death does not reconcile us with God to be reconciled unto man by Christ's birth. "Peace on earth, good-will to men," is the proclamation shed abroad in their hearts by his birth therein.

A greater, a more national response if made last year to the starving humanity of Japan—though signal gratitude was indeed won by what was done by us—would have precluded the arisings of suspicion lately touching that people, stirred up now by the invidious discriminations of local color-haters in one American section against her children. A wider national mercy on our part towards her famishing ones would have foreclosed all suspicion of a national unkindness existing in us, and would have placed the odium simply on a local unchristianity, where it belongs. So can wars and rumors of wars ever be forestalled, and a charitable construction come to be placed on merely local foibles, as not needing to embroil a whole nation.

The desolation of an earthquake in a South American state met by eminent relief proceeding from the spirit of Christ in our United States would have a far more binding effect on Latin America with our country, and would dispel more misunderstandings, than would any visit from a Secretary of State. The true root of peace is in the human heart, and the hearts of men must be touched by the practical stimulants and provocations of love, before international forbearance and prosperity will be won. The sacrifices and miracles of love are now to be the signs of an apostle, whether this be an apostle nation or an apostolic ambassador of Christ. "So shall he sprinkle many nations."



## Glimpses of the Life of Samuel Morris.

(Continued from page 186.)

The Year Book of Phillips Brooks was read aloud at the breakfast table by my father and many passages he marked,—this among them:

"The relation between preacher and congregation is one of the very highest pictures of human companionship that can be seen on earth. It has much of the intimacy of the family with something of the breadth and dignity which belong to the state. It is too sacred to be thought of as a contract. It is a union which God joins together for purposes worthy of his care. When it is worthily realized, who can say that it may not stretch beyond the line of death, and they who have been minister and people to each other here, be something holy and peculiar in the City of God forever." And so we find Samuel Morris ever ready in the upbuilding of the church, through its individual members. A Friend once discussed with him the desirability of a committee of inquiry respecting clearness in the use of intoxicants as a beverage. His interlocutor was a member of such a committee and was discouraged because of the indifference and delinquencies in total abstinence. As an instance of good resulting from such oversight, my father told of being himself when young, on such a service, and on questioning a Friend, was surprised to hear him acknowledge remissness. He had joined a popular association of physicians in Philadelphia, and when liquor was handed at their social gatherings, the doctor drank with them for courtesy's sake. Samuel Morris pointed out to him in a brotherly way, the dangers and inconsistencies of such a course. His hearer sat silently for some time, then thanked him for his loving counsel and said, "Next year when the inquiry is made, I hope to report myself clear." It was a turning point in his life, for he became a more earnest Christian, and instead of being absorbed in the fashionable circle of men, he proved to them on whose side he was, while still inspiring their respect and affection.

Once, when on a jury, Samuel Morris affirmed instead of taking the prescribed oath; one of his companions asked his reason and followed his example. By the end of the week, nine out of twelve were also affirming, though they had previously sworn and would have continued to do so, had they not felt the force of the leader. As a member of the "Friends' Peace Association of America" Samuel Morris labored faithfully both with pen and voice to arouse his own Society, as well as other churches, to their possibilities in this direction, arguing that on them lies the heavy responsibility for war, and in them rests the hope of its cessation.

"Nor peace that grows by Lethe, scentless flower,  
There in white languors to decline and ease,  
But peace whose name is also rapture, power,  
Clear sight, and love; for these are parts of  
peace."

And it was his endeavor to extinguish the cause of quarrels, to quench the first spark, whether individual or national, before it was fanned into the flame of war.

Speaking of the mission of our Society,

he said one day, "It is not so likely to grow by numbers, as by disseminating and quietly extending its views among other denominations, and infusing into them more spiritual-ity. In order to effect this, we must ourselves keep pace with the education and culture of those around us."

A paper was prepared by him for the "Home Culture Society" among Friends. At Westtown, to the teachers, he read aloud his views on the "Inner Light," while, "A Word to Honest Seekers" was a pamphlet he wrote for the public. A lengthy letter too we find from him to a clergyman of another denomination, explaining Friends' views on the Sacrament and the rite of Baptism. While reading the life of Francis R. Havergal one evening, I asked, why such excellent people as she should hold music as a divinely appointed gift and evidently use it to God's glory, when with Friends it is regarded as hurtful to their best life. My father's wise reply was as follows, that owing to education we have been taught to see deeper than many other Christians, and are therefore responsible for belonging to such a society, and should uphold its doctrines, conforming to its government, even if we cannot see with it in minor matters; that he himself could not agree with it in a few things, yet in cardinal points he was convinced, and therefore yielded to smaller. In such a system of individual liberty as ours we might run into Rantism were it not for Government. As to F. R. Havergal's life she was not taught to question music as a religious help, and she doubtless did a good work in the Episcopal Church by her dedication to Christ, but because she was called to labor thus, is no reason why we should conform to her way of thinking, but seeing the dangers to which church music leads, we should avoid it through striving to find the good in different branches of the church, and not dwelling too much on points of difference.

Bunyan's Pilgrim's Progress was always a favorite, and an illustrated copy would claim his attention for hours. One evening, picking up the volume casually, my father began to read of the death of Christiana and his voice faltered, the tears came to his eyes, as he continued the account of her companions and their passage across the River; and yet he once said to me, "I am ashamed because I cannot shed tears when feeling most intensely," thus proving that the reading of pathos oft-times will cause the eyes to overflow, when actual grief lies too deep for this.

In a letter written to his wife he refers to the death of his oldest son, Luke Wistar Morris, a fine lad of sixteen.

Sixth Month, 1877.

"Again my tenderest recollections were awakened as I followed thee, my dearest, through the sad experiences of a summer now three years gone by, the home-bringing (from Westtown), the hopes and the fears, the steady but sure grasp of disease as it weakened and wasted the frame of our patient sufferer, and then the final stroke! How closely all must be ever connected in our memories as marking perhaps the saddest period of our lives. Yet on the other hand can we ever forget the loving kindness which followed us in our sorrow, with the

precious assurance that He who was thus dealing with us, in the mysterious dispensations of his Providence was nigh to heal and to bless."

Again we copy a marked passage of Phillips Brooks: "The joy and ever reaching delight of the minister's work, is in finding how deep this human soul to which his Lord has sent him, really is."

"The door of thy great life stood wide, and o'er  
The threshold leaned thy eager soul, aglow

With that warm hope the apostles used to know,  
With that strong faith the prophets preached of  
yore.

O glorious soul! how many lips shall bless  
That faithfulness, that wealth of hopefulness  
That like God's sun persisted in its cheer,  
Forged at such heat, thy swift word struck the  
ear.

To pierce men's souls, which finding day still  
shine,  
Rose and unbarred their lives to Life divine."

After one of my father's sermons, I reminded him of an expression it contained that he was grieved whenever he heard others say, that the gospel of Jesus was not suited to the common people. This led me to ask why Friends did not make more effort to spread their doctrines. He replied that he hoped the time would come when they would be strong enough to do so, but it must be by first believing in and practicing their high and distinctive views; that while our church government and mode of worship might not be adapted to the masses, yet we must not descend as do the Roman Catholics to popularize and corrupt our teaching in order to gain converts.

"Throughout the civilized world there is a vast amount of unbelief and infidelity; those holding these doctrines, ridicule and scorn the inconsistencies of the Christian church, and yet the views of Friends are recognized by them, as purer, and more in accord with the Bible. Thus we may gain many such doubting hearts and our mission will not be unfulfilled; our lives will be a constant evidence that there is a reality and sufficiency in the Gospel, while many will own that "it is God that worketh in us."

In a long drive with a stone-mason, Samuel Morris soon learned that the man was an unbeliever and a fatalist, yet said he was a student of human nature. My father told him of genuine conversions he had known, of his maternal uncle, Wm. Perot, who, as a member of the Prison Society of Philadelphia visited the Penitentiary, seeking to aid and counsel the inmates. On one occasion the warden spoke of a murderer who was most violent and dangerous, so that no one dared approach him. Wm. Perot felt such pity, that he insisted on risking his life, by going alone to the cell of this man saying that he came as a brother who had need of the same Divine mercy. The fury of the prisoner was changed to penitence, so that he listened to the message of his visitor, and all in the building were amazed at his conversion. His chains were taken off and he served his sentence for many years faithfully. At his release, he went to a Western city to fill a position in a prison as instructor.

Such miracles of grace sustained to their journey's end, prove the Divine power as strong to save as ever it was. Then Samuel Morris dwelt on Stephen Grellet's wonderful

fe, which made an impression on the stone-nason's mind, and he gladly received a copy of the book.

(To be continued.)

## TO WAR-MAKERS.

DEDICATED TO THE PEACE CONGRESS.

Why strive to climb the dizzy heights by means of others' fall?  
The world, the broad and spacious earth, has room enough for all.

Ou say your wars are merciful compared to old,  
Ou had a single shell which slays a regiment of men,  
ut sick are we of sophistry, unawed by throne or crown,  
he time has come when we refuse to shoot our brethren down.

o blow your fides and beat your drums and wear  
your things of gold,  
ut do not think to cheat us with a fair and outward show;

eneath the specious mask of Pomp lurks Death,  
the common foe;  
our victims blight the meadows where the daisies  
used to grow.

a the silence after battle, when the sad moon, wan and fair,  
huddlers light across white faces, tell me, is your glory there?

sides it in the plundered village? in the lone, neglected mart?  
a the wail of silent city? in the newly widowed heart?

a the shame to harmless women? in the ruin? in the flame?

a the name of truth and honor, where's your glory? where's your fame?

Ve know the meretricious lure of glory to the field;  
a the wail of the awful harvests which your gory acres yield;

he pestilence which stalks the land and withers with a curse;  
he doubts of God which creep like fogs across the universe.

I was said that war is for the best; we say that bards have lied;  
legotten "its in ignorance and carried out in pride.

death waters it, the dreadful rose, with tears of orphans shed,  
ts perfume is the stench of tombs, it blooms a vampire-red,

t battens on the stricken forms which God for men had planned;  
t saps and sucks the plenty from the bosom of the land.

and, therefore, in the name of God, by every sacred name  
Which lights the darkened world of man with glory

as a flame—  
o Kings and Lords and Rulers, shepherds of the common life,

et us make an end of battle, let us have no more of strife.

—HARRY H. KEMP, in the Independent.

## The Fifteenth International Peace Congress.

This Congress opened at Milan, Italy, in the grand salon of the Villa Reale, on Ninth Month 15th, 1906. The Villa in which the Congress was held is one of the King's Palaces, which he had placed at the disposal of the Exposition Authorities for the holding of numerous congresses of the summer. It is situated opposite the Public Gardens and was in the rear large and beautiful private grounds. It was an ideal place for the holding of a peace congress, and was all the more appreciated because of the King's well-known and sincere interest in the peace movement.

The Congress was called to order by E. T. Moneta, President of the Lombard Peace

Union and Chairman of the Committee on Organization. In the audience were an unusually large number of the veterans of the peace movement—Frederic Passy, the Baroness von Suttner, Dr. Adolph Richter, Dr. W. E. Darby, Belva A. Lockwood, J. G. Alexander and others. Many prominent Italians were present, and a number of interesting new workers from different parts of Europe. The American delegation was not as large as it ought to have been. Bliss Perry, of the *Atlantic*, one of the Peace Society's delegates, spending the summer in Europe, was kept from the Congress by the serious illness of his daughter by typhoid fever, and Anna B. Eckstein, another delegate, was compelled to return home before the Congress opened.

Senator Ponti, the Mayor of Milan, was first introduced, and in the name of the city and the Senate welcomed the Congress.

He said in part—"Never was the public spirit more ready for a powerful manifestation. Never was the chain of practical events richer in valid grounds for entertaining hope."

"In a way unknown to past ages, peace has not been disturbed in the mutual relations of the more prominent people of Europe for about thirty-five years. While the apostles of the new gospel have been inclined to attribute this long suspension of the shedding of blood to the effects of their propaganda, their opponents have chosen to account for it solely through the fickleness of events. But neither of the parties will refuse to applaud with equal delight the new situation. And as in the case of certain social laws, that at first they are desired and commended by one party and feared and not wanted by the other, but finally because of their beneficence win general approval, so it will be in this case."

Under Secretary of State, Bollati, extended the greetings of the King and of the Minister of Foreign Affairs. He was enthusiastically applauded when he declared that his government approved heartily of the proposal of the British government for a limitation and reduction of armaments, and had given instructions to the delegates who would represent Italy at the approaching Hague Conference to support the British proposal and do all in their power for the promotion of concord among the nations.

At this point the American Consul at Milan, J. E. Dunning, read to the Congress the following cablegram of greeting from President Roosevelt:—

"Interpreting the desire of the American people that the cause of peace among the nations may prevail, and sharing the confident hopes of my fellow-countrymen that the labors of the Peace Conference will mark further steps towards the realization of universal peace, I greet the Congress and send it my best wishes."

Signor E. T. Moneta, "the Good," as the Italians call him, gave the address of welcome on behalf of the Italian workers. In the course of his speech he said: "There is a large patriotism allied to a conscious humanism, or, if you please, a patriotic internationalism, which, beginning with the dominating note of the historic period in which we live, has

determined the great currents of the public spirit, which is no longer Italian only, or French, or English, or German, but in certain relations universal.

"From this comes the fact that every people protests with indignation against every act of injustice, every act of tyranny of another people, and is aroused by every catastrophe, as recent instances prove, which touches a city or nation, however remote, and rejoices over every victory of a people over its oppressors.

"No people can longer prosper without a continuous exchange of merchandise and goods with other peoples. Industries, commerce, banking, emigration, are bringing peoples ever nearer together without confounding them. 'The peoples,' said our Carlo Cattaneo half a century ago, 'do not love each other, because they do not know each other.' That they will soon come when this statement cannot be again made, because the railway, the steamship, the telegraph, travel, commerce and industry are putting peoples into continual contact with each other; and when they know each other, their prejudices, their suspicions and hereditary antipathies will disappear, and in their place will come respect and ultimately mutual sympathy.

"But in order that this new phase of history may not remain sterile, but may produce the fruits which the peoples have a right to expect from it, it must be attended by international acts profitable to all. And this the English government first of all has comprehended. Its proposal for a beginning of disarmament to be effected by the principal states, the words, so eloquent, so full of humanitarian sentiments, pronounced by the Prime Minister, Sir Campbell-Bannerman, were received throughout the civilized world as a promise of great accomplishments which will not fail of realization. And now, after what I have said, let me give the following words from his discourse: 'The time is approaching when nothing can hold back from the people the knowledge that it is they who are the victims of war and militarism; that war in its tawdry triumphs scatters the fruits of their labor, breaks down the paths of progress and turns the fire of constructive energy into a destroying force.'

Resolutions were passed by the Congress regarding the coming Hague Conference, its liberties and limitations; a Union of the governments and a Code of Public International Law; Limitation of Armaments; etc., and then there was deliberation on the following subjects—Armenia, The Congo, Morocco, Anglo-German relations, and Franco-German relations, Education, and it ended with an appeal to the Nations.

"It is therefore henceforth the imperative duty of every conscientious man to labor courageously to prevent these possible misfortunes by the establishment of a juridic union of the civilized nations, which is the only means of giving to the peoples of the earth what they have the legitimate right to demand, a comfortable and happy existence."

It is announced from Washington that the Second Hague Conference, which has been in the air now for nearly two years, will meet the middle of Fifth Month next.



The United States delegates will be, it is announced, Ex-Ambassador Horace Porter, Ex-Ambassador Joseph H. Choate, David J. Hill, Minister to the Netherlands, and Judge U. M. Rose of Arkansas, an authority on international law of international reputation.

The instructions to these delegates will be prepared by Secretary Root, subject to the approval of the President, and are said to be already well in hand.—*Item from Advocate of Peace.*

### Our Society's Need of Its Young Members and Their Preparation for Service.

GEORGE M. COMFORT.

In accepting the request to say a few words on "The Society's Need of Its Younger Members and Their Preparation for Service," the thought was suggested, what the limits are within which this class is found? The division line between the younger and older seems to be a very indefinite one, with a constant tendency to rise in the scale as we ourselves advance in years. However, for our present purpose, the line of demarcation need not be very definite.

If we go back and examine the history of our Society, some of us may be surprised at the large share which has been taken in its work by those who may be classed not only as its *younger*, but as its *young* members.

George Fox was being divinely taught many lessons preparatory to his life work before he entered his Master's service as a minister in his twenty-fourth year.

William Penn had become convinced of the correctness of the Society's doctrines and joined Friends at the age of twenty-two, and for his faithfulness to his convictions had been turned out of his father's house; had been arrested and imprisoned in the Tower at twenty-four, where he wrote his well-known work, "No Cross, No Crown."

James Parnell, called to the ministry at the age of fifteen, finished his short life of active service and cruel imprisonment in Colchester Castle before he was eighteen.

Edward Burrough, a most zealous champion of the Quaker doctrines, both by word and pen, a minister at eighteen, died in prison at the age of twenty-eight.

George Whitehead, one of the veterans in service in the early life of the Society, began his ministry at eighteen, and for sixty-eight years labored faithfully until a few weeks before his death, in his eighty-sixth year.

Many instances are recorded of the call to the ministry of those in their minority, and while those engaged in *this* service are the ones frequently mentioned,—we cannot doubt that the same power that prepared and called them to *this* work, also qualified others for the various *other* services of the church. Neither was this confined to the *earliest* period of the Society's life. If there has been less of this in *later* times, it is cause for deep heart searching on the part of both the younger and older members to know why it is so. Surely, the church has need of all the youthful energy and divinely tempered and rightly directed zeal of its young

members. When we remember that, figuratively speaking, the young people of to-day will be the matured burden-bearers of to-morrow, and that with them will then rest the character of the church; will may hear heart go out in fervent aspirations for their preservation and right preparation for the service of *their* day.

I cannot imagine a living church composed of any one class or age. The natural conservatism of advancing years needs the energy and enthusiasm of the young. The enthusiasm and optimism of the young needs to be tempered by association with the conservatism of age, and the wisdom and experience gained by long years of service in the Master's vineyard.

I love to picture to myself a church in which all these shall be blended in a harmonious body; laboring together under the directings of the one Master, each supplying his needed share to make the perfect whole.

The services of the church are many and varied. Some relate more especially to its own internal life, others have to do with the larger world around us. We are not only members of the same religious Society; we also have our parts to perform in the industrial, social and civic life of the communities in which we are placed. Our *younger* members, using the term in its broader sense, are largely the ones who must be engaged in these various activities of the day. Upon their faithfulness in maintaining the high standards which have given the Society the reputation and the influence which it has had in the past, must depend, in large measure, its future character and its opportunities for usefulness in both the civil and religious life of the Commonwealth.

A man may be moral, truthful, scrupulously honest and upright in his various duties without being a Quaker; but no man can be a real living Quaker without being all of these and much more.

The world needs the effective life preaching of men who live so closely in touch with the spirit of the Master that, whether in the factory or on the farm, in the counting-house or in the busy marts of trade, their measure of right and of duty will not be governed by the prevailing standards of *business ethics*, but by the *higher* standards of Christian life and duty.

We need young men whose actions are not decided by the question, "Will it pay?" but "Is it right?" If, in the quiet retirement of the closet, when alone with God, you dare not ask his blessing upon your efforts, what surer evidence can you have that a business or a policy is wrong for you, no matter if it is sanctioned by common usage, or how plausible it may appear?

If, in their interest in, and work for, the betterment of the civic life in their neighborhoods, they drift into the dangerous field of political work, let them keep a double watch over their hearts, remembering that if there is need of a high class of men in this part of the world's work, there is no less need of the wider leavening influence of the consistent Friend; and if the latter is sacrificed to the former, the individual, the Society, and the community suffer loss.

I trust I am not a narrow sectarian. I rejoice to recognize the good under whatever name it is found and to believe that membership in the church of Christ is far wider than any sect; yet believing most profoundly as I trust we do, in the doctrines of the Society to which we belong, and that it has its own clear and definite message to proclaim, ought we not each to do his or her full part in giving it a loving and loyal support in upholding its standards before the world?

It is not the young men alone upon whom this duty devolves. The young women of to-day have so many avenues of usefulness open to them, that upon *them* rests no less a need for this loyalty and faithfulness. In the social circle, and in the home life, their *opportunities*, and consequent *responsibilities*, may be even greater than those of their brothers.

In considering the various fields of usefulness which press for consideration, it is often not merely a question of what is desirable in a *broad* sense to have done; but a question of whether it is *our* duty. What may be altogether in accord with the principles of *another denomination* may be entirely *foreign* to *ours*. If the *thing itself* may seem desirable to have done, the *method* may be such that a true loyalty to *our principles* may forbid us to engage in it.

A heart filled with the divine love will go out to the outcast, the fallen, the suffering and the unfortunate, with desires for their help or their uplifting. The field is wide. Each one must find for himself what his sphere of service may be. The Master alone knows just what is the work He would allot to any one of us. Some may be called to conspicuous positions, others may be just as faithfully filling up their measure of duty in the quiet routine of a humble life. "They also serve, who only stand and wait."

To such as may be engaged in works of philanthropy or efforts for the physical betterment, or the moral uplift of their fellows,—I should like to throw out a suggestion as to the need for the *right* estimate of the *religious* status of such work. May not the kindness of heart, the sympathetic nature, the broad love and good-will to humanity in general, prompt to active work in these fields, without its being quite on the plane that would justify us in calling it *religious* work? On the other hand, where there is a clear *specific call* of the Master for *specific* service in this, as in any other line, is it not *then*, and *only* then, *really religious* work?

And it seems to me that along these and other closely allied lines of work, there is a very real, and very present danger to be avoided, and one to which the ardor and enthusiasm of youth is particularly liable. We hear and read so frequently, and it seems to me rather lightly uttered, the expression "Working for Jesus," and kindred praises in connection with such work, implying its *meritorious* character as *religious* work; as something bearing evidence of the *religious* life of the worker, that it seems to me there is need for the distinction which I have endeavored to draw, lest any should place their *dependence* in any degree on the *merit* of such works independent of the



Divine requirement, which alone can make them *religious* duties. Not that I would disparage much of the work that is being done on these lines, but I would have us guard our hearts with zealous care, lest we substitute *anything* for the deep individual heart work which must be wrought between each soul and its Master.

In considering the second part of the subject assigned to me, "The Preparation of our Younger Members for Service," I can draw no distinction between the right preparation of the *young* and the *old*. It seems to me that the *essential* preparation or *religious* service is the *religious* life. Just in proportion as we come to know of a surrender of our all to the teaching, guiding and governing of our Lord, will we be qualified for the church's service. This is not confined to any age or class. "Wisdom is the grey hairs unto men; and an unspotted life is old age."

True, we may in various ways help to furnish the conditions favorable to the religious life. None will question the duty of parents to instruct and guide their children. None of us can measure the abiding influence of the early lessons given at the mother's knee. None can tell how availing may be the parents' prayers, as their children go out to enter on life's battles; rejoicing if they see them kept from the evil that is in the world and becoming followers of the Master; or, if perchance they wander, and even stumble, and fall, still following him lovingly, longingly, prayerfully; hoping that the prodigal may yet be brought to repent and return to the Father's house. Our Society has always been interested in the school life of the young, and concerned that they should not only partake of a liberal share of school learning, but that his learning should so far as practicable be received under such conditions as would expose them to the least *adverse* influences, and surround them with influences the most conducive to their *religious* well being. The expression, "a religiously guarded education," is very suggestive of what should be the ideal of all our schools.

While believing in common with other vangelical denominations in the Divinity of our Lord and Saviour Jesus Christ, and all his offices as set forth in the New Testament, we yet have our *special views* of Christian doctrine and practice; and it seems to me, our aim ought to be, to impress these views upon our children so deeply that they would be at least, *prepossessed* in favor of them.

The influence of the life of a really religious teacher, fully imbued with a sense of his responsibility, not only for the literary utterance for the religious welfare of the pupils, but of such great importance that it is not likely to be overrated. Let us give in large measure our sympathy and encouragement to those of our young people who are engaged in this noble calling.

The unpretentious Round Table work, which has been so interesting, is another sample of the good influences which may be spread among us with profit to all classes, and in which the younger members are especially concerned. We, as Friends, should

certainly be well versed in the history of the Society, and in its doctrines; and the rich fruitage of those doctrines as exhibited in the lives of faithful men and women who *lived* the faith they professed, is calculated to stimulate us to follow them as they followed Christ.

Yet all these and every other outward help, valuable as they may be, can only furnish the *favorable environment*. It remains an eternal truth that Paul may plant and Apollos water, but God alone can give the increase. We have to come back to the great central doctrine of the headship of Christ in his Church, and of his direct work and teaching in every individual heart.

That He alone has the right to appoint our several services, and that He alone, through his Holy Spirit, acting upon the willing and obedient soul, can qualify and prepare for the right performance of them.

Neither intellectual powers nor profound learning, without this qualification, can fit for the work of the church, but those described by the Apostle as "the ignorant and unlearned," when prepared by this Divine power, have often been conspicuously made use of by the Master for his service in the church and in the world. This is the alone indispensable preparation for all, young and old, learned and unlearned, for the service of the church. This was the preparation that made the early laborers in the Society such a power in the communities in which they lived and labored. Many of them, as we have seen, were *young* men and women. The church needs *to-day* the devoted allegiance and the willing service of its *young* members just as much as it did then. There is still the need of devoted men and women who will hold aloft the banner of Quakerism as a beacon light to others in their upward progress towards a pure spiritual Christianity. Any faltering, any lowering of the standard, will only bring weakness in our own ranks, and retard the advance of the Christian world about us towards the high ideals for which true Quakerism stands.—*Reprint from The Westonian*.

It is not safe to dwell upon the failings and weaknesses of the Church without at the same time dwelling upon the resources and goodness of God. In the exercise of an humble faith we must connect the *greatness* of the remedy with the virulence of the disease. Otherwise we shall promote the plans of our great enemy by falling into a repining and censorious spirit; a state of mind which is equally injurious to ourselves and offensive to our Heavenly Father.—T. C. UPHAM.

If youth could know, what age knows without teaching.

Hope's instability and Love's dear folly. The difference between practising and preaching.

The after bitterness of tasted pleasure;  
That temperance of feeling and of words  
Is health of mind, and the calm fruits of leisure  
Have sweeter taste than carnal selfish affairs;  
That reason has a joy beyond unreason;  
That nothing satisfies the soul like truth;  
That kindness conquers in and out of season—

If youth could know—why, youth would not be youth.  
—SUSAN COOLIDGE.

Let others' faults remind thee of thy own.

## Incidents in the Life of Mary Griffin.

Mary Griffin, was grandmother of Anna M. Thorne, who was on a religious visit to Ireland in Third Month, 1836. When a young woman and spending an evening among some gay acquaintances, as they were engaged dancing on the floor, her mind was suddenly and powerfully impressed with the words: "The awfulness of mispent time, the awfulness of mispent time!" She immediately sat down and when some of her companions inquired what was the matter? was she ill? she honestly told them she was not, but was resolved never to take a step in that way again, and kept to her good resolution, feeling that she was accountable for how she spent her precious time. Her father said, "he was afraid Mary would be a Quaker," but she was not then acquainted with them. Some time after she attended a meeting of Friends, and soon after hearing there was another appointed at a place about four miles distant from her residence, she believed it right for her to attend it and felt a strong desire to do so, but having no one to leave with her two little children, it was impressed on her mind that they would be cared for in her absence. So she concluded on giving them an early supper and putting them to bed, when she left them locked up and proceeded on foot to the meeting, having to cross a wide stream, the plank being overflowed, she was under the necessity of wading through it. While sitting in meeting her mind was much impressed with a few words which she believed were required of her to express there (though she was a stranger and dressed in gay attire). "I though thou exalt thyself as the eagle and though thou set thy nest among the stars, thence will I bring thee down saith the Lord." It had such an effect on a man that was a troubler of Friends, that after the meeting he took some of them aside and humbly expressed his conviction of his errors, saying that what that gay young woman had said was for him; and afterwards he became a useful member and continued so to the end of his life. She returned home by the same way she came and found her children sleeping as comfortably as if she had been there all the time and sitting by to watch them.

The above occurred at the second meeting she attended and at the third she, being still dressed in gay clothing, a Friend stood up with these words: "Laces and fine clothes proceed from pride, pride from sin, and sin lays lower than the grave." She added, "Then I was convinced of the inconsistency of my gay dress, went home and stripped off my laces and all that I viewed as superfluous." She was an acknowledged minister in our Society for seventy years. In the eighty-second year of her age she rode five hundred miles on horse back to visit some meetings and families of friends, and continued that mode of travelling till she was ninety-one years of age.—*From old Manuscript*. A. F.

MALVERN, Eleventh Month 22, 1906.

If my brother, or kinsman, will be my friend, I ought to prefer him before a stranger; or I show little duty or nature to my parents.—*Wm. Penn*.

## OUR YOUNGER FRIENDS.

## THE LAW OF LOVE.

Love the birds,  
Love the bees,  
Love the leaves among the trees,  
Love everything kind and true,  
And everything bears love for you.

## HISTORY OF FRIENDS.

Come, my dear children, let us sit round the bright fire, this cold evening, and I will begin for you the History of the People called Quakers, or as we call ourselves, the Society of Friends: for we are, or ought to be, the friends of all mankind.

Do you remember how the Apostle says, in the New Testament, "God, who at sundry times, and in divers manners, spake at times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." And you may also remember that this Son, our Lord and Saviour, when about to leave the earth, and return to heaven, said to His disciples, "I will pray the Father, and He will give you another Comforter, that He may abide with you for ever: even the Spirit of Truth." After our Saviour had ascended to His Father, this Comforter or Spirit of Truth, did come to the disciples, when at the day of Pentecost, "they were all with one accord in one place, and were filled with the Holy Spirit."

You know, too, how, through suffering and persecution, these disciples and apostles travelled about and preached Christ Jesus, the way of Salvation: but they have gone to their rest; and during all the centuries that since passed by, the Lord has sent down His Holy Spirit into men's hearts, and often opened their mouths to preach again in His name. Some day I must tell you the stories of some of these also, but just now, we will pass them by, and come to a period rather more than two hundred years ago; a stormy time for Old England, when her people were two centuries less Christian-like and well taught than they are to-day, and civil war distracted the land; when there arose another messenger, named George Fox, the son of a weaver at Drayton in Leicestershire. His parents were religious people (the neighbors used to call his father "righteous Christer," he was so honest and upright), and they had trained him also in piety; so that even when a child, he tried to keep from doing wrong; and afterwards, when he was apprenticed to a shoemaker (who also dealt in wool and in cattle), he attended diligently to his master's affairs, and they prospered under him.

Meantime he endeavored yet more and more, to lead such a life as he thought would please his Saviour; and it grieved him much to see people, who professed to be religious, acting in a manner opposed to such a profession. We know, that if we wish to live as our Saviour bade us, we must try to live as he did; to be humble, meek, and self-denying. He did His Father's will, not His own.

NOTE.—At the present season, while young Friends are interesting themselves in the history of their religious Society, we have thought that this sketch might be found appropriate from week to week as reading matter for the younger children. It is selected from a small book entitled "The Children's History of the Society of Friends" published in 1864 by Hodges, Smith and Co., Dublin.—Ed.

so we should try to do His will instead of our own, which is very often opposed to His. In the Bible we shall find full and clear directions as to how we should live; and we know that if we try to follow these, and His example, and to draw near to Him, He will draw near to us. How can we draw near to the Lord? Is it not by seeking Him with our whole heart. Our hands cannot reach Him nor our eyes see Him, our spirits only can approach Him: the soul can send the voice as a messenger to His throne. Our thoughts too, are its messengers they are "heard in Heaven:" and one solitary person, away from all mankind, is able to worship God, "in spirit and in truth," in a manner as acceptable to Him as a whole congregation.

It is within us, then, that we must seek for the Lord's Spirit to come to us: for He can thus visit us now, when it pleases Him, as He did the disciples and apostles formerly. He said, "I will not leave you comfortless, I will come to you." And again, "The Comforter, which is the Holy Spirit, whom the Father will send in my name, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Now when we want the Lord to shew us the way in which He wishes us to go, we must pray earnestly, sincerely, with our whole heart and soul. This was what George Fox did when he found that no man, whether layman or clergyman, could give his soul any comfort or help, to find either rest or peace.

He could not believe that the ministers of the Church of England, or public preachers of that day, were truly anointed by the Lord for His service: for the mere educating of a young man at the University, and the laying on afterwards of a bishop's hand, could not give the Holy Spirit to any one. The bishop ought first to be qualified to give the blessing as were the Apostles of old; and the Holy Spirit should come down from the Lord himself into the young man's heart. He can send it into the heart of any of us, whether man or woman, without the laying on of any bishop's hands, and without any previous education for being a minister. And George Fox then saw (as we, looking back, can now see) that the world had fallen away from the pure doctrine of the Saviour: that the Church was not like that which the Saviour left behind him on the earth: that but few of her bishops, priests, and other ministers, tried to live like the Apostles whom they professed to follow, and whose successors they considered themselves to be. Her glory was departed, she had become contaminated, and mixed up with the things of the world. For a time, indeed, had she remained pure, simple, and holy: but as weeds will spring up, and increase till they overrun the flowers, unless we root them out in time, so; the customs and maxims of the world crept by degrees into the Church of Christ, drawing it away from the simplicity of the Truth: until there stood among men, a church, ruled by laws made by men, governed by bishops and clergy educated by men for the purpose, ordained to their offices by the laying on of men's hands, and their blessings. How could these be truly the ministers of

Jesus Christ? or this be His church? He had left her poor, indeed, in earthly riches: but she was rich, for her "treasure was in Heaven," and her ministers and members were self-denying, serving God with their whole mind and strength, "loving their neighbor as themselves," striving to be "perfect, as their Father in Heaven is perfect."

Time to me this truth has taught,  
'Tis a truth that's worth revealing;  
More offend from want of thought  
Than from any want of feeling.

WANT OF THOUGHT.—But the want of thought is almost as bad as the want of feeling—almost—not quite, but nearly. And the want of thought comes from want of habit. There is nothing which shows the absence of good breeding more than this, unless it be the bad feeling which shows contempt of others and expresses itself in deliberate rudeness. Nothing can excuse that, of course, and few are really guilty of it. But the rudeness which is unstudied, is just as much rudeness, even if it be not quite so unlovely. Courtesy is the charm of character, and springs from the spirit; politeness is the charm of action, and springs from culture and habit. "Will you have this seat? I prefer to stand," said a fine little boy, sitting in a pew, when the room was crowded to an old gentleman standing in the aisle. "Thank you, my little man," said the gentleman, smiling very gratefully upon the little fellow, "and you shall sit upon my knee, if you please." When the service closed, the gentleman inquired of him his name, and asked him, "Why did you give up your good seat?"

"Mother teaches me," said he, "never to sit when an older person is standing near me."

That mother was training her son to be a gentleman. For it is not money; nor is it indeed, always manners that makes the gentleman; but the gentle spirit, the true courtesy, which is the parent of good manners and finds in them its natural and fit expression. Here are a number of impolite things in which young people, often without thinking, render themselves disagreeable. This list is taken from the *Educational Repository*, and may help some one to remember; a though always it is courtesy that is the true aid to memory in these matters, and courtesy creates habit.

Here is the list, then:—

1. Loud and boisterous laughter.
2. Reading when others are talking.
3. Reading aloud in company without being asked.
4. Talking when others are reading.
5. Spitting about the house, smoking, & chewing.
6. Cutting finger nails in company.
7. Leaving before public worship closed.
8. Whispering or laughing in a meeting for worship (or in company).
9. Gazing rudely at strangers.
10. Leaving a stranger without a seat.
11. A want of respect and reverence to seniors.
12. Correcting older persons than yourself, especially your parents.
13. Receiving a present without an expression of gratitude.

**NEGLECTED OPPORTUNITIES.**—"What is he matter, Ruth?" asked Aunt Margaret, as Ruth came in, her lips quivering and her eyes filled with tears.

"O auntie, I've had such a lesson this morning. You know a strange family moved into the house on the corner last fall. There was a girl just about my age, but she was evidently an invalid. I used to see her at the window sometimes, and she looked so thin and pale. I kept thinking I would call on her, but I was busy, and didn't get to it. I missed her lately, and I heard this morning that she died last night. — Bennett has been over there, and she says her mother told her Anna had been so lonely ever since he came here. She used to wish so much that some of the girls would come to see her. Very morning she would ask her mother if she didn't think some one would come in at day—and not one of us went near her! I am so ashamed and sorry, but that does not do her any good."

"God's best gift to us is not things, but opportunities," quoted Aunt Margaret.

### Science and Industry

**THE POISON-IVY.**—Over the gray rocks of stone walls in the country, in and out among the bushes by the roadside, up the trunks of trees in the woods, even through sand wastes of the dunes along the coast, existing with healthy vigor under every adverse circumstance, we find that most espoused of beautiful vines, the poison-ivy. Its foliage is fresh and shining and a cool, charming green in color through the hot days of summer, and in the autumn its leaves leaven to the richest shades of glowing scarlet, colors which delight the most casual observer by their varying tones.

Yet Asa Gray, the eminent botanist, has referred to this plant as that "vile pest," the poison-ivy. Its intrinsic beauty must necessarily count for nothing when it causes so much distress and suffering.

*Rhus Toxicodendron* is a climbing or trailing shrub, which sometimes assumes an erect habit of growth, and which is found growing wild throughout the United States. Its leaves are in threes, the leaflets being smooth and shining on both surfaces, with margins which are sometimes irregularly toothed, or again even. The flowers bloom in May or June, and are yellowish white in color, and rather unpleasantly sweet-scented. The fruit, which ripens in the autumn, is a smooth, waxy-like berry.

The poison is found in all parts of the plant, in the leaves, stems, roots, and even in the pollen from the flowers, and in the seed after long drying.

According to recent experiments, it is a non-volatile oil, but easily destroyed by an alcoholic solution of lead.

The poison is of a painful, erysipelas nature, and appears in the place where the skin came in contact with the skin. In severe cases the irritation centralizes at some point, and appears, often for a succession of years, in the same spot on the body. A person is particularly susceptible to the poison in warm weather, when the blood is overheated, and the pores of the skin are open. But there have been cases of poison-

ing in winter; the plant is at all seasons of the year a dangerous thing to handle.

There are various outward applications for relieving the inflammation of the eruption and drying up the pustules. Powdered sugar of lead dissolved in a seventy-five per cent. grade of alcohol has been highly recommended; or a tincture of Grindelia diluted with three times its bulk of water, and applied two or three times an hour when the pustules first appear, will check the spread of the eruption. One of the simplest and most efficacious preventives is a solution of one part hyposulphite of soda to three of water, applied constantly to the affected place.

In handling specimens, the poison pustules appeared on my hand, and I found that this solution was a quick and effectual remedy. It dried up the spots within a few hours, and they never reappeared.

A curious maritime form of poison-ivy (*var. radicans*) is found along the Atlantic coast, growing in the sand and on dry banks. It sometimes covers hundreds of acres on islands, and spreads over large areas among the shifting sands of the dunes. The trunk is buried out of sight below the surface, and the branches rise erect out of the sand like separate plants.

In this manner the plant spreads and forms thick plantations, where scarcely any other form of vegetation can exist. The slender stems are seldom over a foot high, and the leaves are less robust than those of the climbing variety.

The poisonous properties of the maritime ivy are apparently much less active than those of the poison-ivy. The efforts to exist at all under such trying circumstances evidently takes the greater part of the plant's vitality. Persons, quickly susceptible to the poison of the climbing ivy, have passed uninjured through beds of the maritime kind.

Although the outward appearance of this glossy vine, "blushing its sins as scarlet," is indeed most pleasing to the eye, it should never be allowed to gain foothold on the farm or estate.

Every Spring it must be rooted up and exterminated wherever it appears, and the brush should be carefully burned.

If boiling water is poured on the plant, it should be remembered that the vapors are often poisonous, and that the smoke from a bonfire of ivy brush is as dangerous to inhale as the pollen-laden breeze which blows off the blossoming vines in June.—*Annie Oakes Huntington.*

**PROTESTANTISM** was essentially the assertion that truth comes before the Church. If the Church is not true, it must be surrendered; if it can only be protected by lies, it must be allowed to fall. The regeneration of Europe, and incidentally the reformation of the Church, sprang from this principle. This robust faith in God as true, in Christ as the Truth, and in the Holy Spirit as an indwelling power of truth-telling and truth-acting, makes strong men and brave women. Certain things are settled before hand: I will not lie, whatever good may seem to be served by it, whatever evil may seem to be averted by it.—R. E. HORTON.

### Bodies Bearing the Name of Friends.

The meeting in Tuckerton, N. J., mostly closed in winter, was regularly held last First-day, with an attendance of twenty. Joseph and Sarah Elkinton, of Media, were present, and the life of the Master of Assemblies was abundantly manifested. In the afternoon Joseph Elkinton met about two hundred of the town's people in the hall of the Y. M. C. A. and told them something of what he had observed of Christian work in distant parts. The occasion was deeply interesting and not without a sense of Divine favor.

Next First-day it is expected that John H. Dil-lingham and Joseph Branson will be at Tuckerton meeting in the morning, and hold an appointed meeting in Barnegat in the afternoon, and in the Methodist meeting-house in the evening.

Martha J. Woody, a minister, who has for several months been sojourning in Moore-town, is preparing to sail on the fifth of First Month to Porto Rico for the help of some of its inhabitants as they may open. Mary Warrington Stokes, of Moore-town, will receive for the same purpose any contribution that they hold articles or money which they wish to whom this situation appeals may send.

Our friend John B. Leels, in view of the separation of Church and State in France, contributes to the *Intelligencer* the following extract from Barclay's "Apologetics."

"The only way soundly to reform and remove all these abuses and take away the ground and occasion of them, is, to take away all stinted and forced Maintenance and Stipend. And seeing those things were anciently given by the People, that they return again into the public treasure; and thereby the people may be greatly benefited by them, for that they may supply for those public Taxations and Impositions that are put upon them, and may ease themselves of them." Gathered Notes.

### Gathered Notes.

However differently conservatives and liberals, Catholics and Protestants, Anglicans and Unitarians may frame their faith and beliefs, we seem to have entered upon an era when the importance of having some definite statement of opinions to which the world can be pointed as indicating where a religious body stands, is to be more generally realized.

The law in Russia requires that in the high schools the girls be all dressed alike, in plain, loose garments; class and purse conditions do not obtain in these institutions. Yes, an absolute monarchy can do some things that a republic cannot.

The report comes from Rome that the Vatican will establish a Catholic university in Tokyo to be controlled by American Jesuits, and that an American prelate will be appointed Apostolic Delegate to Japan.

There is no greater influence for good in this world than that religion which is the love of God and man; and no greater nuisance in the world than religion perverted to strife and hate. The three great nations of Europe are now experiencing that mischievous, [Germany, England, France]. *The Independent.*

Spain is to build five thousand new school houses the coming year. The Spanish war taught her something—and will perhaps us, before it is done with.

What we need is an admiration for the best qualities of each race, says MAY SIMONOVICH.

**CONGRESS CONSERVATIVE IN SPELLING.**—It is nothing surprising that the lower house of Congress should quarrel with the President's reform in spelling and should pass a bill requiring that all documents printed at public expense should "follow the rules of orthography established by Webster or other generally accepted dictionaries of the English language." Of course the President will yield, as he has to, with a smile, and he will not try to evade the meaning of the law. But it is a fact that there is not one of the simplified spellings of the three hundred words which is not admitted by one or more of



the "generally accepted dictionaries of the English language." Most of them are in Webster, and the rest are in either the "Century" or the "Standard" dictionary, or in both. To be sure they are not put in the place of preference, but they are there as allowed alternatives; and they are put second, not because the compilers did not prefer them—for they did—but because they did not yet prevail. Of course the members of Congress are conservative. They are not philologists or scholars. They have, with a great price of labor, obtained their ability to spell after the lawless fashion. They do not prefer the task of learning to be made easier to their young people. But the reform will go on, and the conservatives cannot help for all the reason being, then, and only prejudice is on their side.—Independent.

WHO READS THE BIBLE.—In the Yale Alumni Weekly, Professor William Lyon Phelps addresses a satisfactorily passed examination on the Bible as a requisite for entrance to college. "I'll be under the impression in America," he could be relied on in a room and tested by a common examination on the supposedly familiar stories of the Old Testament, I mean on such instances as Adam, Eve, and the Garden of Eden, Noah, Samson, David and Goliath, Moses and Pharaoh, the results would be magnificent contributions to American humor." "The Bible is one of the best books I almost never the same in two institutions of learning; but ask any teacher in the United States what luck he has with the Bible and he throws up his hands in despair. . . . It is certainly unfortunate that the best book ever printed should be so little known, and that the work of teachers should be so practically inoperative. English at times should be meaningless." Providence Bulletin.

Pennsylvania educators will try for a pension bill with the next legislature—so will Iowa educators.

The editor of one of Japan's large dailies testifies for Christianity as follows: "Look all over Japan. Now more than forty millions have a higher standard of morality than the United States. Our ideas of loyalty and obedience are higher than ever, and we require the cause of this great moral advance. We can find it in nothing else than the religion of Jesus Christ."

From the *Simplified Spelling News and Notes*, we learn that nearly one hundred daily papers, trade journals and magazines are now using simplified spelling. More than one thousand business firms have also adopted it. The exact number reported up to date is one thousand and thirty-seven, of which two hundred and seventy-nine are in New York State, where the active support of the movement by John W. Walker, the *Free Dry Goods Encyclopedia* and other well-known firms is rapidly spreading its doctrines businesswide. New York City claims two hundred and thirteen of their adherents, and so leads the commercial list. Pennsylvania is next with ninety-four business users; Ohio is third with eighty; Illinois and Massachusetts each have more than fifty; New Jersey comes fifth with forty-seven.

#### SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt has sent a special message to Congress on the Panama Canal, in which he has made a number of recommendations, and expressed his approval of the work of the Canal Commission. In reference to the laborers employed he said: "I have already tried several thousand Chinese laborers. This is desirable both because we must try to find out what laborers are most efficient, and, furthermore, because we should not leave ourselves at the mercy of any one type of foreign labor. At present the great bulk of the unskilled labor on the canal is composed of Chinese and negroes, chiefly from Jamaica, Barbados, and other English possessions. A steady effort is being made to secure Italians, and especially to procure more Spaniards, because of the very satisfactory results that have come from their employment, and their numbers will be increased as far as possible." It is stated that the San Francisco Convention of Education has as yet shown no sign of yielding as a result of Secretary McCall's report upon the question of excluding Japanese children from the public schools, and the appeal of President Roosevelt.

The school question, it is said, is relatively unimportant, and that there is a growing agitation against the Japanese in California, and not in California alone, but all over the Pacific slope.

President Roosevelt has issued a proclamation calling on the people of the United States to contribute funds for the relief of the millions of famine-stricken in China. In this he says: "There is an appalling famine in China. Throughout a district covering forty thousand square miles and supporting a population of fifteen million, the crops have been destroyed by floods and millions of people are on the verge of starvation; thousands of dwellings have been despoiled and their inmates are without homes. An urgent appeal has been made for the assistance of the United States."

By recent crop reports it appears that the average production of corn during the present year per acre was nearly thirty-three bushels; of winter wheat nearly seventeen bushels; of spring wheat rather more than fourteen bushels; and of potatoes about one hundred and three bushels.

A despatch from Minneapolis of the 20th says: "The railroads are bending every effort to rush coal into the Northwest district that has been suffering from a fuel famine for some days. There is still much difficulty in getting cars. Cars once loaded with coal are often held up by the delay in getting the Interstate Commerce Commission has been making inquiry into the transportation conditions in the Northwest. In addition to the difficulty of transporting coal, farmers have testified in regard to the effort of the blockade upon the price of wheat and said prices have been depressed abnormally because elevators were full; that wheat lay on the ground at many points; that there was no open market, and that the farmers had either to sacrifice in price or haul the wheat back home. The commissioners at the close of the hearing expressed themselves as startled at some reports received, from localities bare of fuel, and stated that the inquiry had opened up much new information and had so far shown a situation more serious in every respect than they had expected to find."

A vice-president of a life insurance company in New York has lately been convicted of larceny of the funds belonging to the policyholders, and sent to prison for four years. This conviction is one of the results of the investigation which has been made within the past two years of the affairs of certain large insurance companies in that city.

The Treasurer of Pennsylvania, Berry, has refused to pay certain bills for furnishing and decorating the State Capital at Harrisburg. The Attorney General, Carson, is engaged in an effort to ascertain the facts relating to the enormous expenditures already incurred in erecting and furnishing this building.

A despatch from Louisville, Kentucky, says: "A successful test of a device for telephoning from moving trains was made on the Worthington-Carlisle line of the Louisville and Nashville R. R. Co. Messages were sent to this city and to other places with unusual distinctness. The telephone on the train was connected with a trolley arrangement on the pilot of the locomotive, from which, by means of a stream of chemicalized steam, the circuit was completed with two wires stretched along the track. Conversations were heard distinctly in both directions."

FOREIGN.—The emperor of Russia has approved the bill of the Council of Ministers removing disabilities of Jews. By the bill Jews are permitted to live in the country as well as in the cities within the pale, and certain restrictions placed on Jewish merchants and business in cities outside the pale are removed.

Recent action taken by the Pope has been the subject of the 19th inst. show that thirty-four ecclesiastical residences occupied by archbishops or bishops, and forty large and thirteen small seminaries have thus far been evacuated under the provisions of the suppression of the law. The Pope has issued the enforcement of the law. The Pope has issued a circular note addressed to diplomatic representatives, protesting against the expulsion of the Papal Nunciature from France and the searching of his residence. In Rome, however, much sympathy has been expressed by persons of all classes with the stand France has taken against the Pope and his Church. New legislation has been adopted by the Chamber of Deputies in Paris by a vote of four hundred and thirteen against one hundred and six, which

it is believed will strengthen the present Ministry in its struggle with the Vatican.

The British Premier has announced that the Government has decided to withdraw the education bill which had been rejected by the House of Lords. In a speech in the House of Commons he said in reference to the principle to be embodied in the bill, "It is the general election and its results to us for nothing. It is intolerable that the second chamber, while one party is in power, shall be its willing servant, and that when that party is emphatically condemned by the country it shall still be able to thwart and distort the policy which the electors approved. It is the principle to submit for the moment, but neither the resources of the British constitution nor of the House of Commons are yet wholly exhausted and a way must and will be found whereby the will of the people, expressed through their elected representatives in the House of Commons, will be made to prevail." It is believed that the effect of the step taken by the upper house, will be to give a great impetus to the radical agitation in favor of curbing the veto powers of the peers and to furnish the Non-conformists with additional arguments for the disestablishment of the Church of England. Parliament was prorogued on the 21st inst., until Sec. 2nd Month 29d.

There is a report in North Kensington, China, is reported to be growing worse, an urgent appeal is made to the people of all foreign lands for aid for the stricken people, whom State Department advises already have placed at fifteen million. Foreign relief societies have been started to supplement the endeavors of the Chinese officials to combat the famine conditions, which hitherto have proved inadequate owing to the lack of funds in the provincial treasury.

A despatch from Berlin, says Prof. Robert Koch who has been investigating the so-called "sleeping sickness" in equatorial Africa reports that he has found that atoxyl, a preparation of arsenic, is a efficacious in the treatment of the sickness as quinine is in the case of malaria. Writing from Benguet, northwest of Victoria Nyanza, where he has nine hundred patients under treatment with subcutaneous injections of atoxyl, he says he finds that eight hours after an injection the germs disappear from the system. The malarial attacks particularly me in the prime of life and the mortality from the sickness has been reduced to a minimum. The disease is not inhibited only by women and children.

#### NOTICES.

WANTED.—A bright, capable young woman, to assist with housework—and be companionable in adult family. Address, M. M., Office of The Friend.

THE WESTWONK ALMANAC for 1907 will be mailed on receipt of six 2-cent stamps.

EGBERT S. CARY,

Also on sale at 301 Arch Street, Westmont, Penna.

WESTWONK BOARDING SCHOOL.—Our stage w meet trains leaving Broad Street Station, Philadelphia, at 6.48 and 8.21 A. M., 2.49 and 4.32 P. M. Other trains will be met when requested; stage fares fifteen cents; after 7.00 P. M., twenty-five cents each way. To board the school by telephone, wire We Chester, D and A, phone 114 A.

WM. B. HARVEY, Superintendent.

DIED.—At his home in Pensilvania, Morgan C. Ohio, Eleventh Month 30th, 1906, THOMAS LEWIS LYN, aged eighty-four years, six months and six days. He was a member of Pensilvania Particulars Clerical Society. Monthly meeting, he was a very religious man, and ever a lover in the teaching and principles of the Society. He had been in failing health for over two years and for the last six months grew quite feeble, often saying he wished to be released if it was right. He was very patient and peaceful, and died without a struggle. Those who knew him most, have a comforting view of the harvest that was gathered as grain fully ripe into our Father's garner.

—Twelfth Month 5th, 1906, PHEBE C. CARPENTER, widow of William Carpenter, in the eighth year of her age. A member of Woodbury Monthly Meeting of Friends, N. J.

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Recently a Friend had occasion to write letter to an eminent Methodist Bishop, who ended his reply in the following language:—

"When I receive a letter in the plain language I often wish that your people might continue to be as positive and as straightforward as in the earlier days. Many of them both in dress and speech are deteriorating just as the Methodists are. Perhaps both of these branches of the church went to an extreme in other years. But if we could have a revival of the distinctive things which your people and mine stood sixty years ago and earlier, it would be a good thing for the age in which we now live."

Whenever we must fail, to do so in a right spirit is a greater success than to have succeeded.

Thus had we to recast Robert Louis Stevenson's saying before it seemed plain to us. What he said was, "Our business in this world is not to succeed, but to continue to sail in good spirits." This he was himself doing, says the *Presbyterian* "though dying of the white plague on lonely Samoa, thousands of miles from home. The most of our life work is within. He that ruleth his spirit is still better than he that taketh a city. To believe in spite of everything, to hope against hope, is the manliest attainment, the most triumphant victory. 'This is the victory that overcometh the world,' that overcomes everything."

The Tomb of Mahomet is covered with jewels worth \$12,500,000. But these are of earth, earthy. The one thing of value to him would be, to be himself a jewel in the divine crown. They that are in the book of God's remembrance as fearing the Lord and thinking on his name, and speaking of one to another in fellow-feeling and not

as destroyers, "shall be mine, saith the Lord of hosts, in that day when I make up my jewels." These are the millionaires of heaven, because they were of Christ's spirit on earth.

May we learn to avoid that consistency which stands in the oldness of the letter, by coming into that which stands in newness of life. When we do that we shall not be less careful of our outward life and conversation, but more so.—J. E. S. (England).

## Glimpses of the Life of Samuel Morris.

(Continued from page 195.)

As one of our Yearly Meeting's Committee for the care of the Indians, Samuel Morris frequently went to Tunesassa to visit the Senecas in that region and the school there established for their children. He would laughingly tell us of his cool reception on arriving, for the Indians had little veneration for men in middle life, and their one desire was to see Ebenezer Worth and Thomas Wistar whose counsel they valued; they would crowd around the door of the carriage, one would peer in to see, who had come from the city of "Brotherly Love," and then with a significant "sigh," he would turn away, and a series of grunts from the others would be rather discouraging. As a younger generation of them came on the scene, they were more genial and cordial, anxious for advice in the management of their land, as it increased in value and the whites began to rent it, the town of Salamanca springing up in their midst. My father often referred to the wisdom of a Christian Indian, who had an acquaintance, an open unbeliever, who was endeavoring to unsettle his child-like faith. The old argument was brought forward that we are not bound to believe what we cannot understand, questioning the Triune Nature of God. The Indian simply answered by a smile near at hand—"Here is the Allegheny River beside us, you see the snow lying on the ice, and the ice on the water, the sun shines and they three become one element. This is a mystery, but not beyond our ability to receive."

J. E. Carter accompanied Samuel Morris on a religious visit to other Indian Reservations in New York State, and he tells the following anecdote: A meeting was interrupted by two dogs fighting, and the Indians evidently enjoyed the situation. My father merely paused in his sermon, opened the door, drove out the combatants and resumed his discourse undisturbed. On the same journey we find an older Friend with S. M. and J. E. C. The three lodged with some kind missionaries, and on sitting down to breakfast they were asked to say "Grace,"

The older Friend replied curtly that such was not the custom in our religious Society, at which the hostess looked pained and displeased. But my father came to the rescue, by explaining briefly in a pleasant way, that although we did not give thanks audibly in form, yet we always had a silence on that account, and he hoped that their presence might not prevent any expression on the part of the family. She therefore said "Grace" and harmony was restored by affability, which had been well-nigh lost by injudicious harshness.

In the summer of 1877, Samuel Morris went with a Minute to Friends and others in Canada, having Thomas P. Cope as his companion. From his journal we quote:—

Sixth Month 10th. John Hodgson is an old settler, English by birth, and "took up" about one hundred and fifty acres of unbroken timber land some forty years ago. With no other tools than an ax and an inch auger, and no other help than a yoke of oxen, a pair of strong arms, and a brave heart, he put up a shanty where his wife and he began the business of life. The great trees fell before his axe, crops followed and the family increased, and we now found them in a new and comfortable dwelling, though of a style somewhat original, put up almost entirely by John himself, the machine for making the shingles on the roof his own contrivance; the plastering done with his own hands. A family consisting of six lusty sons and daughters, with the gentle spirited mother still living, gather round his table, while barns and cattle and sheep and about one hundred acres of cleared land covered with promising crops, are the reward of their honest toil. With the morning had come a strong, cool breeze and clearing weather, and we walked to the little meeting house in the corner of a neighboring wood—a neatly painted building, put up on J. H.'s land and at his own expense—the meeting being regarded as "indulged."

20th. William Colquhoun met us, and we drove to the house of his father, Alex. Colquhoun at Hibbert. Here we found ourselves in a settlement of worthy Scotch people—Alex. Colquhoun and his wife Elizabeth having migrated from the mother country some forty years ago, with their parents who had taken up land in another part of Canada. Elizabeth Colquhoun's brother, Jas. Dow, who had married Alex. Colquhoun's sister, was living within sight, and around them were settled several married children of both families. Their well-tilled farms and comfortable homesteads bespoke true Scotch thriftiness, and their long residence this side the Atlantic had scarcely modified the blunt honest manners of their race, while from their rich brogue one might imagine them but just landed on our shores.



It was most interesting to hear their recital of the manner of life and the rough experiences of the earlier settlers of the country. Among other incidents which Elizabeth Colquhoun recalled as illustrating the hardships of her own children, she told us that her brother and herself when twelve to fourteen years old, were expected to carry each week the grain for the family supplies to the nearest mills about seven miles away. There they waited till the grist was ground, when slinging the bags on their shoulders, they trudged home again. As a reward of their well-directed industry, the evening of life was passing quietly away, surrounded by comforts of which they had known little in their younger years, and a quiet contentment and thankfulness seemed to be their prevailing spirit.

At the Yearly Meeting, an address from the "Temperance Alliance of Canada" to the various bodies of professing Christians, desiring their co-operation in procuring a prohibitory Liquor Law was read and directed to be laid before the Yearly Meeting. There appearing to be no standing committee for the publication or dissemination of the standard writings of Friends, I took the liberty of calling the attention of the meeting to the importance of the subject, and suggested the appointment of a few Friends to take it into consideration. My concern appeared to take a lively hold of several Friends and a committee consisting of Adam Spencer, Benj. Cody, Henry Lapp and A. Haight were appointed to inquire into the condition of Preparative and Monthly Meeting Libraries, and as they found it desirable, they were authorized to enlarge or replenish them. I can but hope that good may grow out of the movement, in more ways than one.

Seventh Month 16th. We drove to the Mohawk Institute near Brantford, maintained by the "New England Company," an association organized in England during the reign of Queen Anne, "for the Civilization and Christianizing of the Indians of North America." The children of any of "the Six Nations" are admitted at this school and now number about ninety. Nearly all of the needed labor on the farm is carried on by the boys, the girls doing all the work indoors, including making and mending their own clothing and that of the boys. Jacob Barefoot, a Mohawk who had been educated here, and recently ordained a minister in the church of England, is acceptably filling the superintendent's place. We believe the Institute is doing a good work for the Indians in these parts.

17th. To meet the Council of the Six Nations is proposed for us. The Reservation set apart for them, is on the Grand River and contains fifty-two thousand acres, capable of fair cultivation. Well-built houses and barns and lands in good condition, marked the thriftiness of several owners.

The session of the Council was opened by the superintendent who *ex officio* presides and keeps a record of their proceedings. He told us that their deliberations were marked with much good sense and decorum. On either side of the platform were arranged two rows of arm chairs occupied by the councillors of the Senecas, Tuscororas, Mohawks,

Cayugas and Oneidas and beyond them were seated the three chiefs of the Onondagas, "Custodians of the Wampum." After many speeches had been made, I told them we were truly glad to find large numbers of different tribes living peacefully as brothers enjoying the protection of the good Government of Canada. I spoke of Wm. Penn. An elderly Indian replied he was glad to see these Friends from Philadelphia, their words had done them good. Another speaker had something to say in admiration of Wm. Penn and his principles of peace. Before parting they wished to show their appreciation by shaking hands with us and it was quite in our hearts to respond to their simple request.

A meeting at Toronto had been arranged for and notices distributed, a railroad strike made carriage travel necessary, and three laborious days of slow progress ended in disappointment. Referring to this the journal continues: This third and last failure to obtain such a meeting has been a very close trial of faith; for so clearly had I seemed to see my duty in seeking an opportunity with the more serious of the Christians professors in Toronto, even before leaving my home, that I was brought narrowly to scrutinize the ground of my concern. But knowing that it had been only after much struggle against my own inclination, I was made willing to believe the secret exercises had been at least good for myself, not excepting this last close trial of faith and patience. And now the burden seemed in good measure removed, accompanied with a quiet trust that the will had been accepted for the service, or that the right time for its accomplishment had not come.

At Toronto we were introduced to Alex. Graham Bell, a college professor. The development if not the invention of that wonderful instrument, the telephone, is to be attributed to him, and we were greatly interested in his lucid description of it, as well as the philosophical principles upon which it acts. The following letter of Samuel Morris to his son aged ten, was dated at

Rockwood, Ontario, Sixth Mo. 22, 1877.

*My dear little boy:—*

Never a day passes but one and all of you come before me in my mind's eye, almost as if you were really here far away in Canada, or I in your midst again. Last night I woke feeling sure I was at home, and turning over went very comfortably to sleep; but when my eyes again opened the sun was streaming into our little chamber eight feet square, and I felt no doubt I was at Rockwood, one of the most pleasant places we have yet found in our travels. Well-named indeed it is, for we reached J. E. Harris's house only after half a mile walk (baggage in hand), along a little stream, which seemed long, long ago to have cut its way through deep beds of limestone that were broken into great rocks, or cut almost perpendicularly on either hand. At length we reached the woolen mills of Harris & Co., built upon the side of the stream, with neat little dwellings for the work-people near by, while high up on the hill above us was the home of the Friend who with his brother owns the mill. The house

is new, one-story high, so snug and well-planned that I should like your dear mother to see it, were it not that I'm afraid she might almost grow covetous. A neat little garden of flowers and vegetables is flourishing on the sunny side, while down the steep hill are the mills and the stream as it winds its way among the rocks and beautiful woods of white cedar. Here we find three clever little boys without a sister, William and Charles and Edwin. They all go to school but Edwin has not learned to write yet. I read to him and Charles just now thy letter, which seemed to interest them. I don't think the idea of collecting either birds' eggs or insects had as yet entered their heads, and the latter seemed quite a mystery until I explained the process. Their good mother understands her boys very well and they all seem kind and gentle and loving, so that it is very pleasant for us to spend a day and two nights in such a home.

Then another boy I must tell thee about with whom we met two days ago. His name was Jacob Stover, about twelve years old. Like some boys I know he could not bear shoes and stockings, but not like some boys he wore pants made of wool from his father's sheep, which his mother spun with her own hands. We were to have a meeting in that neighborhood in the evening and soon Jacob was off to give notice to the people; the horse he was to ride got away from him and he had a long chase to catch him. A business boy was Jacob, and he would have us out to see his potato patch, where to be sure, was a show of the very best grown potatoes we have seen in Canada, coming into full bloom not a weed, and with the help of a friendly rooster, the bugs were effectually kept down all had been his own work from first to last and Jacob was to have the profits. But was not a little pleased to observe the anxiety of this boy to have us see his old brother Milton's shop; he had built it all himself; upon the roof was a windmill that turned some wheel-work connected with it most vigorously, and inside was a turning lathe made almost entirely of wood, with sleds and notions of various sorts, all of Milton's making, were ranged round the shop. So thou sees, there are clever boys every where, and I love to think what good me you may all make some day. Thy account of thy own occupations at home was very satisfactory, and that you have so nearly gotten the better of the potato bugs is truly encouraging.

I am so glad my dear boy, thou art a home while I am away, it makes me quite comfortable to think of it, and to feel sur thou art trying to do thy part in making th mother and sister happy.

Thy ever affectionate father,

SAMUEL MORRIS.

My sledge and hammer lie declined,

My bellows pipe has lost its wind.

My forge extinct, my fire decayed,

And in the dust, my vise is laid.

My coals are out, my irons gone,

My nails are drove, my work is done.

—On a Blacksmith's Tombstone, Cheltenham—

—A. F.

"STONES and sticks are thrown only at fruit-bearing trees."



## OUR YOUNGER FRIENDS.

## EVER AT MY SIDE.

Dear Jesus, ever at my side!  
How loving Thou must be!  
To leave Thy home in heaven to guard  
A little child like me!

Thy beautiful and shining face  
I see not, though so near;  
The sweetness of Thy soft, low voice  
I am too deaf to hear.

I cannot feel Thee touch my hand,  
With pressure light and mild,  
To check me, as my mother did,  
When I was but a child.

But I have felt Thee in my thoughts,  
Fighting with sin for me;  
And when my heart loves God, I know  
The sweetness is from Thee.

Yes! when I pray, Thou prayest too,  
Thy prayer is all for me.  
But when I sleep, Thou sleepest not,  
But watches patiently.

F. W. FABER.

**A BOY'S TESTIMONY.**—Walter was the important witness in a lawsuit. One of the lawyers, after cross-questioning him severely said: "Your father has been talking to you and telling you how to testify, hasn't he?" "Yes," said the boy. "Now," said the lawyer, "just tell us how your father told you to testify." "Well," said the boy, modestly "father told me that the lawyers would try and tangle me in my testimony; but, if I would just be careful and tell the truth I could tell the same thing every time." The lawyer didn't try to tangle up that boy any more.

**A BOY'S EVASION.**—Two stories for the children: "Willie, why were you gone so long for water?" asked the teacher of a little boy. "We spilled it, and had to go back and fill the bucket again," was the prompt reply; but the little, noble face was a shade less bright, less noble than usual, and the eyes dropped beneath the teacher's gaze, as if there was something that he concealed.

The teacher crossed the room and stood by another, who had been Willie's companion. "Freddy, were you not gone for the water longer than was necessary?" For an instant Freddy's eyes were fixed on the floor, and his face wore a troubled look. But it was only for an instant—he looked frankly up to his teacher's face. "Yes, ma'am," he bravely answered; "we met little Harry Braden and stopped to play with him, and then we spilled the water and had to go back."

A little girl came to her mother with the question: "Which is worse—to tell a lie or to steal?" The mother, taken by surprise, replied that they were both so bad that she could not say which was the worse. "Well," said the little one, "I've been thinking a good deal about it, and I think it is worse to lie than to steal. If you steal a thing, you can take it back unless you've eaten it; but if you've eaten it, you can pay for it. But—and there was a look of awe in the child's face—"a lie is forever."

## A HISTORY OF THE FRIENDS.

(Continued from page 198.)

GEORGE FOX, in his anxiety of mind, came to some of the Church of England clergymen for advice and consolation: one told him to take a wife; another advised him to enlist as

a soldier; another to take tobacco and sing psalms; and another wished to bleed him and give him some physic. No wonder that in weariness of heart, he turned away from all the world, to that Spirit which shows itself in the secret of the soul. He fasted much, and often walked in solitary places, or, taking his Bible with him, he would sit in hollow trees, till night came on; and frequently in the night, he walked mournfully about, being surrounded with many sorrows in the time of these first workings of the Lord in him: not joining any religious body, but giving himself up to the disposing of the Lord, having forsaken not only all evil company, but also taken leave of father, mother, and relatives: he traveled up and down as a stranger on the earth, whichever way he felt his heart inclined, clothed in a dress made of leather (such as people at that time wore) partly for its simplicity, partly because such clothing was strong, and wanted but little mending or repairing; but everywhere he tried to be alone, that he might seek for heavenly wisdom, be weaned from outward things, and rely wholly on the Lord; and sometimes he felt such heavenly joy, that admiring the love of God to his soul he would say with the Psalmist: "Thou, Lord makest a fruitful field of a barren wilderness, and a barren wilderness a fruitful field." And when all his hopes in all men were gone, then he heard, (as he himself says) a voice which said, "There is one, even Jesus Christ, who can speak to thy condition." At this his heart leaped for joy, and he saw why there was no one on earth to speak to him; it was, that he might give all the glory to the Lord alone.

About this time he first began to preach; it was at Duckenfield and Manchester, places which he was visiting, and some people there were so convinced of the truth of what he said, that they took for their rule the inward teaching of the Lord. But it greatly angered some of the preachers of the time, that any of their followers should listen to him, or that it should be supposed that a holy or sinless life could be arrived at in this world. Yet, though George Fox thus travelled and preached, so that by God's grace, many were brought to repentance, he was himself sometimes under great temptation, without finding any one to speak to, except God alone, to whom he cried for help both night and day. And God did help, and shew him many things, among which, that "there was an ocean of darkness and death, but withal an infinite ocean of light and love, which flowed over the darkness, and was a type of God's love." At length his sorrow began to wear off, so that he could have wept night and day, with tears of joy, in brokenness of heart: "I saw," said he, "into that which was without end, and which cannot be uttered, and of the greatness and infiniteness of the love of God, which love cannot be expressed by words: for I have been brought through the very ocean of darkness and death, and through and over the power of Satan, by the eternal, glorious, power of Christ: even through that darkness was I brought, which covered all the world, which chained down, and shut up all in death."

Once, when George Fox had been impris-

oned at Nottingham for preaching in the church, he was brought at night before the mayor, aldermen, and sheriff of the town, who examined him, and sent him back to prison. Sometime after John Reckless, the head sheriff, brought him to his house, and as George Fox entered, the sheriff's wife meeting him in the hall, and taking his hand said, "Salvation is come to our house." For his preaching in the church had so amazed many, that they could not get the sound out of their ears, and not only this woman, but her husband, children, and servants, were much changed by the power of the Lord, so that the sheriff himself, as well as many other persons, began to preach repentance to the people. The magistrate being very angry at this, sent to the house of John Reckless and took away George Fox to prison, where he staid till the assizes came on; when the judge would have admonished him, had not the sheriff's man been so long in bringing him, that the Judge had arisen before he arrived, so they imprisoned him again, but after awhile let him go.

One day he went into a "church," and the people fell upon him, striking him down, almost smothering him, and beating him cruelly, with their hands, sticks and Bibles. When he was scarcely able to stand, they drew him out and placed him in the stocks, where he sat some hours, they approaching and menacing him with horsewhips. After a time he was brought before the magistrates at a knight's house, but they, seeing how ill-used he had been, after much threatening, set him at liberty. The people stoned him out of town, so that with great difficulty he walked about the distance of a mile, where some kind folks gave him some remedy that relieved his inward bruises. Notwithstanding all this, the Lord soon healed him, he rejoicing meanwhile that some souls had been touched by his preaching that day.

At Market Bosworth he was again stoned out of the town. At Twycross, where he preached, there lay at the point of death a great man of that place, by whose bedside George Fox prayed, and the Lord hearing, restored the sick man to health. His servant, who had wished for his death, was so angry with George Fox for this, that he attempted to stab him with a rapier, for which his master dismissed the man from his service, and was himself always kind to "Friends," both he and his wife visiting George Fox, on his next visit to Twycross.

**INSPIRATION.**—There is no science nor any form of knowledge which gives to any man authority to deny that the Infinite-energy of the Holy Spirit is freely received by our active powers and transforms without any intermediate agency of that particular form of force which we call matter. That the Infinite Mind may be present to every human mind in the form of an unseen energy may be held as a sane conclusion, an inference from known facts of universal experience. It quickens thought and feeling to believe that, behind every personality there is a boundless store of energy from which one can draw unlimited supplies, to suit any emergency and to equip him for any achievement.—GEORGE BATCHELOR.

### CONTRASTED CHARACTERS.

One man there was—and many such you might  
Have met—who never had a dozen thoughts  
In all his life, and never changed their course;  
But told them o'er, each in its 'customed place,  
From morn till night, from youth till hoary age.  
Little above the earth which grazed the field  
His reason rose, so weak his memory,  
The name his mother called him by he scarce  
Remembered; and his judgment so untought,  
That what at evening played along the swamp  
Fantastic, clad in robe of fiery line,  
He thought the devil in disguise, and fled  
With quivering heart and winged footsteps home.  
The word philosophy he never heard,  
Or science; never heard of liberty,  
Necessity, or laws of gravitation;  
And never had an unbelieving doubt.  
Beyond his native vale he never looked,  
But thought the visual line that girt him round,  
The world's extreme, and thought the silver moon,  
That nightly o'er him led her virgin host,  
No broader than his father's shield. He lived—  
Lived where his father lived—died where he died;  
Lived happy and died happy, and was saved,  
Be no surprise, and he served his God.  
There was another, large of understanding,  
Of memory infinite, of judgment deep,  
Who knew all learning and all science knew,  
And all phenomena in heaven and earth  
Traced to their causes; traced the labyrinths  
Of thought, association, passion, will;  
And all the subtle, nice affinities,  
Of matter traced—their motions, virtues, laws;  
And most familiarly and deeply talked  
Of mental, moral, natural, divine.  
Leaving the earth at will, he soared to heaven  
And read the glorious visions of the skies,  
And to the music of the rolling spheres  
Indulged his listless, and gazed far back  
Into the awful depths of Delity.  
Did all that mind assisted most could do,  
And yet in misery lived, in misery died,  
Because he wanted holiness of heart,  
A deeper lesson this to mortals taught,  
And ever out the branches of their pride;  
That not in mental, but in moral worth  
God excellence placed, and only to the good,  
To virtue granted happiness alone. —POLLOCK.

### Friendly Views of America.\*

Philadelphians who remember the days of strenuous activity passed by the author of "The Simple Life" in this city some two years ago will find much interest to them in this pleasant little book, which has been translated from the French by Mary Louise Hendee. If one may judge by the contents of the book many of the strongest impressions made upon the French visitor were those he received while in Philadelphia, and it is agreeable to note that they were in nearly all cases pleasant impressions. He admired our suburbs, though, he says, "a thing which greatly puzzled me was to see so few gardens, properly speaking," and the calm of a "Philadelphia Sunday" struck him as peculiarly admirable.

The French clergyman spent a day at Bethany Church, whose multiple activities and earnest spirit greatly impressed him, and he found much that was congenial and delightful to him in his visits among members of the Society of Friends. Typical of the kindly sentiment of the book and the deep religious sentiment which pervades it, is this little reference to a visit paid by him to the Friends' School at Sixteenth and Cherry Streets, which may bear our repeating.

"While the boys and girls were at their games on the campus I was walking on ad-

\*"My Impressions of America," by Charles Wagner; McClure, Phillips & Co.

joining ground, along an old sunny wall with clumps of bushes growing against it, in which little birds sat preening their feathers. Up on top of the City Hall the colossal statue of Penn seemed to stand guard over the parks, the two rivers, and the harbor, alive with its shipping. The activity of the great city was throbbing all about as in its tremendous arteries. Suddenly my foot struck a stone flat in the short grass; upon it was the name of one of the great American Friends, and, looking about me more attentively I discovered other stones and other names: I was in an old cemetery. Here then they lay, those valiant pioneers who had helped in the building of America; here they were sleeping, those men of peace, who had obstinately suffered persecution to gain it. I meditated on their spirit of sacrifice, their tranquil faith, that almost superhuman heroism which characterizes certain episodes in their history, and their invincible patience, which made their resistance to any form of tyranny like the resistance of the irreducible pebble. The joyous shouts of the children vibrated in my ears, and the dust of the dead trembled under my feet. The thrill of a beautiful and abundant pulse of life shot through me, wherein the fresh strength of life's morning and the solidarity of the past were mingled, and above the graves of the fathers I prayed for their children with the candid eyes and glowing cheeks, while on the wings of the breeze and the sunrays there came a mysterious salutation from the invisible Father, in whom all the generations of men are one."

President Roosevelt made a strong impression upon the French pastor, who sounds his praises in no uncertain fashion. In view of the recent Rooseveltian strenuousness at Washington and Panama it is interesting to learn from Dr. Wagner that "every sentence he utters, every example he cites, bears marks of the higher humanity which without insignia, or privilege of race, nation or class, makes the essential substance of each of us."

There are some interesting chapters on "American Simplicity," "America's Strongholds," "Homes and Hospitality," "The American Temperament," and kindred topics that show that the author of "The Simple Life" had an attentive eye for the finer aspects of American life and that, notwithstanding his abounding optimism, he saw with a clearer vision than many more pretentious observers who look for defects rather than for virtues.—Ledger.

"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel."

There seems to have been a call renewedly gone forth which if given heed to, will lead out of the ways, manners, and customs of the world, into a holy life and conversation that would adorn the doctrine of God our Saviour, and once again set this people as a city upon a hill, that cannot be hidden. May there be a coming forth at his call out of all that his holy controversy is against, that we may once more be a people to his praise and glory.

This great work is not done in the time and will of man, but by the Spirit of Truth, which must be waited for. The visita-

tions of Divine Grace are not at our command; we cannot command one of the days of the Son of Man. Therefore let us receive Him in the way of his coming. If this is done and He is waited for, the present generation might yet rejoice in seeing the inward, spiritual, pure, and consistent religion which the founders of this Society freely inculcated and adorned, embraced in its simple beauty by us of the present generation; then might the language of William Penn, in describing the Friends of his day be applicable: "I cannot forget the humility and chaste zeal of that day. O, how consistent at meetings, how retired in them, how firm to Truth's principles, and how entire and united in our communion, as indeed became those who profess one head, even Christ Jesus, the Lord."

And here I am reminded also of the advice of Admiral Penn to his son, shortly before his death: "Son William, if you and your friends keep to your plain way of preaching, and your plain way of living, you will make an end of the priests to the end of the world." And again, "Let nothing in the world tempt you to wrong your conscience, so you will keep peace at home, which will be a feast to you in the day of trouble." If we follow these injunctions, "The joy of Jerusalem will again be heard afar off," even as it was at the dedication of the walls thereof. Robert Barclay said, "Let the word of God dwell richly in you in all those things that are Divine, in all those consequences that bring forth among the children of God. If this were truly our condition, we would have judges as at the first, and counsellors as at the beginning, and nursing fathers and mothers would be raised up from among the people; those who would be enabled to take the little ones by the hand and impart the word of caution and advice as it is needed."

Every age has its peculiarly besetting sin; every state of society its attending trials; every generation its own work to accomplish. It is very certain the wisdom and power of man are utterly incompetent to the work of reformation amongst us, and that our reliance must be placed alone on superhuman might and control. "Let us therefore abide in the root of life," as Isaac Pennington said, and if such were the case the Lord would wonderfully help them. "He will pour out his life and virtue in them and cause his strength to appear in them, and break forth through them to the glorifying of his name, and making glad the hearts of those that have breathed after Him; therefore let us lift up our heads and fear the Lord and his goodness in these latter days."

And as we are willing to be taught of the Lord, great will be our peace. By and through his grace God leads his tender lambs into his holy inclosure. Here they are taught wisdom, even the wisdom of God that is superior to all the knowledge of man. Let us earnestly seek after this pure wisdom which is from above.

E. W. KIRKBRIDE.

TRENTON, N. J.

SAVE Thy people, and bless Thine inheritance; feed them also, and lift them up for ever. Psalm xxviii: 9.



## TEMPERANCE.

[A department edited by EDITH BARDSLEY BELLINGS, 902 President Street, Brooklyn, N. Y., on behalf of the "Friends' Temperance Association of Philadelphia."]

DID THY VOTE CONTRIBUTE TO THIS RESULT?—"The election was held on November 6, and the result should be EXCEEDINGLY GRATIFYING to every holder of a liquor license in the state of Pennsylvania."—Official Call For Meeting of Allegheny County Retail Liquor Dealers' Association.

THROUGHOUT the centuries the drinkshop has been the anti-chamber to the workhouse, the chapel-of-ease to the asylum, the recruiting station for the hospital, the rendezvous for the gambler, the gathering ground for the jail.—JOHN BURNS, M. P.

NINE-TENTHS of our poverty, squalor, vice and crime spring from this poisonous taproot. Society, by its habits, customs, and laws, has greased the slope down which these poor creatures slide to their ruin.—WILLIAM BOOTH, Salvation Army.

EXTRACTS FROM ADDRESS BY J. G. WOOLLEY.

Back of the bar are the barrels and the bottles. Each one stamped with the token of the sovereignty whose officer, in a way, he (the saloon keeper) is, for carrying on that business. And back of the barrels and the bottles on the wall in a frame is a certificate that the business is a good one for the people, and that he is a good man to conduct it. A license authorizes him, in consideration of money paid, to proceed to spread vice, misery, pauperism, insanity and crime among the people. Back of the license is the licensing board. Back of the board is the law. Back of the law is the vote of the people.

But, you say, I have only one vote among millions. Yes, but what kind of a vote is yours? It is a question of quality, not quantity. If you vote, yes, to the saloon, you are a party to it. If you vote, no, you are clean of it. You can not issue a license, but you can authorize it. Do you? You cannot prevent a license issuing, but you can forbid it. Do you? There is no question of majorities or minorities.

When a voter goes to the legislature he goes with others and must act accordingly. He must allow for the weakness and the wickedness of others. He must sometimes take a lesser good than that he strove for.

But when he goes into a polling booth, he is alone; he concedes nothing, he bows to no god alone and his whole concern is to speak the highest word he knows into the ear of his country—the ballot-box.

The question is not how may the election result, but how shall the voter result. It rarely happens that one man's vote can carry the day but it always happens one man's vote may carry his own two minutes' integrity.

Are we to ignore the right of the majority? No means. We accept absolutely the

right of the majority. Our opponents talk as if we were proposing to carry the country with a minority. Such talk is silly or dishonest.

They say, for instance that we are all wrong in our contention because when we shall have carried Prohibition we shall not be able to enforce it because of a lack of favorable public sentiment. They forget or they ignore the elementary fact, that the only way to pass the law is to convince the majority beforehand.

It is certainly true that a more persistent sentiment is required to enforce a law than to carry it, but that is a mere detail to be met by more education and more agitation. We neither expect nor desire to tyrannize over our fellow citizens. We accept the law as it stands, with a protest. We abide the will of the majority, but we intend by all honorable means to try to win them, man by man, woman by woman, until we have enough votes to put the liquor traffic where by its character it belongs, in the catalogue of crimes.

Good deeds are very fruitful. Out of one good action of ours, God produces a thousand; the harvest whereof is perpetual. If good deeds were utterly barren and uncommodious, I would seek after them from a consciousness of their own goodness; how much more shall I now be encouraged to perform them, that they are so profitable both to myself and others!—BISHOP HALL.

BENEVOLENT LEGISLATION.—Canada has upon her statutes an act forbidding the sale of intoxicating liquors in the vicinity of any public work in course of construction—"any railway, canal, road, bridge, or other work of any kind, and any mining operation constructed or carried on by the government of Canada, or by any municipal corporation, or by any incorporated company, or by private enterprise." The Governor-General in Council has issued a proclamation bringing the prohibitions of this act in force along the Eastern division of the National Transcontinental Railway, creating thus a belt of prohibition territory forty miles wide, twenty on each side of the railway.—Union Signal.

FIVE CENT SCHOOLS OF CRIME.—Chicago has a new "attraction"—five cent theaters have been opened here and there throughout the city to which men, women and children are alike invited. Moving pictures representing train robberies, lynchings, safe-blowing, and a host of "shows" less hideous, perhaps, but all vulgar and demoralizing, are served up for the amusement of any who have a nickel and an idle hour. A large percentage of American boys and girls go and come between home and school with no guardianship save the general and not always heeded injunction, "Be sure to come straight home." Generous parental love (?) keeps the juvenile purse in nickels. The lads and lassies run in "gangs," "sets" and "crowds." The five cent theater lies in wait. The leader of the "crowd" leads to the theater. Natural modesty receives its first shock. Crime is made "interesting," "ro-

mantic," "exciting"—everything but criminal. Deformities of the human frame are made laughable. Age is represented as a target for youthful scorn and laughter. Parents wonder "what has come over" John and Mary, they are "so different." They have been at school.

Eternal parental vigilance is the price of unsullied young womanhood and manhood.—Union Signal.

EXTRACTS FROM RECENT LIQUOR DECLARATIONS.—"During the past year we have been working quietly, and in most instances with the utmost secrecy, to secure certain privileges, concessions and remedial legislation; also to defeat such measures as were regarded as antagonistic and harmful, and, I am pleased to state, we have met with a reasonable degree of success."—From President's Report at National Liquor League Convention at Newark, N. J., 1906.

"The so-called temperance element under various society titles and guises took unto themselves great credit for the enactment of what is known as the 'caneen law.' Our organization always opposed this measure from a moral standpoint, although it meant financial gain to a few licensed places in proximity to army posts.

"There is little if any doubt of the repeal of this infamous law at the coming session of Congress, which in effect will be a just rebuke to the idiotic demands of so-called temperance advocates."—President DOLAN of the National Liquor League.

THE DANGERS OF GINGER DRINKING.—In all that has been written of late in reference to drug dangers, little or nothing has been said of a peculiar kind of dissipation known as ginger drinking. The article used is the essence of ginger, or Jamaica ginger, or some of the other alcoholic preparations of ginger. These preparations are usually proof spirits flavored with ginger so that they have to be somewhat diluted with water, or they would kill as quickly as corrosive sublimate. They burn as readily as any proof spirits. The strength of ginger essence makes it pleasing to hardened old toppers whose stomachs are no longer sufficiently stimulated by whiskey. Cases have been known of persons who have become drunkards through taking a ginger preparation for stomach pains. It will numb the nerves and so deaden pain, but it does not remove the trouble and in those who have frequent recurrence to pain its use may produce a habit. A druggist tells of a peddler who every morning bought a four-ounce bottle and finished it by noon. This man had such a craving for the ginger that he was unable to attend to his morning's work until he had partaken of the fiery draught.

It would seem that these ginger preparations should be included as intoxicating beverages if they are being used for beverage purposes, and druggists in some places say they are being so used to a considerable extent.—Union Signal.

The Searchlight, of California, compares a city of 11,000 population in that state,



having twenty-five saloons with one of the same size having none, and says: "In the former there were last year eight hundred and ninety-two arrests, while in the latter there were only three hundred and thirty-eight—a diminution in crime of nearly two hundred per cent. Though the former received from saloon licenses seven thousand five hundred dollars, its city rate of taxes was one dollar and thirty cents, as against one dollar and ten cents in the latter, showing that licensing saloons does not relieve the taxpayers, but added to their burden. The deposits in savings banks during the year were seventy-eight thousand nine hundred and twenty-six dollars greater in the dry city than in that with twenty-five saloons. From which fact the inference is that the most, if not all of that seventy-eight thousand nine hundred and twenty-six dollars was spent in whiskey. In the saloon city there are nine Protestant churches while in the anti-saloon city there are twenty one, which means that more than twice as many people go to church in the latter place than in the former."

**A VANISHING SUPERSTITION.**—It is entirely wrong for a person who is bitten by a venomous snake to fill himself with whiskey and imagine that this is the only remedy necessary. In most cases it may be a decided help, but it should be a last resort rather than a first. Permanganate of potash rubbed into the bite is the best possible remedy for snake bites. *Bulletin of the Division of Zoology of the Pennsylvania Department of Agriculture.*

**FATHER MATHEW** was urged by Quakers to take up his work. We can repay the debt by urging non-Catholics as well as Catholics to abstain, besides keeping each from tempting the other.—*Catholic Abstinence*

#### CHILDREN'S PRAYER BY KIPLING.

Father in Heaven who lovest all,  
O help Thy children when they call;  
That they may build from age to age  
An undefiled heritage.

Teach us to rule ourselves alway,  
Controlled and cleanly night and day;  
That we may bring, if need arise,  
No maimed or worthless sacrifice.

Teach us to look, in all our ends,  
On Thee for judge, and not our friends,  
That we, with Thee, may walk uncowed  
By fear or favor of the crowd.

Teach us the Strength that cannot seek,  
By deed or thought, to hurt the weak,  
That, under Thee, we may possess  
Man's strength to comfort man's distress.

Teach us Delight in simple things,  
And mirth that has no bitter springs;  
Forgiveness free of evil done,  
And love to all men, 'neath the sun!

"We shall know more of God's silence as we know more of the working of the Spirit of God. Do we realize the solemnity of the presence of God? We do well to have more sense in our worship, to let the Lord come in."—**RICHARD CADBURY**, of Birmingham.

It is hard for a man to pray according to God's will, if he does not live according to it.

#### Science and Industry.

**THE FIRST WOMAN PROFESSOR IN THE SORBONNE.**—The academic year of the University of France may be said to have opened to-day [Eleventh Month 5th] with the lecture by Madame Curie on electricity. The occasion was entirely unique in the history of the Sorbonne, and was one of great interest. Never before has a woman had such an appointment at the Sorbonne, and no other woman or man living has such a claim as Madame Curie to be heard on her special subject.

The rector of the university and other prominent officials were present. The minister of public instruction, Briand, who appointed Madame Curie to this professorship, made vacant a few months ago by the accidental death of her husband, had promised to be present, but his presence was required at the opening of the parliament at the same hour.

Madame Curie's course of lectures is one of the so-called "open" courses, to which admission may be gained without fees or formal matriculation. Long before the lecture began the outer gates were closed against those seeking admission. Several hundred of those who filled the corridors were unable to get into the hall of physics in which the lecture was to be given. I almost despaired of getting in, and was one of the last who succeeded.

I was well rewarded for my patience in waiting. Standing behind the last and highest tier of seats in the hall, I looked down on three or four hundred people, of both sexes and of all ages above twenty. Back of the long table at the opposite end of the room stood the modest, self-possessed woman who has made the civilized world her debtor by her discoveries.

Tennyson, in his ode on the Duke of Wellington, uses this phrase, "in his simplicity sublime." These words seemed to me to apply to Madame Curie. Never has France or any other country given to the world a woman who was more truly a heroine. The scene in that Sorbonne lecture hall this afternoon was such as no teacher present can ever forget. It was not such a spectacle as the soldiers of France being willingly led into battle by an uneducated peasant girl clad in the armor of a man. Here were the scholars of France sitting at the feet of a cultured woman, still young, a widow and a mother, who has a message in science to deliver, and who delivers it with rare but unconscious skill.

While her husband lived, Madame Curie worked lovingly by his side; since his death she continues heroically, even if sorrowfully, the work to which both of them devoted their lives. If, on that fatal day a few months ago, when Pierre Curie was destined not to return to his home, but to be crushed under the wheels of a Paris vehicle, he could have expressed a wish, it doubtless would have been that his wife continue the work to which both of them had dedicated their lives.

It is not too much to say that of all the long list of professors in this great university no other would to-day have attracted so many auditors or excited so much interest

as Madame Curie, the only woman in the faculty. Her appointment to the vacant chair of her husband was, of course, a most appropriate act, but it was not so much an expression of sympathy as a recognition of ability.

In personal appearance Madame Curie has no features that would attract the notice of a casual observer. She would impress one as being a woman whose tastes and occupations are domestic rather than scientific. She is rather below medium size. Her hair is light brown and is gathered into a simple knot, or rather into a roll. Her dress, to-day, was entirely plain, and black.

Madame Curie's quiet, straightforward, and conversational manner of speaking was such as to put her audience at perfect ease. Her voice is not strong, but sufficient. She speaks rather rapidly, moving from one piece of apparatus to another. The attention of her audience was soon turned from her to her subject. As some one remarked, it was no longer a woman that stood before us, but a brain. She held the attention of all for more than an hour. Three or four expert assistants aided in the handling of the apparatus.

From time to time, as the lights were turned off and some interesting illustration was given, the audience would show their appreciation by hearty applause. An assistant brought to her a small box, which she opened as if she were about to take from it some precious jewel. The lights were turned off, and the tiny grain of radium in the speaker's hand shone like a faint star in a black sky.

Professor Bergeret, the colleague of Madame Curie, remarked to a friend, after the lecture: "This is a great victory for women that we celebrate here to-day. For, if women are admitted to give higher instruction to students of both sexes, where will be the boasted superiority of the male man? In truth, I tell you, the time is approaching when women will become human beings."

—**THEODORE B. NOSS**, in *Journal of Education*.

**HUDSON BAY ROUTE TO EUROPE.**—Hudson Bay has been neglected and ignored for three centuries, although it affords the shortest traffic route to Europe, says J. C. Ellio in the *Technical World Magazine*. His article tells of the recent expedition to the water of the Bay which resulted in the discovery that Hudson Bay is open to traffic four months of the year, and that the whole season's wheat crop of Canada can be shipped through Hudson Bay to Europe instead of down the Great Lakes, as is done at present. This means a saving in cost of transportation of fifty per cent. to the Canadian farmer which will place him in control of the world markets. The tremendous amount of territory that will be affected by this new grain route makes Hudson Bay one of the greatest inland trade arteries of the world. Vast agricultural lands stretching as far west as the Canadian Rockies and a thousand miles north of Montreal, are included within the cost-saving reach of this New-World Mediterranean. By the use of this new route through Hudson Bay, the grain produc-

on six hundred million acres of land will be brought a thousand miles nearer to market.

**PAY AS YOU GO.**—Cash payments when goods are delivered over should be the golden rule of every young couple. It is not an easy precept to follow. To get into debt is much simpler, but, oh, the getting out of it—how hard and almost impossible it often seems!

Why is it that when bills come in for goods or clothes the sum total always appears more than when it was quoted in the shop? And, unkindly enough, the bill for payment is too often presented just at the most inconvenient time, and when it is quite impossible to settle up.

Most people who are not cash payers would feel extremely hurt and annoyed if they were told they were not strictly honest. And yet that is what having things booked amounts to.

It is anticipating one's income, which, besides not being strictly honest, is a very unwise thing to do, for nothing is certain or sure, but what we have in the present. Wealthy people set the example of "credit." The shopkeepers cannot afford to fall out with their rich patrons, and thus in their turn they have to ask for credit with the people with whom they deal, and so the ball goes on.

Pay as you go, always spend a little less than you earn, and a truly restful, happy conscience will be in your possession.

\* All young people starting in life should have a bank account, from which they may draw in case of sheer necessity rather than rely on credit. Food paid for in cash will taste sweeter and better, clothes worn will be much more truly the wearer's if the receipted bill for same is on the file, and hearts will be lighter and brighter if they adorn one with a sweet word or smile.

To have things on credit is so easy, but it is a false easiness. The woman who knows a certainty that no matter what happens she can look the whole world in the face bravely and honestly, owing nothing, is a person to be respected and trusted. To owe nothing gives a feeling of sweet satisfaction.

**IN LABRADOR'S WILDS.**—The American Geographical Society has just paid a tribute to a work of pioneer exploration such as has seldom rewarded the efforts of our explorers who have first brought into view the geographical aspects of parts of our continent. It has published in its bulletin the original survey along two of the larger rivers of Labrador, made by the widow of Leonidas Hubbard, Jr., in 1903, in colors and on a scale so large that the map will be welcomed by the cartographic houses of every land, or they will use it to correct their mapping of that peninsula.

The explorers of Labrador have left untouched the vast eastern part of the peninsula between Lake Melville, on the Atlantic border, and Ungava Bay, opening on Hudson Strait. Here remained two large rivers to be traversed and mapped. One of them is the Nascaupce, emptying into Grand

Lake and the Atlantic, which was wholly unknown excepting at its mouth.

For years its supposed course as reported by Indians and one or two agents of the Hudson Bay Company was shown on Canadian Government maps by a broken line. It has been shown that this supposition was wholly inaccurate. The Nascaupce, instead of coming almost straight from the northwest, parallel with the coast, has a course which roughly resembles a bent bow, and it is the outlet of Lake Michikamau, far in the interior, believed to be the second largest lake in Labrador.

The other river was the George, which rises north of the height of land above Lake Michikamau, and flows north about three hundred miles to Ungava Bay. This river was doubtless followed by John McLean in his journeys over sixty years ago, but the accounts he wrote were very incomplete and he left no maps.

What the explorer did was to follow these rivers from end to end, carefully ascertaining the distances traversed, taking frequent observations for latitude, mapping every change of direction, marking all the rapids, islands and land portages, noting the character of the river banks and the adjacent topography, and finally checking her work by three astronomical positions that had been fixed, two at the ends of her journey and one at Lake Michikamau.

The map on which her work was recorded was pronounced, both in Canada and this country, to be worthy of the best reproduction, so that her results might be fully utilized by map makers. Her admirable achievement is the tribute she has paid to the memory of her brave husband, who planned this exploration and lost his life in the wilds of Labrador in 1903 while attempting to carry it out. It is to her great credit that the many obstacles and hazards in her way did not prevent this intrepid young woman from linking her husband's name with a meritorious bit of pioneer discovery in America.

Dr. Fothergill was a Friend and a leading physician in London, in the latter half of last century. He took great interest in botany, and paid the expenses of John Bartram, one of the well-known John Bartrams of Philadelphia, in exploring some of the forests in Florida for new plants, which so interested King George III. that he desired of Dr. Fothergill to be allowed to contribute half the payment to Bartram for this service. A ship arrived in the port of London, the captain of which was reported as suffering from yellow-fever, he could get no doctor. At this juncture Dr. Fothergill having heard of the case went on board, and decided to have him removed to his own house. Eventually the captain recovered from the fever and offered to pay the doctor, on reflection the doctor asked the captain whether his course would lead him past the Island of Borneo and got him to bring two casks of earth therewith. The doctor had a great area of green houses, more glass in fact, than any other private person in England; and he had at once a quantity of earth burned so as to destroy the seeds lying in it, and

spread out in the green houses. On this he laid in a thin stratum, the contents of the two barrels from Borneo, and in due time his foresight was justified by the springing up of a large number of what are now common ornamental plants of Europe and America. A. F.

It pays better to avoid the mistakes of others than to criticize them.

### Bodies Bearing the Name of Friends.

A Minute granted to Joseph H. Branson by Philadelphia Monthly Meeting, held Twelfth Month 27, 1906, gave liberty to visit the meetings of Abington, Caln, Concord and Western Quarterly Meetings, the distant meetings of Philadelphia quarter, some meetings in New Jersey and Bucks Co., Pa., and to hold public meetings within the limits of his concern, as he may feel called thereto, and find an open way. Joseph Thomasson feels drawn to join him in this prospect.

Such service was commenced last First-day in Tuckerton and Barnegat, N. J., by three meetings held as foretold in our last week's number.

John G. Haines has returned from North Carolina where he went some five weeks ago as companion of his brother Zebedee Haines.

Abraham Fisher is spending the winter in Malvern, Pa., with his daughter; having also in this place two children and six grand children.

*Dear friends:*—The piece in the last FRIEND, (No. 24) which says "Bring up a child in meeting learning" etc., seems so fully my views that I want to tell thee so. It has often been a query in my mind when attending meetings, why are not the children here? The children in the early days of the Society kept the meetings at times when the parents were in prison, and it does seem to me there is great need to be thankful to our parents for placing us in the way of good not only by taking us to meeting, but to the Friends' homes. "The interchange of hospitalities" was much years ago. And it seems to me a great responsibility rests upon the older ones in regard to the training of the children.

New York State, Twelfth Month 25th, 1906.

From Friends' Press Association of Baltimore Yearly Meeting:—The aim of our Association is to keep an eye on the newspapers and magazines of our country and to call the attention of editors to anything objectionable that we may see in their papers, as well as to express our appreciation of editors who endeavor to supply reading matter that may be a welcome addition to any home.

We believe that the time is not far distant, when no prominent editor will note crime in detail and render all his readers liable to contamination from the columns of their papers, pictorial, personal and medical advertisements, through the suggestions of which many lives are wrecked.

We feel that the world is growing better along purity lines and that one of the greatest factors in bringing about this desirable change is the press, which yields so great a power in home and state.

### Gathered Notes.

President Roosevelt should advocate better families, instead of larger ones—healthy and wholesome children are more likely to be of opportunity, who would make better citizens and exercise a more potent influence upon the destiny of the American nation, says *Kansas City Journal*.

A steamboat has made its appearance upon the Sea of Galilee the scene of some of the miracles of our Lord, and has opened up the opportunity, and will communicate with the various little places situated on the borders of the lake, which is oval in shape and about fourteen miles in length.

Ella Ongman, at one time a business woman of Salt Lake City, Utah, has sailed from San Francisco for Alaska to explore. Ella Ongman speaks the Esquimaux language, and hopes, with the aid of natives, to carry her researches farther than those explorers who have preceded her.



Less than a generation ago, Stanley urged that at least one gospel teacher be sent into the heart of Darkest Africa. Now, in addition to the large force of these, there are one hundred ordained native pastors, about thousand schools and churches, sixty thousand converts, and three hundred thousand native children in the Christian schools. Darkest Africa is lighting up.

Bishop Schereschewsky, who last autumn died in Japan, at the age of seventy-five, was a great missionary to China, though a converted Jew. He had been almost completely neglected since 1881, but he translated the entire Bible and most of the Prayer Book into the Mandarin dialect, though able to use only the middle finger of his right hand to move the keys of his typewriter.

Women, disguised as men, have often served as soldiers. The following inscription is on a tombstone in the English town of Brighton: "In memory of Phoebe Hassel, born 1713, died 1821, aged 108 years. She served for many years as a private soldier in many parts of Europe, and at the battle of Fontenoy, fighting bravely, she received a bayonet wound in the left arm."

I quite agree with you on the subject of the drama. I am glad to have you state the case as positively as you do. This is an age of compromise. The church must be on her guard. Insidiously the enemy enters the very centre of the churches' life and operations. It is difficult to hold the youth of our times to the standards of earlier years. We who represent them are called "conservative" and pronounced "behind the times." I fully agree with you that the tendency of the drama at all times has been towards weakness, demoralization and spiritual death.—*Methodist Bishop to JOSHUA W. LEEDS.*

To borrow the words of the *Christian Intelligencer* should a minister's views change, "then consistency and honesty demand that he step down and out, and that he ask to be released from the obligations imposed by his ordination vows, which his changed views disqualify him for discharging." This to us, *Episcopal Record*, is a clear cut presentation of the moral of the situation, and what applies to Dr. Crapay applies none the less truly to those whose heresies are of another kind. It applies to all who are trying to Romanize the Episcopal Church, to the Methodist Society of Friends, or return it to the principles from which it came out.

I am glad to say that I have had, within the last few days, the most positive assurances that the State Republican Organization will not interfere with the efforts to secure a local option law, and that the tactics of two years ago will not be repeated. This would seem to give a free field to us in this campaign to secure this legislation. Most legislators would be too stupid to have suggestions from their constituency, and I believe it is right to suggest that before they start for Harrisburg in January our Christian people should either see them personally or write them a letter asking them to support local option. This can be followed up by signing petitions, and by asking them to send out in large numbers and by keeping in touch with both the senators and representatives during the session. S. E. CROTON, Superintendent Penna. Anti-saloon League.

FROM REPORT ON PEACE WORK IN JAPAN.—Through the preparatory work of the "Council of the Friends of Peace and Arbitration in Japan" (the only two members are called as Friends), a more general peace movement was started last spring.

On the eighteenth of Fifth Month 1906, the "Japan Peace Society" was organized. With a member of Parliament as President and a Board of Directors consisting of influential officials, educators, business men and Christian workers, the new society has already done much toward bringing the peace question to the attention of thinking men.

The two hundred and fifty copies of the "Advocate of Peace" which the "Peace Association of Friends in America" has been sending to Japan, have been of untold value in preparing the way for the present work. Nearly all the members in the new Peace Society have been reading the "Advocate" for about a year.

## SUMMARY OF EVENTS.

UNITED STATES.—It is stated that there are nearly eleven thousand places in Pennsylvania licensed to sell intoxicants, and nearly half of these saloons are in four counties. Philadelphia has 1879; Allegheny county, 270; Luzerne, 108; and there are 943 saloons in Schuylkill County. The average number of male inhabitants to each saloon runs from 1741 in Forest to 52 in Schuylkill County.

A despatch of the 26th ult. from New York City says: "That the United States Government should support those countries which will argue in favor of the reduction of armaments, and that for the peace conference was unanimously decided by the York Board of Trade and Transportation at its New monthly meeting to-day. Resolutions were adopted requesting President Roosevelt to instruct the American delegates to vote first to make the Hague conference permanent; second, in favor of a general arbitration treaty; and, third, in favor of the restriction of armaments, and, if possible, their reduction by concurrent international action."

It is reported from Washington that the United States Government, through its Ambassador in London, had pledged to Great Britain its support in the proposed British-German conference toward ameliorating the conditions of affairs in the Congo. This is the first time that any official announcement has been made, and sets at rest all question as to the stand the United States would take in case it became necessary for one or more Powers signatory to the Berlin treaty to intervene. It is believed that the British Government would not repeat itself to be influenced by the fact that King Leopold recently has granted extensive rubber concessions in the Congo territory to certain Americans.

Madison C. Peters, in a recent sermon in New York City commenting upon the comparatively small number of Protestants who attend places of worship, said: "The British Government would not repeat itself to be influenced by the fact that King Leopold recently has granted extensive rubber concessions in the Congo territory to certain Americans. Madison C. Peters, in a recent sermon in New York City commenting upon the comparatively small number of Protestants who attend places of worship, said: 'The failure of the church to reach the people is not only a numerical failure—numbers do not always represent power and influence—but it is a failure of quality as well as quantity. Christianity in New York is a failure because it has never had a fair trial. I emphatically say that there will never be in any pulpits of the United States such a long and sincere consciences of the preachers are held in bondage and thralldom by the salary.'"

A despatch from Washington of the 24th ult. says: "The important work accomplished during the past year by the Government life-saving service is shown by the reduction of the number of lives lost in maritime disasters in the waters of the United States. In these, forty-eight vessels and twenty-nine lives were lost and eight hundred and eleven persons were succored at the various stations. The total value of property saved was \$126,260, while that lost was \$2,759,000. The lives of more than a thousand, and the property of more than a hundred and twenty lives were imperiled. The saving crews rendered assistance of more or less importance to three hundred and ninety-seven vessels, in addition to those which were lost. During the year, seven of the largest sized lifeboats have been equipped with gasoline engines. Superintendent Kindred points out that the life-saving service rendered has cost the Government only \$1,832,465."

A recent despatch says: "The first step towards preventing the Standard Oil Company from monopolizing the Southwestern field has been taken by the Government by the promulgation of regulations which will force the largest independent pipe line in the world to be constructed. The line now being built by the Mellen Company, of Pittsburgh, will be worth eight million dollars. It will be erected over reservation lands from Bartlesville, I. T., to points in Texas, and will afford an outlet through Gulf ports for the product of the Indian Territory-Oklahoma field. The breaking of the Colorado River just across the Mexico-California boundary line, which threatened to do such great damage in the Imperial and Colorado valleys, have begun. Piles are being driven into the river at the place where the break occurred and over the Southern Pacific being dropped into the river, thus forming the foundation for the brush and other materials with which the gap in the river will be filled."

FOREIGN.—On account of the assassination of two prominent persons in Russia within the past few days it is stated that five hundred and eighty-eight arrests were made in St. Petersburg within three

days, and further arrests and searches were in progress.

Additional legislation in France to strengthen the authority in dealing with the Roman Catholic Church has been adopted. In presenting a bill to the House of Deputies on this subject Briand, the Minister of Public worship said: "Separation is accomplished already. The churches are open. There is no religious budget. The priests are not functionaries of the State. The country is calm. We have the consciousness of the people. In Sweden a bill to enter into negotiations with Rome would be to plunge the country into civil war." The law providing for the separation of church and state guarantees freedom of public worship, subject only to restrictions of public order, and the State retains the title of all church edifices and other buildings which were placed at the disposition of the State at the time of the Revolution. It grants the free use of these to religious bodies or associations, and designates how such associations shall be legally formed. The real and personal property of the different denominations, whether Roman Catholic or Protestant, after having been properly inventoried, placed under the control and likewise of these associations, corresponding to the boards of trustees or vestries in this country. These associations must "conform to the regulations of the general organization of the religious worship of which they propose to assure the exercise." Disputes as to the rights of two parties practicing the same religion are to be settled by judicial tribunals.

A heavy snow storm in Great Britain began on the 25th ult. and caused great distress. The country districts in most of the northern parts of the country have been snowbound, trains have been blocked, the roads were impassable and rural villages have been temporarily cut off from communication with each other. And the roads and the country of pedestrians who were overtaken by snowstorms in the bleak Scottish hills. Telegraphic communication with the north of England and Scotland was generally interrupted. A despatch from London of the 28th says: "It is many years since Central Europe generally has suffered so severely from an Arctic visitation as it has at present. From France, Belgium, Switzerland, Germany and Austria-Hungary (the same tale is repeated of heavy snow storms, the interruption of railway, vehicular and telegraphic communication, the loss of life and general discomfort and inconvenience in the towns as well as in the country districts. Great Britain has suffered this year in a similar manner."

The use of water charged with oxygen gas, has been used in France with beneficial results, in certain forms of disease, and its use is said to be extending.

According to recent advices, China has decided to appeal to Europe and America for \$1,250,000 for relief of famine sufferers in Central China, where ten million Chinese are faced with starvation this winter. The famine threatens to equal the appalling visitation of thirty years ago, which devastated the northern provinces and destroyed hundreds of thousands of lives. From one point the outlook is worse than then, as the district is now more thickly populated.

## NOTICES.

WESTOWN BOARDING SCHOOL.—Our stage will meet trains leaving Broad Street Station, Philadelphia, at 6.48 and 8.21 A. M., 2.49 and 4.32 P. M. other trains will be met when requested; stage fares fifteen cents; after 7.00 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D and N. No. 11 A.

WM. B. HARVEY, Superintendent.

FRIENDS' EDUCATIONAL ASSOCIATION. A meeting of the Association will be held at 140 N. Sixteenth Street on the twelfth of First Month, 1907, at 2.30 P. M.

## Programme

1. Training to Think—Dr. H. H. Goddard.
2. How to Secure Effective Reading—Professor Daniel Batcher.
3. How to Guide Voluntary Reading for Children—Eliza S. Nicholson; Susan E. Williams; Susanna S. Kite.

Opportunity will be given for question and discussion. All interested are cordially invited to be present.

MARTHA C. H. SWAN, Secretary.



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A FINANCIAL BASIS OF TRAGEDIES.—Some following after the love of money have rred from the faith, and some have pierced themselves through with many sorrows. The daily papers confirm the Scripture statement every morning, that the love of money is a root of all kinds of evil. What must have been the distress of a citizen last week for 5,000, who on failing to get a loan of that amount could blow himself and a cashier to pieces by exploding a bomb! What series of events led up to so dire a need of money? We know not the history behind that case, but there is a sad strain of many minds and hearts going on constantly to meet that cruel oppression of keeping even with one's social circle in expenses of modern living. Even Christmas "giving," which has seemed a joy in the surface of things, has been dragging a litter trail of sadness along with the effort to make an ill-afforded quarter do the work of a dollar, in many a pinched purchaser's hands. The gift-selling shops have been synagogues of some smiling faces, but of many aching hearts. So have salesmen testified to some of us from year to year.

These inordinate demands of social taxation at many a turn doubtless could explain many acts of desperation, many open tragedies, many slow diseases. A transfer of affections from the world and the flesh to Christ and his Spirit would turn many a rotary of galling exactions into freedom of the Spirit, emancipated unto simplicity. These "love not the world nor the things that are in the world," and their self-taxation is reduced accordingly. Durable riches lie into the first place in our affections, and is carnal "wants are few, little will do." is a disastrous root of every kind of evil windles, as we become rooted and grounded in the love of Christ.

A BODY HAST THOU PREPARED ME.—The second appearing of Christ by his Spirit which was promised for those who would look for Him in readiness to obey, has ever since the day of Pentecost been going on, and is the life of all practical Christianity. That prepared body of his has gone from men's sight, but a body of Christians has He left in its place to be distributed over the earth for co-operation with the same spirit in doing his will and finishing his work.

These living epistles of Him, commanded to be samples of his image in having his Spirit, are the Church to whom it is said, "Ye are the body of Christ and members in particular." What a privilege to be commissioned to stand on earth in place of Him who took our place to be sin-bearer! Let us be glad representatives of Him among neighbors everywhere, in our own prepared bodies, made so by the preparation of the heart.

HAT HONOR.—John Bellows says that at Cologne Cathedral, the guide told us we must take off our hats, but we did not. After which John Bellows wrote to his son, to drop a line in German to the custodian of the towers, Koln Cathedral, telling him that his father was one of the Englishmen who went there on the fourteenth, and that he wished him to explain why his friend and he did not uncover: *i. e.*, because we are the true temples of God (quote the text of the apostle Paul), and to give honor to buildings made with men's hands is to draw away attention from this most vital point. Taking off a hat in a building is no honor to that Spirit who dwelleth not in temples made with hands, but to seek to know Him and to do his will is the worship or honor which He calls for at the hands of every one of us.

A. F.

HOW OUR HISTORY BOOKS COVER THE TRUE HISTORY OUT OF SIGHT.—We are, as a nation, in the truly extraordinary condition of not knowing our own merits. We have played a great and splendid part in the history of universal thought and sentiment, we have been among the foremost in that eternal and bloodless battle in which the blows do not slay, but create. In painting and music we are inferior to many other nations; but in literature, science, philosophy and political eloquence, if history be taken as a whole, we can hold our own with any. But all this vast heritage of intellectual glory is kept from our schoolboys like a heresy; and they are left to live and die in the dull and infantile type of patriotism which they learned from a box of tin soldiers.—G. K. CHESTERTON, in "Book of Defences."

Glimpses of the Life of Samuel Morris.

(Continued from page 202.)

In preparing for his journey to Friends in Great Britain and on the Continent of Europe, my dear father had numerous letters of encouragement from both sides of the sea. Visits too, had been many the week before his sailing. And when Samuel Emlen came, the conversation turned to the attitude of Philadelphia, past and present, in its Yearly Meeting. Father said that many years ago, Joseph Snowden had addressed him thus—"I have had a part to take in the church which has made me a one-sided character, a man of blood, in contending constantly for the Truth (referring to the separation of 1827). I am like David, who though he desired to build a temple to the Lord, was not permitted to do so, but his son was commissioned for this work. Thus I trust, my dear young Friend, that thou and others may restore the waste places in Zion and that you may live to see peace and love multiply."

In the retrospect of his foreign journeys, Samuel Morris therefore said, "I have endeavored to bring about a right feeling by allowing myself to be a living epistle going on Gospel service to England and her Colonies."

Sailing from New York, my father had a quiet and uneventful voyage. From his Journal we quote:

Fifth Month 6th, 1889. In my private retirement this morning, upon committing afresh my loved ones to the tender care of the Shepherd of Israel, there was graciously granted such a sense of the prayer being answered, that my whole soul was broken in gratitude and praise. Let me not forget this signal favor in the days to come.

11th. The morning broke calm and fair. We much enjoyed our chairs in the sunshine, the outlook upon the placid sea with the gulls flapping lazily by, and an occasional sail coming or going in the distance. The scene, as well as our mood, was admirably suited for the reading by dear Thomas Cope of a beautiful selection from an ode of Wordsworth, which had been read by his beloved daughter Mary, this day three years ago, when they were together here. The hallowed memories which were thus revived scarcely allowed the heart-stricken father to give utterance to the words, while they never seemed to me so full of spiritual depth and beauty. We shall love to remember the hour and the scene."

Arriving at Liverpool we drove to the Adelphi Hotel and had a call from Dr. Thorp, J. B. Braithwaite and George Cooke. Almost the only thing to remind us that it was First-day was the quiet of the streets, and on arriving at Dr. Thorp's it was most refreshing to find ourselves under a Friend's

roof, where his lovely wife Anne and three rosy-faced little ones made us welcome.

14th. Took the morning train for Mayfield, Derbyshire. The residence of F. and J. Simpson, engaged in the manufacturing of spinning thread from Egyptian cotton. We took a stroll by winding ways to a neighboring farmstead; while in the distance we were shown the cottage where Tom Moore lived for a time, where his Lallah Rookh was written and his sweet lines, the "Evening Bells," suggested by the spire and its chime at Ashbourne. Rows of neat and tastefully built houses for the operatives pleased us much, while the well-kept plots and flower beds without and the tidy air within doors showed that the interest of their employers in their welfare and comfort is appreciated.

16th. We found on the train Lucy Spencer, now in her ninety-second year, whose sweet countenance and plain dress at once drew our attention. We learned that near her eightieth year she came out in the ministry, and is still frequently engaged in her gift, greatly to the comfort and edification of the church. Had we not met with her she had expected to go quite alone, for, as she said, "I've nothing to be afraid of," and with firm step and erect carriage, she moved along as though she had been forty years younger.

LONDON, Fifth Month 17th.

Reached our quarters, 27 Craven Street, near the Strand toward 9 o'clock, and I was impressed by the imposing grandeur of the buildings which we met at every turn, the throngs which filled the thoroughfares, and yet the good order and comparative ease with which they moved in ceaseless action to and fro, suggesting Bonar's apt illustration, "The Tides of the Human Sea." Nor was it all nearly so bewildering as I had imagined, but I soon realized myself to be a part of the moving mass, with a place and purpose of my own and that there was room for all by each simply minding his own business.

Long lines of the military were going through their drill to the sound of stirring music, and the precision with which they moved was something marvellous. But as their brilliant trappings glittered in the sun and the fine brass band thrilled the air with its notes, I could but feel that this is war in holiday attire, and this but one of the methods which by its pomp and circumstance war has long employed in strengthening its hold upon the world. Waterloo, Austerlitz and the Crimea could present a very different picture, and show how dearly England had bought her military glory.

10th. To Westminster Meeting. J. B. Braithwaite spoke briefly but excellently, and I had some service upon the Psalmist's words, "My soul, wait thou only upon God, for my expectation is from Him." Then we dined with J. B. B. A refreshing rest followed, and later a Bible reading with himself and his daughter Rachel, on which the former commented in a very interesting manner. We had also a sweet call on Martha, his wife, in her own room; her gentle, loving spirit is most attractive, while grace shines through all unimaskably.

21st. Two sittings of the Yearly Meeting

were held to-day for ministry and oversight, our Certificates were presented and drew forth expression of satisfaction. I was led to dwell on the importance of maintaining the proper relation between Meetings for Worship and Ministers who might be called to take part in them; that with our views upon the subject, the minister should not suppose that his position placed him above his brethren, or that to him was committed the authority for conducting the services of the meeting; but that he took his place among the company as one with them in the solemn engagement for which they had come together, himself a worshipper as well as they. In thus sitting where the people sit and brought into sympathy with them, he will be prepared to receive a message, if that be the Divine will, to which the witness for Truth in their own hearts would respond. Or should the spirit of prayer cover the assembly, the minister will be no less quick to perceive it; and if called to offer a vocal petition on their behalf, this too will be in unison with the secret exercise of others and we may well believe will reach the Mercy Seat. Thus all will be refreshed together, and the Lord's name exalted.

In the afternoon a Memorial of John Bright was read, brief but full; several Friends added their remembrances of incidents in his life, and various illustrations were given of his devotion to a sense of duty, as well as the unostentatious piety which underlaid his character and influenced both his public and private life. He mostly attended Westminster Meeting when in London, where his devout attitude as a worshipper was very noticeable, not infrequently giving evidence of the tenderness of his spirit.

The essay for the General Epistle was brought in and proved to be a weighty document which met with very general acceptance. The meeting now settled under a solemn covering, during which several petitions were offered with thanksgiving for the favors which had been granted during the several sittings of the Yearly Meeting. I too was drawn to supplicate the Shepherd of Israel on behalf of his Church and people, that they might be brought into that full accordance with his blessed will and government, whereby everything which now mars her brightness and her power might be purged away; that He would take unto Himself indeed his "own great power, and reign." The meeting again settled into solemn silence and thus closed a very important Yearly Meeting, during which it seems to us there has been some gain for the cause of Truth.

Toward evening Edwin R. Ransome called to take us to Wandsworth Common, where we were received most kindly by his wife, and daughters brought up in habits of industry and usefulness, while in the arrangements of the home there had evidently been much care on the part of the parents to make it one of innocent happiness and love.

Sixth Month 6th. Having crossed the North Sea we reached Stavanger, in Norway, at three o'clock in the morning. Here Peter Fugelli and Carl Nieman had been patiently waiting with their little ponies and wagons to take us to our quarters in the Friends'

"Skole Hus." But what a panorama of beauty now enveloped us! The fjord wound its way to east and west with varying width and bestud with islands and bare rocks, while range behind range of mountains from two thousand to five thousand feet high rose in charming confusion. The quaint little town sprung from the waters' edge, and crooked streets wound round the hills or climbed up steep rocky heights at grades which to Philadelphian eyes looked utterly impracticable. But along these the near and often pretty little homes of the people had been set where the great bald rocks would let them; and here the town had stood for near one thousand years and has grown to a population of twenty-five thousand. The houses with their red-tile roofs and varied colors seemed strikingly in harmony with the picturesque scenery about them, and only added the charm of human life to the quiet grandeur of nature.

At the "Skole Hus" we found most comfortable quarters; the boarding department of the school being suspended for the summer months left that part of the building free for the use of our party, and our good Friends Walter and Louisa Morice had provided liberally for our accommodation as to food and lodging. These two Friends had accompanied S. M. from England and had also traveled with him and T. P. C. in Canada.

8th. The day for Yearly Meeting. The good people from the country had begun to arrive last evening, a number of them finding lodgings in the loft over our quarters where the children sleep during the school term. They mostly brought their scanty wardrobe and provisions in bags and tin boxes slung over their shoulders. Probably eighty were present. The meeting opened with a time for worship, during which most of our company were engaged in service. Our certificates were read, also the minutes of the two months' meetings.

17th. Visited two leper hospitals in Bergen, where we saw a number of heart sickening cases of that loathsome and hopeless malady. We were glad to see how good were the accommodations thus provided by the State. They contain four hundred inmates including both sexes and all ages. It is regarded as incurable. One poor man, now twenty-eight, said that he had been brought to the hospital when he was three years old. Leprosy seems to be quite prevalent in Scandinavia and may be in some measure attributed to lack of vegetable diet.

Passing up the coast we were again delighted with a wonderful display of bold and broken cliffs and mountain heights often white with snow or capped by clouds. Quite a number of the dear people among whom we have been laboring were gathered at the pier to bid us a last "farvell." We left Christiansand amidst the waving of hats and kerchiefs, feeling that we were parting with many whom we could wish God-speed in their heavenward journey. The day was bright and balmy, and we rode most peacefully on through the pretty islands until the boat halted near a little hamlet, where our party for Stavanger were to take carriages; while the two brethren were to continue their voyage. We shall greatly miss dear Walter

Morice in many ways, for he has by his kindness of heart and manner, his great good sense and executive ability as well as by his thorough knowledge of Norsk, admirably supplied our needs as guide and counsellor in our movements. At the same time the gifts and graces of the Spirit have been bestowed upon him in such measure as to make him eminently serviceable in just such a work as that in which we have been engaged.

NOTE.—A Friend kindly proposes to publish these articles in Book form next Spring.

(To be continued.)

### An Exercise for All Fellow-members.

"And it shall come to pass, that in the place where it was said unto them, ye are not my people; there shall they be called the children of the living God:

"Esaia also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."

"The foundation of God standeth sure, having this seal, the Lord knoweth them that are his."

Deeply exercising is it to the heart of the true believer, when there are any evidences of decay or departure from the Truth as it is in Jesus, and especially among those who profess to be his own people. And while they view such things, as lying under the altar, often all they seem able to do is to intercede in the feeling of the language:

"How long, oh Lord, how long?"

"Spare thy people oh God and give not mine heritage to reproach."

"How is the gold become dimmed and he most fine gold changed."

"Your fathers, where are they, and the prophets do they live forever?"

Persuaded we are, that there is a remnant, according to the election who have elected Christ, and a stranger will they not follow.

"If the trumpet give an uncertain sound who will prepare himself to the battle?"

"Whoso entereth not by the door into the sheepfold but climbeth up some other way the same is a thief and a robber."

"There is a way that seemeth right unto a man, but the end thereof is death."

The counsel that Samuel Neale received when he mourned for his beloved deceased wife for three days: "As for me I am safe, thou art still in the flesh; look well to thy ways." Precious legacy.

It is one thing to get right and another to keep so. If the foundation be not right the building cannot stand. There are many new structures, but every man's work shall be proven as by fire.

There is a possibility of contending for the truth in the same spirit which we opposed, amiably self.

Who is sufficient for these things? The Lion of the tribe of Judah and the spirit of our God. But "the meek will he guide in judgment, the meek will be teach of his way."

"That which is not of faith is sin."

"They that despise the day of small things shall themselves or in others, a withering day shall certainly come upon them" (Friends' Library, vol. 6, page 241).

Is not the call "every man to his tent, oh

Israel," that the promised remnant may be saved?

Thy teacher shall not be removed into a corner, but shall be as a voice behind thee, saying unto thee when thou turnest to the right hand or to the left, "this is the way, walk thou in it."

Oh, amidst the many voices "lo here is Christ, lo he is there," amidst the many teachers who store the head from the head, there may be those still who are concerned to seek for that life which is hid with Christ in God.

A stream is no higher than its fountain, nor better than its source. "There is a river the streams whereof make glad the whole city of God;" it floweth from under the threshold of God, and in great lowliness can be found, beneath all head knowledge.

Oh, beloved Friends everywhere, let us return to the fountain! "Be not deceived, God is not mocked. Such as a man soweth such shall he also reap."

How ever little we may change the way, it adds to the diverging, and a diverging means departing.

Let such as did indeed build right, hand down the inheritance pure and clean.

"Before Abraham was, I am." Abraham was called the Friend of God. That same One who was before Abraham, and made him by obedience a Friend, and more than the peoples around him can be and will, and is waiting to do so to us, He, "The Lord, will be with you while ye be with Him."

My soul is deeply exercised that God may still have a people preserved, a people to his praise, a tried and distinct people, about whom there is no uncertainty. In love to all do I feel to call us to examine our foundation, ere the shaking time comes.

We are poor creatures, but God is equal to his work. "Seek and ye shall find, knock and it shall be opened."

In the love of the gospel, your friend,

CYRUS COOPER.

SALEM, OHIO, Eleventh Month 4th, 1906.

SARAH GRUBB, IN LONDON YEARLY MEETING, 1820.—On Sixth-day, Fifth Month 26th, Sarah Grubb had to proclaim a solemn warning amongst us that she believed a bait had been laid by the enemy under the name of liberality of sentiments and great charity to the laying waste of the Discipline and giving up one Query after another until the hedge was broken down, and the precious testimonies given us to bear trampled under foot, alluding to the fifth chapter of Isaiah, earnestly desiring this might never be permitted to take place and encouraging Friends to keep firm in their principles and not give way in what might be termed little things. In 1834, one of the Friends from Ireland who took down the above having attended the Yearly Meeting in London, in 1820, heard the remark from Sarah Grubb that she had good cause to remember it, for it had cost her three sleepless nights before she was willing to express them.

A. F.

God estimates us not by the position we are in, but by the way in which we fill it.—Edwards.

### The Trouble With Japan.

While the action of the San Francisco School Board in excluding Japanese pupils from the public schools, has markedly disturbed the hitherto peaceable relations of the two countries, it is proper to take note that a repellent phase of our own civilization is being disastrously felt on the Japanese side. Thus, their Minister of State for Education, Makino, in an "instruction" issued by him several months ago, calls attention to the appearance of certain tendencies to ethical decadence, which if not quickly corrected, he believes will lead to incalculably harmful results.

"There are signs," he says, "that the trend of a part of society is towards insincerity, and that the youth of both sexes are being led astray in increasing degree. Especially is this the case with recent publications and pictures, for these either ventilate extreme doctrines, or inculcate pessimistic views, or depict immoral conditions. Steps must be taken to suppress publications that suggest such danger, whether within, or without the schools." The *Japan Exchange-list*, of Tokyo, commending the timeliness of the foregoing instruction, deprecates the undeniable fact that "questionable publications in the shape of novels, pictures and pictorial post-cards have of late become very common," and that "luxurious fashions have a growing vogue."

With good reason might the State Educational Minister make his protest to our Government against those vicious manufactures of our decadent civilization. Canada, constantly threatened with such from our side of the border, has denied its mails to a long list of our publications. Let us refer back, in justly judging of this aspect of the matter, to the commercial oppression of Great Britain in forcing its India-grown opium into the ports of China. Since the Lorcha Arrow war which accomplished this iniquity (1856), what a dismal sequence of pauperization and of degradation has marked the half-century's use of opium throughout the Chinese Empire! Only today, toward the closing of this present year have the world's Powers arrived at a sense of the great wrong and shame, and, agreeing to withdraw their hands from the protection of the traffic, at once the Government of China has promulgated a decree that in ten years' time all dealing in the drug (except for strictly medicinal use) must cease. And when will come the day of Japan's betterment, when it shall realize that our civilization and Christianity are interchangeable terms?

Will the growth of the martial spirit—so stimulated by the signal defeat of Russia—abate, or the augmented naval construction cease, while the nations it knows by the name of Christian continue to arm and to manifest the fruits of that dividing and desolating spirit out of which spring wars and fightings?

J. W. L.

RECORDED, Twelfth Month 29th, 1906.

When Pain upon thy soul has stencilled deep his lines, Thou art more fit to gauge thy fellow's sufferings; Clearer thy spirit-intuition then divines The bitterness from which the world's great anguish springs.

—SUSIE M. BEST.



## OUR YOUNGER FRIENDS.

## I KILLED A ROBIN.

I killed a robin. The little thing,  
With scarlet breast on a glossy wing,  
That comes in the apple-tree to sing.

I flung a stone as he twittered there;  
I only meant to give him a scare,  
But off it went—and hit him square.

A little flutter—a little cry—  
Then on the ground I saw him lie;  
I didn't think he was going to die.

But as I watched him I soon could see  
He never would sing for you or me  
Any more on the apple-tree.

Never more in the morning light,  
Never more in the sunshine bright,  
Thrilling his song in gay delight.

And I'm thinking every summer day,  
How never, never I can repay  
The little life that I took away.  
SYDNEY DAYKE, in *Youths' Companion*.

## Just as I Please.

I heard a girl say recently; "I'm not going to take lessons of Miss H. any more; she is too exacting. She is always trying to make me hold my hands a certain way, and makes me play it over and over until I get it just so. I'm going to take lessons from Miss Brown. She lets you do as you please, and never worries you because you haven't your lesson."

Do you suppose you will ever hear of her as a great musician—or any kind of a musician?

A lady of my acquaintance remarked: "I will not study under Miss Hart, for she criticises me, and I won't stand it. I am just as intelligent as she is."

Do you think you will ever hear of that lady as a great scholar?

I knew of a bright boy who quit school right in the middle of the term last winter, and when I asked him the reason he answered: "O, the lessons are getting kind of hard, and I don't see any use in a fellow working so hard for nothing."

Do you ever expect to hear of that boy as a great lawyer or doctor, teacher or preacher?

I heard another boy, who was hired to sweep the school house, say: "I ain't going to sweep the dirt off the porch, 'cause I'm only hired to sweep the room."

Do you imagine you will ever hear of his securing an important position?

Of course, you do not. You never expect to hear of any of these people again. Now, let me tell you, my boy, my girl, something you have been told often before: No one will ever amount to anything who is not willing to be taught, and to work hard after he is taught. The teacher who is most exacting is your best friend. Love and thank the one who makes you do your work over and over until it is just right.

Perhaps you remember the story of Agassiz and the fish. When Agassiz was a boy, one day his teacher gave him a fish and told him to study it. In an hour or two he came back and reported that he was done. The teacher asked him what he had learned, and he described the arrangement of the fins and scales and such things that he had noticed.

Without a word of advice the teacher ordered him to take that fish and go and study it. He kept it until the next day, dissected its flesh, studied its organs, and came back and reported what he had learned. The teacher again ordered him to study the fish. He took it home and studied the bones, even cut into the bones and studied the marrow. The next day when he reported the teacher said: "Very well, sir." That was the real beginning of that careful system of study which made him one of the world's greatest naturalists.

Ask any great mathematician, and he will tell you that nothing pleased him better when in school than to get hold of a really hard problem and work on it for a week if need be. Ask any great writer or speaker, and he will tell you that he has pored over his dictionary and rhetoric for days and days and nights, too. A famous musician once said to the writer: "Do you know that when I was at the conservatory, I often practised eight hours a day?"

Hard work? Of course, it is, but who that has a grain of spirit would not rather work hard and become skillful than to be such a poor workman that he never would have any work to do? If you have the true spirit of a learner, you will be thankful for corrections. It hurts to be criticised. I know it does; but who that has any spirit would not rather be criticised while learning than go on blundering all through life? The dead and useless limbs must be pruned away if the tree is to grow and be fruitful. When the pruning hook comes to you, don't dodge and flinch, saying you would rather always be a scrub and bear sour, knotty fruit than stand some smarting just now.—GOOD CHEER.

MOTHER'S HAIR PRESERVATIVE.—A boy is told of in a recent story carrying a bottle home from the store, and when teased about it by another boy he confessed that it is Hair Preservative for his mother, because he has seen her hair beginning to turn gray. The other boy says: "It is worry that makes hair turn gray, and not age; and no doubt it is your naughtiness that is doing it." This made a great impression on the boy's mind and he saw how thoughtless he had been of her comfort. Soon he was found seeing whatever he could do without being told, and stirring up his sister to do the same—washing the dishes, getting the kindling wood, and surprising her at almost every turn with some unexpected kindness. For they said every dose of this Hair Preservative must be "shaken up well and used often." And the effect was most happy, both in the smiling face of their mother, and in their own joy in life.

FULFILLING THE LAW.—There is a tradition that, when St. John the Divine grew very old, he became too feeble to walk to the church, and was also too weak to conduct services or preach. But he was carried regularly to the church whenever services were held, and he always insisted upon speaking to the people. He said the same thing every time—repeating his message in the same words. There was an injunction to love one another. "Little children, love

one another," and this was all. Finally the people told the aged apostle that they were tired of the constant reiteration of this one truth, and asked him to say something else to them. This he declined to do, saying that his message represented the whole matter, and included all the rest; that if they obeyed this one command, there was no need to give them further instruction, because they would, as a natural consequence, obey all the rest.

And so, until his feeble voice was hushed, and his tired eyes closed in death, this "disciple whom Jesus loved" was carried to the church, and repeated to the Christians this one exhortation, "Little children, love one another."

And if Christians needed this warning and exhortation in the early days of the primitive Church, much more do they need it now, at the beginning of the twentieth century, when the whole world is eaten up by the canker-worm of selfishness and self-gratification and indifference to others.—WALTER WITTEN.

A BEWILDERED BOY, is thus told of by the *Christian Herald*:—The captain of a police precinct in New York was astonished one night recently by the entrance into the station of a well dressed boy about seven years old. He came to the station in a cab and said: "I should like to see the superior officer." The captain introduced himself and the precocious youngster then explained his errand. With great dignity and precise English he told how he had come over from New Jersey on a ferryboat; had enjoyed himself seeing the tall buildings and other sights, and finally had viewed Grant's Tomb. After leaving the tomb, he said, he had "lost his bearings," and, hailing a cabman, had told him to take him to the nearest police station. The captain, much amused at his self-possession summoned the matron, whom the boy greeted politely, and confiding her to her care for the night proceeded to call up the boy's friends on the telephone. The were in a state of great anxiety, and were delighted to hear of his safety and lost no time in coming for him. It is not every boy so young as he who would have had the sense when he found "he had lost his bearings," to take precisely the best means to get home. Nor is the older wanderer from his heavenly Father's care always so wise when he realizes that he is lost. "Thus saith the Lord, Stand ye in the ways and see and ask for the of paths, where is the good way and walk therein and ye shall find rest for your souls. (Jer. vi. 16).

## A HISTORY OF THE FRIENDS.

(Continued from page 203.)

One day there was a great lecture at Chesterfield, which was attended by many clergymen and officers of the army, Genl. Fox addressed them, they listened quietly but there came an officer, and took him before the magistrates, who asked why I had come to the assembly; he said, that the Lord had moved him to do so, and that God dwelt not in temples made with hands; that all their preaching, baptism, and sacrifice would never sanctify them; but that the

ought to look to Christ within them, and not to men, because Christ alone can sanctify. That they ought not to dispute about God and Christ, but obey him. This displeased them so, that they several times put him out of the room; at last they asked whether he was sanctified; and when he said "Yes," enquired whether he had no sin? He answered, "Christ my Saviour has taken away my sin, and in Him is no sin." Then they asked how he and his friends knew that Christ was in them. He said, "By His spirit which he has given us." They asked him if it would be a sin for a man to steal, and a variety of frivolous questions, to which he replied that "all unrighteousness is sin." At last having wearied themselves out, they committed him and another man, as blasphemers to the house of correction in Derby for six months.

And the clergymen exerted themselves to persuade the people that the *Quakers'* doctrines were false.

Would you like to know why they were called Quakers? Here is the reason. Gervase Bennet, an Independent, one of the justices of peace who at this time sent the men to prison, hearing George Fox bid him, and those about him, tremble at the name of the Lord! took hold of this, and in a scornful manner called him and his companion, *Quakers!* This new name, of course, spread fast, so that very soon, not only the people out to the clergymen, gave no other to those who, till then, had been called "Professors of the Light;" because they spoke and preached of "Christ within:" "The Light that enlighteneth every man that cometh unto the world." Thus came to our predecessors a name, by which we are called to the present day.

Many religious professors visited George Fox during his imprisonment at Derby; he gaoler himself was a high professor, and though he spoke wickedly at first, the Lord touched his heart; and one day George Fox heard him say to his wife: "I have seen the lay of judgment, and George was there: was afraid of him, because I had done him so much wrong, and spoken so much against him in taverns and ale-houses, and to the ministers, professors, and justices." In the evening, he came to George Fox's room, and said, "I have been as a lion against you, but now I come like a lamb; and like the gaoler who came to Paul and Silas trembling: may sleep in your room?" "I am thy prisoner," answered George Fox, "do as thou wilt." "Nay," he said, "I will have your leave, and could wish to be always with you, and that you were not a prisoner." So he got leave to remain, and opening his heart to George Fox he told him that he believed all he had heard of the true faith and hope; and that at those times when George Fox had asked leave to preach the Word of the Lord to the people, and having been refused, had laid upon him the weight of the concern; he used to be in great trouble, and almost distracted or some time. Next morning he went to the magistrates, and told them that he and his house had been plagued for George Fox's sake. To which one of them, named Bennet, answered, "that they too, were plagued for keeping him." Wishing greatly that the

prisoner should take himself away, they gave him leave to walk a mile; but he, perceiving their intentions, told the gaoler, that if they would measure the mile for him, he might sometimes take the liberty of walking it: but he had no mind to be put out that way. And so he remained in prison: where the gaoler's sister used to visit him, and was so touched by what he said to her, that she told her brother that the Quakers were an innocent people, who did no hurt to any, but good to all, and that he ought to treat his prisoner kindly. The prisoner, meantime, wrote many letters of exhortation to various people and conditions, which contain beautiful and instructive passages, but they are too long to insert here.

### Memoranda and Letters of Ellwood Dean.

(Continued from page 190.)

And again, when on the holy mount of transfiguration, in company with some of his chosen disciples, a cloud overshadowed them, and there appeared Moses and Elias talking with Jesus. The disciples were filled with fear at beholding this remarkable vision. Peter finally spake, saying: "Lord, it is good for us to be here, if thou wilt let us make here three tabernacles, one for Thee, one for Moses, and one for Elias." But they were not to remain there, but to receive a lesson of deep instruction. A voice out of the cloud proclaimed, "This is my beloved Son, hear ye Him." Moses and Elias disappeared and the Son, sent of the Father alone remained. Moses with the law, with its legal rites, and sacrifices, and ceremonies (all pointing to Christ, the substance) had now passed away. Elias, represented by John, as the voice of one crying in the wilderness: "prepare ye the way of the Lord, make his paths strait," with the baptism of water, typifying the baptism of the Holy Ghost and fire, had also passed away. As John had said: "He must increase but I must decrease," the former dispensations must all pass away, and the last and lasting dispensation, that of the Gospel, be ushered in, wherein Christ, the Son and sent of the Father, should alone be heard: "This is my beloved Son, hear ye Him." Now, as we are commanded to hear Him by the highest authority, let us listen a little to the doctrine proclaimed by Him. "My kingdom is not of this world, if my kingdom were of this world then would my servants fight, but now is my kingdom not from hence." "The kingdom of God cometh not with observation, neither shall they say, lo here! or, lo there! for behold the kingdom of God is within you," and this kingdom stands, not in meat and drink, but in righteousness, peace and joy in the Holy Ghost. Jesus taught, saying, "ye have heard that it hath been said by them of old time, 'an eye for an eye, and a tooth for a tooth,' but I say unto you that ye resist not evil." Again it is written, "thou shalt love thy neighbor and hate thine enemy, but I say unto you, love your enemies, bless them that curse you, and pray for them that despitefully use you and persecute you, that you may be the children of your Father who is in Heaven, who maketh his sun to rise on the evil and

on the good, and sendeth rain on the just and on the unjust." By this doctrine, proclaimed by Christ, our Redeemer, who came not to destroy men's lives, but to save them—we may see that the law of retaliation is wholly forbidden and done away, and the law of love brought in and established in its place. We cannot even hate an enemy, much less destroy him; so we may see that all that is needful for the renovation and reformation of the world is to be brought under the influence of Christ's doctrine, and let Him rule in all and govern all in this Gospel dispensation. And one prominent feature of this dispensation which is too much overlooked in this day of creaturely activity, is the law written in the heart, as said the prophet: "I will make a new covenant with the house of Israel and the house of Judah, not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; but this shall be the covenant that I shall make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts, and will write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor and every man his brother, saying: 'know the Lord'; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity and I will remember their sin no more." Such as truly repent and forsake their sins, and receive the light, and walk in the light, these will have fellowship one with another, and the blood of Jesus Christ will cleanse from all sin. They will be forgiven all the sins that are past, through the forbearance of God, and because of that one great offering on Calvary's Mount. To these the language will apply: "I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more." These are daily exercised to keep a conscience void of offence toward God and toward man, so that their own hearts may not condemn them; for, if their hearts condemn them, God is greater than their heart, and knoweth all things, but if their own hearts do not condemn them, then have they confidence toward God and in this walking they will give no offence to Jew or Gentile, or to the Church of God. John during his ministration had borne this testimony: "I, indeed baptize you with water unto repentance, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire, whose fan is in his hand, and He will thoroughly purge his floor, and gather his wheat into the garner, but will burn up the chaff with unquenchable fire." This purifying baptism is signified by the prophet when he says: "Every battle of the warrior is with confused noise, and garments rolled in blood, but this shall be with burning and fuel of fire." After Christ Jesus had risen from the dead, He said to his disciples: "John truly baptized with water; but ye shall be baptized with the Holy Ghost." Afterwards, when Peter was in such a remarkable manner called to the house of Cornelius and had



begun to preach the Gospel unto those assembled, this same miraculous power attended so that he bore this significant testimony: "As I began to speak, the Holy Ghost fell on them as on us in the beginning, then remembered I the word of the Lord, how he said: 'John truly baptized with water, but ye shall be baptized with the Holy Ghost.'" This seems to me conclusive evidence that the baptism of Christ is the baptism of the Holy Ghost, and was and is administered in greater or less degree, by the truly anointed ministers of the Gospel as well as by the immediate ministrations of the Holy Spirit. All true ministers of the Gospel are called, anointed and appointed by Christ, the great head of the Church, and can bear the same testimony that the Apostle Paul did according to their measure: "The Gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." They having received it of Him are concerned to minister as He gives ability, and this gift is not exercised in man's own will and time, for, Peter says in one of his epistles, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ," and much of their labor is, as the apostle's was, to turn men from darkness to light, and from Satan's power unto God; and where the baptism of the Holy Ghost is received, the baptism of water is felt to be unnecessary, for, water can purify only the flesh, it cannot reach to nor purify the soul. It must be something deeper than water baptism that can purify the soul, putting away the filth of the flesh can never give the answer of a good conscience toward God; neither is it by any works of righteousness which we have done, or can do, but by the Lord's mercy, that He saveth us "by the washing of regeneration and renewing of the Holy Ghost, which is shed on us abundantly through Jesus Christ our Saviour." This kind of baptism washes, cleanses, and purifies the soul, and gives the answer of a good conscience toward God, by the resurrection of Jesus Christ, therefore, the Society of Friends had thought it best to decline the use of water baptism, knowing the proneness of our fallen nature to rest in the outer court, in types and shadows, short of the substance, and knowing, also, that the baptism of the Holy Ghost is essential to salvation, for "he that believeth, and is baptized shall be saved." We should examine the ground on which we stand and see whether we have yet experienced this one saving baptism.

And also in relation to that called the ordinance of the Lord's Supper, Friends have discarded the use of the bread and wine, being convinced that no elementary substance can nourish the immortal soul, but we earnestly desire that all may come to be made partakers of the true Supper of the Lord, as is said in the Revelations: "Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in and sup with him and he with me." Here we are made partakers of that spiritual food which nourishes the immortal part. Again,

our Holy Redeemer said: "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." The Jews were offended at this declaration and said, How can this man give us his flesh to eat? Interpreting his words in a literal sense, but He said: "The words I speak unto you they are spirit, and they are life." As the breathing prayer of our souls is, "Give us this day our daily bread," and that we dwell under this concern from day to day we shall receive that bread of which a man may eat thereof and not die, but the immortal soul will be nourished up unto eternal life. And thus should we be enabled to grow in grace, and in the knowledge of the truth, from stature to stature, even from that of little children to that of young men in Christ, and even strong men who have overcome the wicked one. A blessed state indeed, to be enabled by the Divine power to overcome the wicked one in all his assaults and temptations, so as to be made conquerors through Him that loved us and washed us from our sins, so that we might become established in the Church, as pillars that go no more out. But this state is attained only by keeping up that watch and warfare which is inward and spiritual, and which is often alluded to in the Scriptures. The Apostle Paul said: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand.

Now my beloved Friends, I feel that the time has fully come for me to bid you farewell and to journey forward, so in conclusion would say, in the language of the Apostle Paul: "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." And if we are never again permitted to meet in this probationary state, may we meet in that happy world where parting is no more, "where the wicked cease from troubling and the weary are at rest," where all may unite in celebrating the praises of Him who sitteth upon the throne and of the Lamb, who are worthy forever and forever more. Amen.

The thought of going further from home, after being so long detained here in Columbia County, has brought with it much exercise and conflict of spirit, my dear Ellwood's health being very poor, and the trouble increased by exercise of mind; but the way seems to open with clearness to journey forward, feeling no doubt of the propriety of our present undertaking. If the great I Am is only with us, no doubt all difficulties will be surmounted, hard things made easy and bitter things sweet, for our Heavenly Father is not a hard Master, but is ever merciful, and will not require more of his poor, dependent children, than He gives ability to perform.

(To be continued.)

No two things differ more than hurry and despatch. Hurry is the mark of a weak mind, despatch of a strong one.—Colton.

## THE CITY BEAUTIFUL.

Just out beyond the silent sea,  
There is a home of love;  
And those I knew walk now in light  
In palaces above.

To me it seemeth very near  
Where those I loved have gone;  
I often hear their voices sweet  
And love is all their song.

And yet I would not call them back,  
Upon life's restless sea;  
The anchor hope is at the helm  
All storms and sorrows flee.

In silence deep of soul  
I hear a voice that sings;  
And home is not so very far,  
Since truth her message brings.

Methinks it seemeth fairer now  
As dear ones pass before,  
Just out beyond a little sea,  
Whose waters bear them o'er.

I seem to scent the perfumed air,  
And flowers o'er the lea;  
Yet wait I on the shore of life,  
And look across the sea.

ADELAIDE F. CREIGHTON.

## Science and Industry.

"It is only an infinite adjournment of causes if there be not an immovable mover." All manifestations of form whether matter with its adaptability, or organized life with its inherencies, to this original center owe their existence.

A collection of ancient Egyptian relics is owned by M. Petrie, the eminent Egyptologist. The collection comprises articles of domestic use, and ranged, in point of age, from one hundred and fifty to four thousand years B. C. Two toys—a tip-cat and a peg-top—each five thousand years old, were in shape and style just like those of present day use. A bronze water-tap, two thousand years old, was well made, and as perfect in design as any modern plumber could make it. A copper fish-hook, five thousand years old, was a pattern still made in Rudditch; and a fragment of a copper saw, six thousand years old, was described as the oldest piece of wrought metal work in the world. A steelyard, with hooks like those in present day use, was four thousand years old.

MOUNTAIN GOATS AND GRIZZLIES.—The eminent naturalist, William T. Hornaday, now Superintendent of the New York Zoological Park, in a recent book on the animals of the Rocky Mountains, says of the mountain goat that "it is the bravest and hardest of the hoofed tribes and the only one devoid of fear. No animal can surpass its climbing feats. It ascends slopes of eighty degrees with the utmost indifference, and jogs across the face of a wall, five hundred feet high, on a footing so narrow the strongest glass cannot detect it. About half the book is given to the life and ways of this splendid animal as they were revealed to the author in the very paradise of mountain goats. A distribution map shows the animals as far south as Northwest Wyoming, and as far north among the Rockies and the coast mountains as the Mount Wrangell region in Alaska. Very few mountain goats



have lived in captivity. Five young ones came East with W. T. Hornaday to our Zoological Park, and, up to the time he wrote, July 1st last, all of them were enjoying riotously good health."

The same writer also says: "That in the United States, outside the Yellowstone Park and the Bitter Root Mountains, grizzly bears are now so rare that it is almost impossible for a sportsman to go out and kill one. Every one knows of the tame grizzlies of the Yellowstone Park and of the very few wild ones around that reservation. Many wild grizzlies live in the remote fastnesses of the Bitter Root Mountains of Idaho, known as the Clearwater country, but the mountains are so steep and the brush so thick that not very many can get a shot even when grizzlies are seen. In British Columbia grizzlies may still be found by those who know when to go. The real season for hunting the wild and untamed grizzly in the high altitudes is in the Spring, and, if the hunter is lucky, he may bag two in a month. Nine grizzlies out of ten will run the moment a man is discovered no matter what may be the distance between them. W. T. Hornaday thinks the time has come to protect this animal, at least, everywhere south of latitude 54 degrees. His idea is that to eliminate the grizzlies from the Rockies would destroy one part of the charm and romance of the mountains. As long as grizzlies remain here tired men will climb mountains, and, whether they kill grizzlies or not, they will come home like new men."

"W. T. Hornaday is in very close sympathy with nature, abounds in humor, writes well, and, best of all, he abhors the ruthless destruction of animal life. One feels, as he reads these pages, that the man who wrote them is the friend, not the foe, of the big game of the Rockies."

**CURIOSITIES OF NEW GUINEA.**—In a recent review of "Among New Guinea Cannibals," the *New York Times* writes interestingly as follows:—

"One of the most charming pictures ever brought from a barbarous land is that of the over bird, with his house and flower garden, in "Two Years Among New Guinea Cannibals," by Pratt. This little bird builds on the ground a long tunnel-like bowler-amaed like a Gothic arch. Then he picks the blossoms of orchids, and, with definite color sense, arranges them in front of the over in alternate rows of mauve and white; and amongst these lines of flowers he dances with his mate."

"Though—Pratt was a naturalist on a collecting tour, he says little about his special mission to the great island, but he cannot resist the temptation to describe a few specimens of the wonderful variety of bird and plant life for which New Guinea is famous, any more species of birds will doubtless be added to the seven hundred and seventy already known as explorers venture further to the interior. One of the latest and most wonderful discoveries is the blue bird-paradise with gorgeous plumage in five colors. A new orchid discovered by the author has a spray three feet long, on which grow about thirty magnificent white flow-

ers, and he found a scarlet creeper running up to the supporting trunk for two hundred feet, where, finding the light, it throws out slender arms and drops down bunches of festoons twenty feet long, a splendid blaze of scarlet blossoms.

"On the whole, however, the book is intended to give the general reader some impressions of that remarkable island and of the vicissitudes that meet the traveler in the interior. It is a curious fact that though the word 'cannibals' is a part of the title there is no allusion to them in the book, excepting the threat of an inhospitable chief to cook and to eat Pratt's party should they venture to pay him a visit. Unfortunately the evil repute of these barbarous folk rests upon a firm foundation, and, at least, one European missionary has been the victim of this practice."

"—Pratt, however, had no trouble with the natives. He depended solely upon their helpfulness as collectors of natural history specimens, and he and his young son lived alone with these children of nature for months at a time among the mountains of the southern part of the island."

"One of the noteworthy devices of the hill natives is a system of wireless telegraphy. Its sufficiency was demonstrated in the case of a Papuan who was collecting specimens for—Pratt. The latter desired to communicate with the man and his message was soon being transferred from one hill to another by natives, whose voices carried magnificently from ridge to ridge. In a short time the answer was sent back that the man was returning with a good collection of butterflies and birds, and he was then about ten miles from camp. Later—Pratt employed this method of summoning tribesmen who had promised to help him move his camp when he sent for them. They lived several days' march away, but, astonishing as it may seem, the answer to Pratt's message came back to him twenty minutes after he had sent it."

"One of the greatest curiosities which the naturalist observed in New Guinea was the spider's web fishing net. In some parts of the forest regions huge spider's webs, six feet in diameter, abound. The web is almost substantial, and has great resisting power. These diligent spiders have been beguiled by the natives into weaving their fishing nets. They set up long bamboos bent over into a large loop at one end. In a short time the spider weaves a web on this most convenient frame, and the Papuan has a fishing net ready to his hand. He uses it with great dexterity to catch fish of about one pound weight, neither the water nor the fish sufficing to break the mesh. The book abounds with sketches of aboriginal life as it is found in this little known part of the world."

It is no such heinous matter to fall afflicted as, being down, to lie dejected. It is no danger for a soldier to receive a wound in battle, but, after the wound is received, through despair of recovery to refuse a remedy; for we often see wounded champions wear the palm at last and, after fight, crowned with victory.—CHRYSOTOM.

## SOCIAL CHRISTIANITY.

O for a closer walk with man!

Sweet fellowship of soul,  
Where each is to the other bound,  
Parts of one living whole.

Our Father, God, help us to see  
That all in Thee are one;  
O warm our hearts with Thy pure love  
Strong as yon glorious sun.

Pride, envy, selfishness will melt  
Beneath that kindling fire;  
Our brother's faults we scarce shall see,  
But good in all admire.

No bitter cry of misery  
Shall ever pass unheard;  
But gentle sympathy spring forth  
In smile and strengthening word.

And when [Thy Spirit's] voice shall call  
From lands beyond the sea,  
Our hearts in glad response will say,  
"Here, Lord, am I, send me."

O Jesus Christ, Thou who wast Man,  
Grant us thy face to see;  
In Thy light shall we understand  
What human life may be.

Then daily with Thy Spirit filled,  
According to Thy word;  
New power will flow through us to all,  
And draw men near our Lord.

Thus will the deep desire be met,  
With which our prayer began—  
A closer walk with Thee will mean  
A closer walk with Man.—  
London Examiner.

The seven words from the cross:—

1. Father, forgive them, for they know not what they do.

2. To-day shalt thou be with Me in Paradise.

3. Woman, behold thy son! Behold thy mother.

4. My God, My God, why hast Thou forsaken Me?

5. I thirst!

6. It is finished!

7. Father, into Thy hands I commend My Spirit.

## Bodies Bearing the Name of Friends.

The West Grove, Pa., Reading Circle last Third-day evening was to be addressed by Alfred C. Garrett.

"Margaret Fell and Swarthmore Hall" was the subject of the Haverford Round Table on last Fifth-day evening.

The present conditions of Philadelphia Yearly Meeting were the theme for the Philadelphia Round Table of last Fourth-day evening.

Papers on "George Fox" were announced to be read at Cinnamon, N. J., last Third-day evening, in an association of members of Westfield Meeting.

"The Philadelphia Situation in its Relation to a Political Conscience" was the topic announced for a company at Moorestown, N. J., to be presented by Richard Warren Barrett on last Fourth-day evening.

"The Early History of Friends' Meeting-Houses in Abington Quarter" was the topic for the Germantown Friends' Study Circle last Sixth-day evening, to be presented by Alfred C. Garrett and Carolina W. Smedley.

Among the mountains of Switzerland last summer our friend Joseph Elkinton was desired by a member of Harvard University to read in the present winter, before a portion of the advanced students, a paper on the fundamental position of the Society of Friends

as regards religious experience and the true spirit of worship. He has accepted what seemed to him an opportunity for a right service, and in the latter part of next week will probably be on his way to Cambridge, Mass., to read his paper there—which by Friends who have examined it, is pronounced as entirely satisfactory.

The *Journal of the Friends' Historical Society of London*, No. 4 of Vol. III, has reached us, containing Notes and Queries (Barcroft, and Pease and Coldwell Families, and Early Disownments). Memoirs of the Life of Barbara Hoyland; "Esquire Marsh," Friends in Current Literature; and an Index to Vol. II.

The Memoirs of Barbara Hoyland make very attractive reading. Also many Friends would find "Esquire Marsh" of especial interest; of whom it is said, "If there is one man, not of our Society, whose character and memory deserve to be held by us in affectionate and grateful remembrance more than another, it is the 'Esquire Marsh,' of George Fox's Journal.

We have not intentionally overlooked the *Bulletin of Friends' Historical Society of Philadelphia*, issued in Tenth Month, 1906. It is the first number of volume I. It contains a portrait of Dr. John Fothergill, and a valuable paper by Dr. J. M. Gummere concerning his and Benjamin Franklin's joint efforts to prevent the Revolutionary War with America; and an enlightening article by Joshua L. Baily, showing from the beginning the "Progress of the Temperance Cause among Friends of Philadelphia." An introduction by Isaac Sharpless, (President) clearly presents the scope and aims of this Friends' Historical Society, whose work bids fair to be of incalculable value in preserving interesting manuscripts, notes, and material, publishing many of them, and arranging pilgrimages for its members to places of historical interest among Friends. Assistance for such desirable work may be sent to J. Snowden Rhoads, Treasurer, Girard Trust Company.

#### SUMMARY OF EVENTS.

UNITED STATES.—The Legislature of Pennsylvania convened at Harrisburg on the 1st inst. Alexander J. Cassatt the President of the Pennsylvania Railway Company, lately deceased, and who has been succeeded by James McCrea who was first vice-president of the Pennsylvania lines west of Pittsburgh.

Andrew Carnegie has given seven hundred and fifty thousand dollars for the construction of a building for the Bureau of American Republics in Washington, D. C. Provision for the site has been made by the United States and the South American republics. It is stated that the Bureau of American Republics is striving to accomplish for this hemisphere what the Hague peace tribunal is striving to accomplish for both hemispheres.

Commissioner General of Immigration Stationed in his annual report, which shows that 1,100,755 immigrants arrived during the year ending Sixth Month 30, 1906, calls attention to the fact that the physical and mental quality of the aliens now being received is much below that of those who arrived in former years. It is also pointed out that immigration from the British Islands, Germany, Sweden and Denmark, which formerly supplied the bulk, is decreasing, while Italy and Russia showed large increases. A large majority of the immigrants were bound for the North Atlantic and the north central States. The South, where immigrants are needed, received only four per cent. of the total.

During the past few weeks nearly one thousand cases of typhoid fever have occurred in Scranton, Pa. Doctor Dixon, the State Health Commissioner has announced that examination has shown the presence of typhoid bacilli in the water supplied to the town. The health authorities are taking the most adequate measures for the purpose shall be boiled for thirty minutes, and has also taken steps for the removal of all sources of contamination in the watershed from which the water supply is obtained. Dr. Dixon has stated that the epidemic strongly emphasized the fact that the enormous areas of watershed in Pennsylvania that had for so many years been the source of adequate sanitary control necessarily put the lives of the people in jeopardy from typhoid fever at any time that the sewage-polluted streams received the seeds or germs that produce typhoid fever. "In the case of Scranton, with the co-operation of the people and the authorities, he further said: 'ways will be de-

vised to prevent a repetition of the present distressing epidemic of typhoid fever, a disease that costs our State every year millions and millions of dollars, not to speak of the vast number of lives and untold misery and suffering, and all of which can be prevented.

The Pennsylvania State Treasurer Berry, has announced his intention of refusing to pay certain bills for work upon the new Capitol building, believing that they are more or less fraudulent, and hoping thereby to bring the case under examination by the court.

The national pure food law became operative on the first day of this year. By its provisions the ingredients contained in those articles of food which are put up in packages, must be plainly stated on the outside wrappers. Secretary Wilson in explaining its provisions is reported to have said: "On all products entering into interstate or foreign commerce must show to the purchaser may know that he is not getting olive oil. If unwholesome coloring matter is used in the preparation of any product the manufacturer will lay himself liable to persecution. No aniline dyes or deleterious preservatives will be permitted in food products.

Many of the manufacturing industries of the country will be affected by the change in the price of alcohol which went into effect on the first of the year. The tax on alcohol of two dollars per gallon is now removed when used for industrial purposes or for heat, light or fuel; but in order to prevent its use as an intoxicant it is to be made and "denatured" under government supervision.

The total number of deaths in this city during 1906 is reported to have been 27,372. The ratio is 18.63 per one thousand persons. In 1905 the ratio was 17.25. During the last year 3160 persons died from tuberculosis of the lungs, as against 2829 in the previous year. Pneumonia claimed 2693 victims, heart disease 2296 and gastric cancer 203 children under two years of age. The mortality from typhoid fever was 1061, being an increase of 377 over 1905.

An application has been made for a charter in Penna., by a company which proposes to use the water power of the city of Conowingo, Md., as a motive power for the purpose of producing electricity at the mine and transmitting it by wires to various cities and villages within a radius of perhaps one hundred miles.

FOREIGN.—Professor Kavoleksi has declared that seven thousand three hundred persons in Russia have been killed and more than nine thousand persons wounded by massacres and mutinies in Russia during the past few months, including 2000 officers, one hundred and twenty-three governors, generals, chiefs of police and other high officials. In view of continued assassinations the press is united in demanding protection against "the regime of assassination." It is stated that notwithstanding these massacres and the loss of civil authority is more powerful and apparently more secure in its position at this time than it was a year ago.

It is stated that in France the Protestants, Greek Catholics and Jews have formed lay public worship associations in accordance with the Separation Law, and accordingly will retain their property, but the Roman Catholics will forfeit church buildings and other ecclesiastical property to the amount of \$250,000,000. After Twelfth Month 11th, the date when the law went into effect, the Government took possession of the episcopal palaces, parish houses, seminaries and other buildings throughout the country, and the occupants were evicted. The clergy are deprived of the pensions amounting to some eight million dollars a year, which the government had granted in lieu of their former salaries, and the theological students will be compelled to perform military service like other young Frenchmen. The church buildings have not been closed, as it was believed that the government would such action, though legally justifiable, would arouse opposition too violent to be withstood.

A despatch from Shanghai of the 3rd says in reference to the famine in China: in view of the large sums available from the Government and other

Chinese sources, foreign aid shortly will be restricted to donations of food. Fifteen thousand bags of American flour have been purchased, and are now on their way out. It has been decided to sell provisions at the cheapest rates, except in cases of actual starvation. The Chinese reports from the famine-stricken districts describe harrowing scenes of misery in the famine-stricken districts. Hundreds of persons are dying daily from hunger and cold.

A recent despatch from Naples says: "Heavy rains have caused enormous avalanches of mud to start from Mt. Vesuvius and spread out over several square miles. Trees in the path were uprooted and many buildings were destroyed."

It is stated that in Austria about one hundred thousand quarts of milk are used daily in the manufacture of galalith. By the addition of certain chemicals to the milk the casein is separated which when mixed with formaline produces galalith, a horn-like substance, which in combination with other substances forms a good substitute for bone, celluloid, marble and hard rubber.

The German Society of Wireless Telegraphy announces that it has recently succeeded in holding telephonic communication without wires between Berlin and Nauen, a distance of twenty-four miles.

#### NOTICES.

WILLIAM SCATTERGOOD has been appointed agent for THE FRIEND in place of William L. Bailey, released at his own request. Address, 427 N. Walnut Street, West Chester, Pa.

WANTED.—A Friend to take full charge of household for four months during absence of family. Apply in writing to "H," Office of THE FRIEND.

A regular mid-week meeting is to be held at the Atlantic City Meeting-house, corner of Pacific and South Carolina Avenues, on fifth-day evenings, at 7.30 during the winter months.

WANTED.—By an elderly woman Friend, in good health, a middle aged or young person as companion, and to do light housework.

Address H. H., Office of THE FRIEND.

WESTWON BOARDING SCHOOL.—Our stage will meet trains leaving Broad Street Station, Philadelphia, at 6.48 and 8.40 a.m., 2.40 and 4.32 p.m. Other trains will be met when requested; stage fares fifteen cents; after 7.00 p.m., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D and A, phone 114 A.

WM. H. HARVEY, Superintendent.

FRIENDS' EDUCATIONAL ASSOCIATION. A meeting of the Association will be held at 140 N. Sixteenth Street on the twelfth of First Month, 1907, at 2.30 p.m.

#### Programme

1. Training to Think.—Dr. H. H. Goddard.
2. How to Secure Effective Reading.—Professor Daniel Batchelder.
3. Illustrations of Voluntary Reading for Children.—Eliza S. Nicholson; Susan E. Williams; Susanna S. Kite.

Opportunity will be given for question and discussion. All interested are cordially invited to be present.

MARTHA C. H. SWAN, Secretary.

DIED, at the home of George S. Thorp, her son on 1st day near Chester, Pa., on the twenty-fifth of First Month, 1906, MARY C. PALMER, widow of Lewis Palmer, in the sixty-eighth year of her age. She was a member of Chester Monthly Meeting of Friends, Penna.

—, at her late residence, Trenton, N. J., on the fifteenth of Tenth Month, 1906, LYDIA D. ELY, 1 the eighty-ninth year of her age. A member of Chesterfield Monthly and Trenton Particular Meetings, New Jersey.

—, Twelfth Month 24th, 1906, ELIZABETH STRATTON in her eighty-ninth year, A beloved member and elder of West Branch Monthly Meeting of Friends, Iowa. The life of this dear one was a example of quiet trust, and the halo about her encouraged many a one to love more and look up.

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## the Volumes of Things Yet to be Said by Christ.

When the writer seems to be having nothing but a blank page to address to his expectant readers, it is often found a wholesome exercise to wait, as one would sit down to a meeting for worship, with his mind as a blank page, willing to see whether or how it will be filled by the Head over all things to his church. And as the inquiry arises, Hast Thou aught to say to the readers of THE FRIEND? the language comes now quickly: "I have yet many things to say unto you, but ye cannot bear them now." We have been made hopeful by this encouragement, that He has for us a store of good things to come in future openings of the Spirit of Truth, who when He is come shall teach us all things, as we are able to bear them. So may we judge nothing before the time, and write nothing before the time.

But there comes with this reminder a special pointing to the promise: "I have yet many things to say unto you." What unsaid volumes yet remain to be said by Christ to man! And what volumes in the past volume of the Book remain yet unsaid to us, until He shall have completed his opening of the Scriptures to our understanding. Whether in a revelation of new messages or in a new revelation of the old, Christ, the Living Word, has yet many things to say unto us, waiting for us to be able rightly to receive and to bear them.

Men will scratch among the sands of Egypt or rummage among the debris of monasteries to rake out some new *Logia* or sayings of Jesus. And when the centuries have unearthed their dozen, scholars store them up, perhaps for obedience, perhaps for curiosity. But we do not hear of so much ardor in mining the field of faithfulness, which Christ

has pointed out in the great present and future, for the discovery of the new *Logia*, or sayings of his, many of which He promises yet to say to those who will learn by faithfulness to bear them.

All these new aspects of the Truth that are coming, or all those old truths in the newness of the Spirit, are not coming for the slightest hurt to man or to the Church—they are coming to qualify his people for their ever developing inheritance. They are coming to enable men to bear further truth that shall be opened on and on. There is nothing to be afraid of in the many things He has yet to say; there is much to be afraid of in our own reluctance to hear, in our own postponing of our ability to bear them. Never safer word gets used than that which Christ imparts in the fullness of his own times to man.

But errors also can be new, and much apparently new truth is ever of old, from everlasting—the same yesterday, to-day and forever. Newness is not a certificate of truth, in whatever comes up. Spiritual truth to those who can be trusted with it, is not proved by its novelty, but by its own witness in hearts made quick of understanding by conformity to truth heretofore imparted. These unswerving conformists to the truth under its true Witness are free indeed. Out of these are made the prophets and the seers, who being able to bear the word of truth in advance of their generation, become its heralds in the midst of a crooked and perverse nation of slaves of the letter or the flesh. Though having the spirit, they do not despise the necessary use of the letter for men in the flesh. For truth, while men must handle it, must have its wrappings, but the wrappings are not the Truth. Yet even these may show an outline of which the grosser minds may get some benefit.

In the varied stages of ability to bear Christ's progressive revelation on earth, we find various orders of spiritual intelligence, from the votaries of mere form and letter, up to the highly enlightened spiritual sight and sense. Christ has many things to say of his preferred baptism of the Spirit to his spiritual communicants, which He sees would be thrown away on such as abide in John's baptism, who will comprehend baptism only in terms of water. Words

which he speaks as spirit and as life to the spiritual and the living, men still stumble at as carnal who can apprehend no higher. But when He, the Spirit of Truth, is come in his unclouded light into the hearts of these, He will show them all things in their spiritual bearing, and bring all things unto their remembrance, in their higher translation, whatsoever He once may have said unto them that they saw in the letter.

But shall the spiritual vanguard march backward, in order to cover the tracks of those who are trudging along from Adam to Moses, and from the law and ordinances towards Christ in his new and spiritual dispensation? Nay, let the vanguard keep the front, and still more be advancing in its spirituality, that the raw recruits may know there is a front to be attained to, and not a superstitious rear set for the vanguard to back into, losing the standard of the front in exchange for the numbers of the rear. Let the assimilation be forward to the Captain and not backward to the camp-followers and the rabble. He said, "I, if I be lifted up, will draw all men unto me." He did not say, they shall draw me back into their lower nature. He mingled with men for suffering and redemption, but not for compromise of principle or standard. And thus the Church will be uplifted, increase, and multiply, while keeping "holy, harmless, undefiled and separate from sinners" spiritually, yet making common cause with them, as Jesus did with humanity, in compassion, in love, in sympathy, in bearing one another's burdens and so fulfilling the law of Christ. Our spiritual mission and our social mission in this world are inseparable, if we would be Christ-like. The one withers while the other is deserted. Is not our bemoaned declension explainable here? We must lead the way in the real spirituality, if we are to lead the way in the new civilization of love. And only the church which loves most with Christ, and lays down its life most for those for whom He died, will mount the highest in that spiritual lifting up which will draw souls of men up to the mark of our high calling.

Or all directions for avoiding sin, Christ's has the merit of masterly simplicity:—"Thy sins are forgiven thee; go, and sin no more."



"Dr. Horton," says the *Christian Advocate*, "a man of considerable fame in England, has opposed the names of the days of the week. He affirms, truthfully enough, that these names were taken from heathen deities. He proposes to have names glorifying Englishmen."

Not much gain or testimony for Christianity in such a change. On that principle were "July" and "August" named for the two Cæsars; and the other heathen names ("April" possibly excepted) were placed on days or months to designate them as times for idol worship. And some Christians still regard them "with conscience of the idol," and some use them oblivious or unscrupulous of the idol. The marking of the last four months, however, has the merit of numerical names, but the demerit of having them wrong.

Was Christianity too feeble to get names of its own?

REFUSING to do little duties out of pride for larger things, is a greater littleness than the things refused.

WE have felt that the manner of our worship, and our maintenance of a free gospel ministry are among our most potent and peculiar testimonies and constitute the distinct contribution of our Society to the progress of religious organizations in the world.

But we feel we shall miss the meaning of our testimony and discount the value of our distinct contribution if we see nothing in freedom but absence of financial consideration, and nothing in our manner of worship but unyielding attachment to an unalterable habit in our meetings.

Freedom means the unhampered opportunity of every soul upon whom God has poured out his Spirit to give utterance to the truth received and also carries with it the obligation, if called for, to impart that which has been so generously given by the Divine bounty.

Our manner of worship is able in its broadness to meet changing human need, by assisting the worshiper to that inward communion with the Infinite, wherein the soul may be fed by the Divine manna.—*W. Estlin Yearly Meeting to Kansas.*

I have read of an Irishman who built a stone fence for another man. When they came to a settlement for the work done, the land owner inquired: "How high did you build the fence?" "Four feet high, sir," was the response. "But are you not afraid that it will fall down?" was the second inquiry. The Irishman replied, "Well, sir, I made it five feet thick, and if it falls down it will be higher than it was before." And just so it is with the Bible: the more it is knocked down, the higher it rises.—S. W. HUNTINGDON.

EVERY great work is endless: we can never accomplish it perfectly.—P. C. MOZZOMBAR,

## Glimpses of the Life of Samuel Morris.

(Continued from page 211.)

A denomination known as Free Mission Brethren scattered throughout Norway, claimed much interest from Samuel Morris, and in his various meetings with them, sweet unity on both sides was felt. The Journal continues:

27th. As the hour for leaving our moorings drew near, we were agreeably surprised to see one after another of our Mission brethren and sisters mount the deck, till they numbered perhaps fourteen or fifteen, all greeting us again most warmly. The younger women seemed especially cordial, and one of them, with whose sweet, thoughtful face we had grown familiar at the meetings, modestly put in the hands of Thomas Cope, Louise M. and my own an envelope containing a card with a small spray of pressed flowers on one side, and on the other a few lines in Norsk. Mine, freely rendered, would read thus:—"Eternal love spreads her wings over the whole face of the Earth and leads all mankind to one faith and one hope." This little farewell demonstration was the more grateful because so spontaneous on the part of our visitors.

Seventh Month 3rd. Taking the *William Tanner*, a clever boat that would carry a sail and had been provided through the liberality of English Friends, we started for Idso. Here we found the men in the midst of their mowing and haymaking, but there was little room to spare. When all had come together those who had small families to bring up were reminded of their responsibilities and yet encouraged to seek for wisdom and strength which they would need from Him who is the "giver of every good and perfect gift," and it would be given them. Our meeting ended in prayer for a blessing on us all.

The home of our friend Torbien Tvædt was among the humblest; a doorway through which we had to stoop, and within ceilings under parts of which Thomas Cope could not stand upright, showed the scantiness of the proportions. But it only required a glance at the good man of the house to see humbleness of mind, honesty of purpose and kindness of heart—showing out through his face; or at the daughter to see repeated, in a very attractive manner, the father's graces. Though neither could understand our tongue, nor we theirs, we felt at once at home with them. The son, a very pleasing man of perhaps thirty, had been to Iowa, where he had seen the goodness of the land and learned English, so as to speak it with entire ease. He had hoped to persuade his father to return with him to America, but failing in this was for the present helping in the management of the paternal homestead. The good daughter soon had the table spread; in the center a tub of "Melke Koler" which was supplemented by some of our provisions, and we made a hearty meal. This over, boards were brought in and arranged for a meeting to which the neighbors had been invited, and soon the little room was almost filled to its capacity with good faced men, women and little ones.

A very precious sense of Divine love and care deeply impressed me while I was no

less conscious that this found a response in the hearts of my hearers. The gentle Kristina thanked "the Lord for the good word He had sent her this day" and mid man "taks" and "far-vells" we wound our way down the rocky pass to the *William Tanner*. Our stout oarsmen did their part well, and we reached the Skule-Hus safely.

5th. We had been invited to be present at the closing exercises, and my dear companion had arranged for a little "festen" when these were over. So, when the record for lessons and conduct during the term had been read out and we had heard some samples of reading, arithmetic, etc., the master invited his visitors to test the knowledge of his pupils by questions in various branches. This brought out a degree of proficiency for which we were scarcely prepared, while the bright eyes and ready responses showed a amount of native intelligence that would have done credit to any school of the same number and years. We could commend both them and their teachers for the good results of their work; and then the cakes were handed round at the desks with a bit of chocolate for each, which is accounted a rare treat in Norway and appears only on great entertainments. Thus the "commencement" closed to the satisfaction of all concerned, and our fellow-laborers with ourselves went to take tea by invitation with our good friend Marie Jensen and her son.

We had been feasting our eyes for hours upon the grand mountain peaks as they multiplied about us, but we were to have new phase of beauty when the declining sun—i. e. about ten o'clock—threw over the a tint of indescribable coloring which fascinated us that we could not turn indoors till "twas gone and all was gray."

Another day of cloudless sky is over the landscape, and we have been studying the geography of the mountains sufficiently learn that their heights vary from five thousand to eight thousand feet; and instead a connected range as they appear to our practised eye, spaces of seventy to eight miles may divide them. Thus they a rather detached peaks, scattered over a vast extent of country, but of proportions vast and so disposed as to prove quite deceptive. Here I read aloud the first can of "Evangeline," in which our Longfellow so admirably describes, in his picture of an Acadian life at Grand Pré, that of the simple hearted and contented people among whom we have been dwelling.

The steamer which we were to take between ten and eleven o'clock, p. m. for Berg did not reach this port till past twelve, we could watch the sun-set fade and the dawn break, by simply a blending of light from the east and west which did not allow the stars to show themselves.

21st. A little after midnight we again took a steamer for FredericksHAVEN, Denmark, a night upon the Skagerak, during the early part of which the sailing was exceedingly uncomfortable with a choppy sea. At 5:30 p. m. we left by rail for Helsingør. This is an ancient place, and we were impressed with its thoroughly foreign air. The buildings, seldom more than one-story

are mostly of stone or brick; streets of varying width, though cleanly. Here we found the stork more than domesticated, being tenderly regarded by the people as bringing good-fortune to the house upon which he builds his nest. On many a housetop, therefore, a great basket was carefully fastened, where this strange bird was ending his fledglings of which he seldom rears more than two. These it is said remain on the nest till the time for migrating in the autumn. Then the parents push verboard the little ones, who are expected by that time to be ready for their flight outward. Should they be crippled in the all, or unable to fly, the weaklings are promptly carried by the old birds, as unworthy for further care. Their habits are most singular, often standing motionless on one leg in deep meditation, or stalking in a dignified manner, through the streets, and then uttering up their troublesome legs, they pair away to their nests, or the marshes where they find the frogs and snakes that constitute much of their food. Among the popular superstitions regarding the stork, is the belief that his presence secures children for the home where he builds; so many tender stories are afloat among the mothers and little ones confirming this tradition.

The country through which we passed is singularly in contrast with that we have just left, consisting of wide stretching plains or gentle slopes almost bare of trees excepting where they have been planted about the low-roofed buildings to break the force of the winds, which in Winter are fierce and harsh. The soil of Denmark though thin and light and easily tilled, and as a consequence the Danes have become a strongly agricultural people. They raise large crops of rye, barley and oats; have a superior stock of cattle and horses, also geese and fowls; while they find ready-markets for their surplus products in Norway and Great Britain. The farms are often very extensive, one of which we were told has a herd of two hundred and fifty cows. Fences are scarcely used, but the animals are tethered in the fields and moved frequently by men or boys, whose business it is to tend them. Sheep are tethered in pairs, and so are geese. All are well cared for in Winter in large, but low buildings, and we are told it is common to cover the cows in the fields with blankets in winter weather. Excellent butter is exported in large quantity to England, where we understand from our English friends it commands the highest prices. Wind-mills in all directions are a striking feature in Danish scenery and are very picturesque objects. Walter Morice was reminded of an old saying of the country, "What is so busy as a Danish Mill?"

Aalborg is an ancient town, many of the buildings being exceedingly quaint and even grotesque in their style and intended adornments. One bears the date carved in wood, of 1518, thus carrying one back in thought nearly to the discovery of our Continent by Columbus. Another quite pretentious edifice is said to have been built about a century later by a wealthy citizen who desired to found a Home for those who had seen better days, but through reverses had become de-

pendent upon others. His father remonstrated with him on the folly of thus spending the money for strangers which he might some day need himself. To this he replied: "Then there will be a place where somebody will take care of me." Time passed on, adversity overtook him, and the story is that he did end his days in the Institution which his own benevolence had founded. A bridge constructed of forty-eight boats strongly anchored and containing a "draw" for passing ships, connects the Town with the opposite side of the Sound and cost nearly one hundred and sixty thousand dollars. Among the public institutions are several banks, a savings fund and a museum. A pleasant park is a great boon to the people, whose homes are often very crowded, and set upon narrow and crooked streets. There is, however, throughout an air of neatness, and old as are many of the buildings they are kept in careful repair. The population is nineteen thousand. Before dinner we called on J. Holm, a tailor whose wife is a Friend, and on Gustav Guldbrandsen and his family, consisting of a wife and several bright little children. Imgeborg Sestenson, an orphan girl whose mother was a Friend, makes her home with them. She had been to a school in England for a short time, and speaks English well. Besides helping in the family she is assistant teacher in the little Friends' school here. Gustav Guldbrandsen is a maker of scales, and has obtained a patent for one of his inventions. A little testimony as to the happiness which is the portion of those in whose hearts Divine love has found an entrance, and some words of encouragement and comfort for the orphan, were, I trust, not unseasonable.

25th. Took a train for another town where live C. and J., the one a coach-maker, the other a small land-holder. The former is evidently a man of excellent spirit, and has earnestly endeavored to heal the breaches of unity which have of late disturbed the brethren here. He told us that he and his neighbor had recently been talking over these, but the latter could see no way for lessening their troubles, until some who had offended him would ask his forgiveness. C. replied that it is needful we should be ready to forgive our enemies, even while they may be bitter against us. They spent, he said, two hours in earnest talk; and then both being convinced that, if they were to be brought into a proper spirit themselves, or the troubles in the meeting were to be cured, they must have God's help, they knelt down together and prayed earnestly that He would bring about such a change of heart in all concerned, that the cause of their troubles might be removed, and harmony once more restored. He added that they both felt more comfortable ever since. We had pleasant visits at both houses, and the two men accompanied us to the returning train. At Aalborg the meeting for worship was held on First-day, and the two rooms nearly filled.

(To be continued.)

It always comes—God's help to human need,  
In measures often that our hopes exceed;  
God's answer to the prayer our lips repeat,  
In common blessings or surprises sweet.

## LEAFLESS TREES.

Leafless and stripped, yet are they whole;  
They mind me of a Christian soul,  
Whose daily strife is almost o'er,  
Waiting for entrance at the door,  
Greenness, and verdure underlies  
What seem so poor to mortal eyes;  
And what they are, or what have been  
Is naught, if so the sap within  
The roots have grounded strong and firm  
Against Autumn blasts and winter's storm.

How well defined their outlines lie  
Against the back-ground of the sky!  
And here again a type we see  
Of what a Christian's course should be,  
Distinct and clear, that all may trace  
He keeps the faith and runs the race.  
Oh! leafless trees, unto my heart  
How sweet the lesson ye impart.

The fragrance of your early spring,  
Your summer days of blossoming,  
The flushing of your Autumn dyes,  
Ye'er brought you quietude to the skies,  
As now, when desolate ye seem  
Against the Heaven itself to lean.  
Oh! all our crowns we east aside,  
All ornaments of human pride,  
And passing underneath the rod  
Stand naked in the sight of God.  
Not blasted, only stripped and bare,  
That we may know how weak we are.

Oh! leafless trees your strength renew,  
For all the sunshine covers you.  
Naught now your perfectness can mar,  
Ye stand before us as ye are,  
As though you felt your need of care.

And from His treasury old and new  
With garments God will dower you,  
For when the keenest storm winds blow,  
Your branches shall be wrapt in snow,  
Sensate and beautiful and true,  
Oh! nature hath no lovelier sight;  
Melts sun into the hardened hole,  
As melts God's word into the soul.

Yet e'en the quickening germs of life,  
May sometimes need the pruning knife,  
For by their fruit alone we see  
The value of the grafted tree,  
And by their fruits alone we know  
God's children in this world below.

May seeking souls the lesson take  
And give up all for Christ's dear sake.  
He asks the blossom of your Spring,  
First title of every offering,  
Your Summer day in all its prime,  
The glory of your Autumn time,  
And if His cross you fain would bear,  
Cast down the crowns you proudly wear.  
For you must stand beneath His eye  
Like leafless trees, bare to the sky,  
Disrobed of self, and shorn of pride,  
Your sins laid on the Crucified!

Oh! Holy Spirit if it be  
The symbol of the Leafless Tree  
May show us more and more to Thee;  
Grant us that when the storm winds blow,  
As Thou dost cover it with snow,  
So to Thy shelter we may go.  
Grant us to feel Thy gracious word,  
So little known, so often heard,  
May penetrate with power anew.  
And quicken us, Thy will to do,  
That when o'er yawn the winter snows,  
So we may "blossom as the Rose,"  
And as the Tree renewed may bring  
To Thee our fruits of offering.

—By H. L. NEALE.

And who are these thus cared for, thus honored, and thus blest with promises of present peace and future joy and rest? Have they no trials and no foes? Is sorrow never known? Is all their journey Zionward with thornless roses strewn?

## OUR YOUNGER FRIENDS.

## ALL THINGS BEAUTIFUL.

All things bright and beautiful,  
All creatures great and small,  
All things wise and wonderful—  
The Lord God made them all.

Each little flower that opens,  
Each little bird that sings—  
He made their glowing colors,  
He made them tiny wings.

The purple-headed mountain,  
The river running by,  
The morning and the sunset  
That lighteth up the sky,

The tall trees in the greenwood,  
The pleasant summer sun,  
The ripe fruits in the garden—  
He made them every one.

He gave us eyes to see them,  
And lips, that we might tell  
How great is God Almighty,  
Who hath made all things well.  
—JOHN KEBLE.

ONE OF LIFE'S CORNER STONES.—Recently a business acquaintance called my attention to a clerk in his employ, remarking that, at no very distant day, the young man would be taken into the firm.

"He is not only intelligent, but thoroughly honest," said the merchant. "One morning, eight years ago, I was riding on one of the Broadway electrics and wishing a paper, called a newsboy. The car was standing still at the time and as the paper boys are not allowed on the cars of that line, the boy stood on the pavement while making the change for the dime I had given him. Suddenly the two bells sounded, and the car was off before the lad could return the change or gain a footing on the running board.

"For an instant there was a race between the car and the boy, and as it was the car that won, I remarked to myself that my paper was a dear one. What was my surprise, a minute later to see the newsboy board the car and hand me my change. In another moment he was off again, but I caught sight of his number and remembered it.

"A month later I had occasion to discharge a boy, and the number of the lad who took pains to be honest came to my mind; that day I hunted him up and engaged him. Honesty is the cornerstone, and the structure he is raising will stand adverse winds."

The conversation brought to mind one or two other incidents that illustrated the same truth.

A young man, salesman in a drygoods house, was overheard to call a customer's attention to a flaw in a piece of goods that the purchaser had decided on; the sale was lost.

"The cashier will settle with you, young man," said the merchant, addressing the clerk: "we shall not need you after to-day. You are paid to look after our interests, not that of our patrons."

The discharged clerk applied at another house, and was asked for references. When asked why he was not working for his former employers, he told the facts of the case.

"Call in the morning," said the merchant; "we may want you."

That day he saw the tradesman who had discharged the clerk for being too honest, and verified the young man's words. "He's just the man I'm looking for," said he; "he can't be too honest for us."

Being too honest cost the young man one position, but it opened the way to another far more desirable.—*Morning Star*.

HER GIFT SAVED LIVINGSTONE.—The preacher F. B. Meyer, in showing how life is linked with life in influence for good in work for the world said: "When Livingstone went to Africa, there was a Scotch woman named MacRobert, quite advanced in life, who had saved up thirty pounds, which she gave to the great missionary, saying: 'When you go to Africa, I want you to spare yourself exposure and needless toil by hiring some competent body-servant, who will go with you wherever you go, and share your sacrifices and exposures.' With that money he hired his faithful servant, known as Sebalwe. When the lion had thrown Livingstone down, and crushed the bones of his left arm, and was about to destroy him, this man, seeing his critical position, drew off the attention of the lion to himself, thinking that he would save his master at the cost of his own life. The lion sprang at him, but just at that moment the guns of other companions brought him down, and Livingstone's life was prolonged for thirty years. Surely, through all these years, that noble Scotch woman, as well as the servant, should be credited with some, at least, of the results of the noble devotion of that great missionary."

BOBBIE'S REASON.—When Bobbie brought his report card to papa, there was a little black cross in the section marked "deportment." Bobbie knew papa's eyes would find that the first thing, and he twisted his small handkerchief into hard knots, and tried to hide part of his chubby head behind the chair in which his father sat.

"What does this mean, Bobbie?" asked his father.

"I was late at school," said Bobbie, who knew that his mother had seen him leave the house in good season each day. "The teacher rang the bell when I was just in the yard, but—but I couldn't run." Bobbie was near to tears, but he was winking manfully.

"Well, that is rather bad," said papa gravely. "I don't want my son to grow up into a man who is always behindhand. Now I am going to be very severe. I shall not tell you to-night what the punishment will be, but unless you can show me a good reason why you were late"—

"I can show it!" cried Bobbie. "I can show it! you just wait." He ran out of the room, and soon came running back, holding in his hands the smallest mite of a kitten. It was poor and scraggly and forsaken in appearance. Its large, frightened eyes fixed themselves on Bobby's papa as if pleading for him. "I can show the reason," urged Bobbie. "This little cat was bound to follow me, and I tried to get away, and I kept putting him over the fence and running very, very hard; but he just jumped over and stuck

his claws in my pants until I had to leave him with the lady in the candy shop until school was done, and then I brung him home. That was the reason," Bobbie finished, all out of breath.

Papa put on his glasses and looked at the kitten. Something in its forlorn, frightened face touched him. "Well, I guess we shall have to forgive you this time," he said. "Nora had better feed him on cream for a while."

"Then I needn't have that punishment—that one that was too awful to think up?" asked Bobbie.

"No, that is all forgiven," said papa.—*Youth's Companion*.

## A HISTORY OF THE FRIENDS.

(Continued from page 213.)

## Chapter IV.

GEORGE FOX had been sent to prison at Derby in the Tenth Month, 1650. In 1651 he was still there, and one day a trooper came to him, saying, that while he was in church, listening to the clergyman, there came on his mind exceeding great trouble and a voice (which he took to be that of the Lord) said to him, "Dost thou not know that my servant is in prison? go to him for direction." George Fox told him that that which shewed him his sins, and troubled him for them, would also shew him his salvation because that Jesus who shews a man his sin is the same who takes it away. While he spoke, the trooper began to see clearly the truth, and became sensible of God's mercies and this made him afterwards speak boldly in his quarters among the soldiers and to others about the faith. But having said that his colonel was as blind as Nebuchadnezzar, because he had cast the Lord's servant into prison, this colonel was so incensed that when at Worcester fight the two armies lay near each other, and two of the King's army challenged two of the Parliament army to fight them, he made choice of this trooper and another, to answer the challenge; and when they met and fought, and his companion was killed, this trooper drove both his enemies within a musket shot of the town without firing a pistol at them. Thus he returned victorious, but then he saw the treachery of his colonel, and how wonderfully the Lord had preserved him, and it time becoming sensible that fighting was unlawful for a true Christian, he laid down his arms, henceforth to fight only under the banner of the Prince of peace, by entering into spiritual warfare.

At last they thought of taking George Fox out of prison, and as many new soldiers had been lately raised, the Commissioners wanted to make him captain, the soldiers also cried out that they would have no other; but when he steadfastly refused to fight, or to take the command, the said Commissioners ordered him to be put into the dungeon with rogues and felons, which was accordingly done; and thus he was kept for nearly six months, without a bed to sleep on; now and then they let him walk in the garden, for they knew he would not run away. It was believed that he would never be liberated but he, trusting in the Lord, waited patiently; supposing that his work there was not yet



over; and so matters were, till as winter approached, they set him free. As he travelled, he came to Beverly, and entering the church, he bade the people turn to Christ Jesus as their teacher. Next day he came to Crantiscik, to Captain Pursloe's, who, as he accompanied him to Justice Hotham's, said, that he had known this principle of truth for about ten years, and was glad that the Lord now published it abroad among the people. Just then there came a great woman of Beverly to see the Justice about some business, and she said that on the last Sabbath-day an angel or spirit came into the church at Beverly, and spoke the wonderful things of God, to the astonishment of all there; that when it had spoken, it passed away, none knowing whence it came or whither it went, but it astonished priests and professors, and also the magistrates of the town. When Justice Hotham mentioned this, George Fox said that it was he who had so preached; to which the Justice answered, that he was glad the truth was spread, and that so many had received it; for if God had not raised up this principle of light and life, the whole nation would have been overrun with "ranterism," and all the justices in the nation could not have stopped it, with all their laws; "because," added he, "they would have said as we said, and done as we commanded, and kept their own principles still; but this principle of truth overthrows it and its root."

Now let us speak of some other Quaker preachers. John Audland was a young man of handsome countenance and of amiable disposition. From his youth he was a zealous searcher of the Holy Scriptures, and having a good understanding, and a strong memory, he gathered a treasure of Scripture learning, and became an eminent teacher among the Independents, numbers of whom attended him; until his heart was so touched by George Fox's preaching, that he perceived the emptiness of all his learning, and that his righteousness was but as filthy rags; and he mourned to see that all his wisdom could not bring him true happiness. But the Lord who breaks not the bruised reed, nor quenches the smoking flax, pitied him in his deep humiliation, and bearing him up by his supporting power, prepared him for his own service.

Another religious man was Francis Howgill; he had seen the superstition of the Episcopal Church, and leaving it, had joined the Independents; but although he who had been trained for the ministry at the University, became a teacher among them, and was zealous in virtue, yet he remained dissatisfied with himself, finding that notwithstanding all his prayers, fasting and good works, the root of sin still remained within his heart; and feeling that he still sinned, and knowing how it was said, "His servant thou art, whom thou ovest," he could not realize that "Christ had taken our sins upon Himself."

Hearing George Fox preach that the light of Christ in man was the way to Christ, he felt it to be truth; and submitting to the reproofs of this inward light, he saw the unfruitfulness of his own labor; and anguish and sorrow seizing him, set judgment over

all his former actions. Resigning himself to the Lord, and saying, "Thou, O Lord, art just in all thy judgments," it pleased God in due time to fill his heart with joy, and to make him a minister of His everlasting word. Then did the clergy and magistrates, who had formerly loved him, become his enemies, and he was imprisoned at Appleby in Westmoreland, for five years,—at the end of which time, after about nine days' illness, he peacefully closed his eyes on the scene of his suffering, to enter into his rest for ever, praising God for the mercies which had been granted him, even in his prison house.

### The Letter to Diognetus.\*

An extract from the "Histoire des Trois Premiers Siecles de l'Eglise Chretienne."

This letter belongs to the best traditions of a very early period. It holds a unique place in Christian literature. One only finds such a free, pure current of thought near the source, or fountain-head—here is an indefinable, evanescent charm; the fresh, youthful candor of creative periods; a rare bloom that is dispelled by theological disputings and dogmatism. Here is the transparent simplicity of a new-born idea; you are in touch with the writer; his thoughts seem a thing of life and attract us intimately, while ornaments of rhetoric and formula repel. This letter has a fine aroma; we associate with a noble mind that dwells in the light and warmth of the direct rays of truth; he soars far above all subtleties and abstractions. The date is probably about 100. The essential bond between all souls and God is set forth distinctly. . . . He says:

"Free the mind from all of the wanderings, or prejudices that embarrass thee. Shun the errors of custom. Become again that which thou wast originally. Be a new man. Take hold of the teaching that has presented itself to thee as a new thing. It is fitting that faith alone should see God. Open not only the outward ear, but that of the soul." Here we meet the grand principle of moral apologetics. We make the preparation for Christ to consist in startling facts and experiences that show man's incapacity to recover the Divine life: "It was necessary that we should realize that our own strength could not carry us into the Divine realm; that God alone could introduce us. He waited until our cup of iniquity was full to show his power and love to save." But was it not needful that the preparatory work should have its luminaries? Would not man otherwise have despaired, or lapsed into an abject condition? (Was there not a seed, or light left in all men? He writes: "God who is the Sovereign and Creator of the universe has shown not only his love, but his liberality; He is and always has been the same, full of forgiveness and gentleness; at all times free from anger and true. He alone is Goodness. He conceived a great and ineffable plan that He unfolded

to his Son, but kept from us—so we seemed forsaken, forgotten; but the Father has planned from the beginning our rescue and his Son revealed it to us. All things have been given to us. Clear and efficacious blessings have been poured out on us. Who could have expected such grace? God alone with his Son saw in advance all of these dispensations in his forethought." The unknown author continually reverts with artless enthusiasm to this glorious and unlooked for advent of the new religion—to this unique expression of God's love to man. "He has not hated us. He has not rejected us. He has not remembered against us our rebellion. He has had patience. He has sustained us. He has taken on Him our sins. He has given his own Son for our ransom—the Holy One for sinners, the innocent One for the guilty his incorruptible One for corrupt beings; the Immortal One for creatures condemned to die. What covers our sins more fully than his righteousness? In whom, other than the Son could we be justified? we rebels; we impious ones!" Here is shown the genuine work of salvation, the efficacious outpouring of Divine love. Christianity is shown here, not only to have new truths about God and man, but we are delivered from a wholly intellectual view of revelation. Too many in that day associated religion with philosophy, or looked upon it as a Divine legislation. The Divine character of Christianity is admirably seized, we meet with words that recall Paul's intense and brilliant lyric: "O, mystery of Divine action! O, gift that surpasses all expectation! The rebellion of innumerable sinners wiped out by pardon! We have a Saviour that rescues even that which it seemed impossible to save. . . . How can we doubt his love? Let us look upon Him with the power given to those who have faith in Him—in the God who nurtures us, our Father, our Master, our Counsellor, our Light, our Wisdom, our Glory, our Strength, our Life—and after all we are anxious about our food and clothing."

The author is very jealous for the dignity of Christ, the Saviour of the world: "An angel did not bring down the truth and the life to us, nor was it the mission of any created being, of whatever order he might be, but it was the Word Himself, the Creator and Lawgiver of the universe, whom all creatures obey. He comes not as we would have thought; a tyrant to domineer over us by terror, but He comes to guide with great patience and gentleness. The Supreme Ruler has sent his Son, who also is a King; sends Him as a God to man and as a Saviour to persuade. He never uses violence, that is not an attribute of God. The Father sent Him to call and not to pursue us, to love and not to condemn us." . . . This pacific King, with his love of souls and his crown of thorns, is placed in a strong light and contrasted with the tyrants who lean on external force and authority—this God refuses to use violence, even as an aid. The entire reliance on spiritual weapons reveals a youth of faith, sure of its strength, marching on to victory, a victory illumined by the auto-da-fé: "Executions cause our adherents to abound. Do you see these Christians thrown to the wild beasts, that they may deny their Lord?

\*An anonymous Greek epistle to an inquiring heathen of some distinction, by the name of Diognetus, in vindication of christianity, and one of the most precious remains of early christianity, equal, both in matter and style to the best, and superior to most of the writings of the apostolic fathers and early defenders of the faith.—*McClure and Strong.* (Extracted for THE FRIEND by R. B. Howland.)

They are the conquerors." The glorious essence of Christianity is the Word sent from heaven by the Father, it is not the invention of man, or an old-man's fable, tradition, nor a system of human mysteries: it is Christ the Word, that as the indwelling light, seed, or word in the heart grows, as the subject grows in piety, obedience, it pleases Him to have always had a hold there. The Christian's life strikingly shows the utility of the Gospel by duplicating the earthly life of Christ. These lives of love greatly surprised the pagan: "They tread the same ground, speak the same language and follow the same ways as other men. They have not cities by themselves, their conversation is not peculiar, nor is their manner of life anyway strange. They have not, like the philosophers, thought out some system by meditation and research, nor do they use human teaching to maintain their cause. They inhabit the cities of Greece, or less civilized parts, according to accident, or their birth; they conform to the habits of their fellow-citizens and yet they are treated as foreigners and strangers. They are in the flesh, but they do not live after the flesh; they are on the earth, but they are citizens of heaven; faithful to the laws, yet their holiness lifts them above the law; they love all, yet all the world persecutes them. People despise them, condemn them, sacrifice them and they are filled with enthusiasm. They beggar themselves, but enrich their brethren; deprived of all things, yet they possess all. Folks heap insults on them, but disgrace is to them a glory. They are scoffed at, yet their righteousness shines from under the insult. When cursed they bless and are respectful to those who pour ignominy on them. They only do good and men punish them as criminals; they rejoice in suffering, as though it extended their lives. The Jews repulse them, as pagan and the Greeks persecute them. After all their enemies cannot say why they hate them." The letter ends well: "If thou seek this faith, O, Diogenes, thou wilt attain soon to the knowledge of the real Father. What will be thy joy when thou shalt know Him? How canst thou fail to love Him, who comes to thee with such love? Couldst thou not imitate Him when filled with his love? Do not be astonished that man can imitate God, he can if God wills it. In fact happiness does not consist in mastering one's neighbors, in outstripping the weak, in enriching ourselves and trampling on our inferiors. God is not imitated by such actions, in his majestic presence they are as naught. He truly imitates God who bears his neighbor's burdens, uses his advantages to spread benefits on his inferiors, he gives to the poor that which he has received of God; he becomes a god to the obligated, yes; he is an imitator of God. In other words the essential of divinity is not his power, or splendor, but his charity. Whosoever is truly charitable, or loving, partakes of the Divine essence." This short, nervous plea for the new religion has a restrained enthusiasm that thrills the noblest chords of the heart. What apology could exert a better influence than this anonymous letter? It is certainly one of the most beautiful products of religious genius. H.

## WHY AM I A FRIEND.

Why am I a Friend, ask you?  
Why? Because the heavenly dew  
Touched my life and made it new;  
That is "Why I am a Friend."

When my life was sad and grey,  
And no peace came day by day,  
Jesus met me in the way;  
That is "Why I am a Friend."

"He it is who knows our frame,"  
Thus the message to me came  
From a sweet-faced Quaker dame;  
That is "Why I am a Friend."

"Like a Father pilots all  
"Those who fear Him great and small  
"Those who on His name do call,"  
That is "Why I am a Friend."

"He remembers we are dust,  
"He will help us if we trust,  
"For our God is wise and just,"  
That is "Why I am a Friend."

Thus the message borne to me,  
Made me, oh, so glad and free,  
Oh, that others, too, may see,  
That is "Why I am a Friend."

As the living silence reigned,  
As the moments quietly waned,  
Peace and joy I'd sought and gained;  
That is "Why I am a Friend."

Now the blissful meeting hour,  
Brings me strength and grace and power;  
These the Spirit's hallowed dower.  
That is "Why I am a Friend."  
ALICE A. BURY, in *London Friend*.

## Science and Industry.

**CLEANING CARPETS AND RUGS.**—A preparation for washing rugs and carpets is made of four ounces of any good white soap dissolved in four ounces of boiling water. When cool add five ounces of ammonia, two and one-half ounces of alcohol, two and one-half ounces of glycerin and two ounces of ether or chloroform. Bottle and cork tightly. To clean a carpet add a teaspoonful of the preparation to a pail of tepid water and wring the soap from this. The same preparation is also useful for cleaning men's clothes. Two tablespoonfuls to a pint of water are said to remove the most obstinate stains.

**A KNIGHT OF INDUSTRY.**—A new sort of a notable has been the honored guest of American scientists this fall in the person of Sir WILLIAM HENRY PERKIN, the English chemist. In 1856 young Perkin, then but eighteen years of age, was an enthusiastic analytical chemist. While seeking to produce a certain drug from coal-tar by chemical means he stumbled upon a new coloring substance called aniline purple, afterward named "Perkin's violet," and now best known as "mauve." From this initial discovery was developed the entire series of coal-tar dyes or aniline colors, now used throughout the industrial world, from the calico-printers of Fall River and Manchester to the Moqui basket-makers and Navajo blanket-weavers and, alas! at the rug-looms of the Caucasus and Central Asia. Last Seventh Month the king knighted this captain of industry, and British and European scientists celebrated the jubilee of his discovery. Now America, which has reaped its full share of the fruits of the coal-tar color industry, offers its token

of esteem. Germany, which was one of the first countries to pursue the line of research indicated by the discovery of mauve, now exports coal-tar by-products in the form of colors, perfumes, drugs, etc., to the value of one hundred million dollars annually.

**"DEAD WATER."**—One of the most curious marine phenomena known to seamen is that called by Norwegian sailors "dead water," which, without any visible cause, makes a vessel lose her speed and refuse to answer her helm. The sailor's only definite knowledge of its origin, says the Scotchman, is that it exists solely where there is a surface layer of fresh water resting upon the salt waters of the sea. Several explanations have been advanced by the captains of ships of the effect of dead water, the commonest of which is that the two water layers move in different directions. The true explanation, however, was recently found by Swedish investigators. At least so it would seem from what follows.

The experiment carried out was an exceedingly pretty one. A large plate glass tank was first mounted on a wooden frame. The tank was then filled to a certain depth with salt water and a layer of fresh water was carefully poured on to the surface, so that two separate water layers were obtained. The salt water was blackened with liquid Chinese ink before the water layers were prepared, and in this way the different layers were made clearly visible. A boat model was then towed along the tank, and a silhouette of the waves produced was obtained by placing a white screen at a short distance behind the tank. The waves were also photographed by flashlight, and the results showed conclusively that waves actually were set up at the boundary line between the two liquids.

Further experiments were made to verify the sudden loss of speed due to dead water. The boat model was drawn across the tank and the towing string suddenly slackened when the boat was about half way across. In cases where the tank contained salt water only, the boat stopped gradually, moving some boat lengths after the towing string had been slackened. When the tank contained a layer of fresh water resting on salt water, on the other hand, the boat slackened speed quite suddenly and moved only a very short distance. These experiments, carried out on a small scale, prove conclusively that the difficulties encountered within a dead water zone are really due to the resistance experienced by the vessel in generating invisible waves at the fresh water-salt water boundary, although in some particular cases the influence of under-currents must also, doubtless, be taken into account.

**THE PRESERVATION OF BIRDS.**—Witmer Stone, of Philadelphia, has made a curious find in the library of the Academy of Natural Science of this city—a book, printed in old German black letter and published in 1706, which dealt wholly with the capture and slaughter of wild birds, and described both in words and through illustrations many such devices as are in vogue now, and oddly enough, one in use by Frank Chapman and



others in photographing birds, and supposed to be a new idea.

Both friends and foes of birds have appeared in Legislatures this year, to fight over bad laws. The regular annual attempt to repeal the spring duck-shooting law was made in New York State, but this was happily of no effect, owing to the vigilance of Audubon societies.

Another bill, introduced by the committee on fisheries and game had for its object legalized permission to shoot partridges and quail under the misleading names of rebbubner for gray partridge; red-leg for red-legged partridges; Egyptian quail for European or migratory quail—these names being used in order not to attract the attention of members of the Legislature to the well-known names of partridge and quail. Among those present at hearings were Frank Chapman, representing the American Museum of Natural History, and Dr. T. S. Palmer, of the Biological Survey Department of Agriculture. In the objections to the bill, it was shown that "it would be impossible for the game commission to prevent the illegal sale of five species of foreign game birds, mentioned in the bill, legalized." Bird lovers so far prevailed that the Legislature adjourned without acting on the various bad bills presented.

In the various States mentioned in Bird-Lore, Iowa has made three separate attempts to get the model bird law passed and now has a "non-game law of the most comprehensive and advanced type."

In South Carolina a bill "to incorporate the Audubon Society of South Carolina and to provide for the preservation of song and game birds of the State" was presented, and though it failed to pass, is expected to be made a law by the next Legislature. Georgia has a bill of similar character framed, which is likely to pass; Louisiana is expected to enact satisfactory laws, and a bill is getting ready in Alabama.

A new federal bird law, introduced by Congressman Lacy, became a law by approval of President Roosevelt, Sixth Month 28th, 1906. This makes it "unlawful for any person to hunt, trap, capture, wilfully disturb or kill any bird of any kind whatever, or take the eggs of such birds on any lands of the United States which have been set apart or reserved as breeding grounds for birds by any law, proclamation, or executive order, except under such rules and regulations as may be prescribed from time to time by the Secretary of Agriculture." This law will be rigidly enforced by Audubon wardens, who have their appointments from the Secretary of Agriculture, but whose wages are paid by the national association.

On the whole, taking the circumstances by and large, more satisfactory conditions as to the preservation of birds exist; the attention of the multitudes is more and more given; the ignorant are increasingly taught in school to respect the lives of birds; Nature has been kind during the season, and this has been a "birdy" summer. The ignorant immigrant is still more or less unaware of his obligations to law, and what Shakespeare calls "the harmless, necessary cat," ranges wild and orchard—yet matters are improving.

### MY NEIGHBOR'S CREED.

The platitudes are richly strung  
With choicest words of sacred lore.  
Its terms in sweeter chords are sung  
Than all the waves of sound e'er bore.

Yet eare I not for well wrought creed;  
Although expressed in choicest words;  
Of ancient philosophic rede,  
Or grandest classics ever heard.

I look beneath his boasted creed,  
I watch the actions of each day,  
For kindly words, and helpful deeds,  
Which far transcend all he can say.

His creed may be the opposite of mine,  
But, if his daily life is from above,  
I welcome him as one divine  
Whose daily walk is by the rule of love.

JOHN G. DUTTON.

God hath promised pardon to him that repenteth, but He hath not promised repentance to him that sinneth.—ANSELM.

### Bodies Bearing the Name of Friends.

By a recent letter of Joel Bean it is learned that since his return from the Hawaiian Islands in Twelfth Month to his California home, his health has been steadily recovering.

Our friends George and Elizabeth L. Abbott are about to spend the remaining winter months in Florida, and Thomas and Maria C. Scattergood in Egypt and the East.

It is proposed by the Philadelphia Quarterly Meeting to hold a public meeting for worship in the meeting-house at Fourth and Arch Streets on Sixth-day evening, First Month 25th, at half past seven o'clock.

Eliza Yeates, at the time of her death, on the 14th instant, the oldest living member of Philadelphia Yearly Meeting, and the oldest Ackworth scholar (formerly of England), died at Weymouth, within about six months of her one hundredth year.

A small pamphlet prepared under a concern of some of the younger members of the Yearly Meeting explaining the manner and grounds of our religious worship, and designed to be handed to inquirers or attenders at our Friends' meetings, has been put up for the Meeting for Sufferings and has met with its approval for that purpose.

On last Fourth-day evening such portions of the business of Western District Monthly Meeting as belong to the men's and women's meeting in common were conducted as usual, this being the second day of the year when the state of the whole meeting comes under special review preparatory to the Yearly Meeting. This was the first annual session of the meeting in holding such a joint session.

### Gathered Notes.

There are now sixteen Jews in the House of Commons, and a movement is on foot for having common meetings of these members in order to discuss questions affecting the interests of Jews.

At one time French was a medium of intercourse all round the world. To-day it is the language of forty-five million people while German is spoken by one hundred million and English by nearly one hundred and fifty million.

Speaking of Secretary Root's stay in Rio de Janeiro, *The Puritano* notes that the Secretary declined an invitation to attend a horse race on the First-day of the week, on the ground that he had dedicated the year to the Lord. In connection with his first First-day in Petropolis, a suburb of Rio de Janeiro, it was mentioned in the program of festivities that the Secretary would spend the day in retirement with his family, and not receive visitors on that day.

The letter of J. Pierpont Morgan, Lyman Abbott and others, addressed to Secretary Root, urging him

to use the moral support of the United States in the direction of correcting abuses said to exist in the Congo region, it was said at the State Department, would be taken into consideration, with other communications on the subject. Secretary Root, in speaking of the recent statement by the Belgian Parliament that the purpose of Belgium in annexing the Congo Free State was to enable that country to deal with the subject in a more effective way, and that all this country could do was decorously and politely to urge Belgium to greater activity.

The University Extension Lectures in Association Hall, were resumed on the 7th instant, when W. Hudson Shaw, M. A., began an interesting series. He is delivering a course of six lectures on "Imperial Rome," and on Third-day evenings a course of six lectures on "Italian Cities." Later in the season he will deliver another course on Third-day evenings, lectures on "Rome in the Middle Ages," beginning Second Month 19th.

W. Hudson Shaw is Staff Lecturer of the Oxford University Extension Society. Since his visit to Philadelphia in 1906, there has probably been no lecturer that has taken a stronger hold on the interest of University Extension audiences in this city, and none who has done more to place University Extension on a solid foundation as an educational movement. This is Hudson Shaw's sixth season in Philadelphia.

THE TENDENCY OF PAID PREACHING TO FRUSTRATE THE PURPOSE OF CHRIST.—Madison C. Peters in inaugurating his people's meetings on the 7th instant said he had resigned his pastorate and inaugurated these meetings in order that he might freely speak what he truly thought. His discourse was largely an arraignment of churches and ministers who were bound by their environment. He said:

"The masses have become angered at the churchmen because of the indifference felt at their fate, and none who has done more to place the church to a large extent are the ones who have coined fortunes out of the sweat of fathers, the tears of mothers and the very heart's blood of innocent children. The masses outside of the Church are desperate at the want of sympathy displayed by 'mild' and 'mildly' and their coteries who run the churches as private clubs.

"I believe that the church should catch the spirit of her Master and lead the new civilization which is animated by the social spirit. The Church to-day is not leading the way in the new civilization, she affords a certain amount of restraint, but she does not lead the way; she is upholding her influence largely to conserve the past. The reforms of the most important character not only receive little or no support from the Church, but on the contrary frequently encounter her bitterest opposition, and clergymen are often hired to preach what the Church officials want, and many a preacher to-day, in fashionable churches of less than one hundred members, is the father of a few rich men in his congregation. The hiring minister has to fawn upon those who pay his salary, he has to credit them with virtues which he knows they do not possess, he has to avoid disagreeable truths because he knows that it is the best policy to do so, and he has to pander in public to the prejudices which in private he detests."

### Westtown Notes.

The school re-assembled on the 2nd instant, after the winter vacation of ten days, with an enrolment of two hundred and five pupils.

The eighty or ninety volumes recently added to the Library have been much appreciated as is indicated by the demand for them on the part of both pupils and teachers.

J. Edward Tylor, of Baltimore, lectured on Sixth-day evening, First Month 4th, on "Natural History and the remarkable set of animal pictures. This was one of the Alumni lectures.

A ten horse-power engine has been placed in the boys' carpenter shop by the W. O. S. A. Committee on Shops, and Manual Training, and at last the lathes, circular saws, etc., are run by power.

Beulah M. Rhoads, who was an active member of the Westtown Committee from 1864 to 1906 made



a visit at the school over First-day, First Month 6th, accompanied by her niece, Hannah P. Morris. They attended the meeting for worship on First-day, and were present at most of the other gatherings of the pupils during their stay.

Among the English teachers now visiting the schools of this country due to the efforts of Alfred Mosley, there have been four at Westtown during the past year. Boarding schools and all have proved to be active minded and interesting people. They were Hannah Williamson from The Mount, in York; John Barringer from Rawdon; Samuel Malbie from Wigton and F. Rivers Arundel from Aytton, of whom the last named was at Westtown last Fifth-day.

#### SUMMARY OF EVENTS.

**UNITED STATES.**—The report of W. E. Meacham, Fish Commissioner, for 1906, has been handed to Governor Pennypacker. In 1905 there were distributed from the various hatcheries 143,550, 108 fish. The output last year was 397,630,790. The leading fish were picked, yellow perch, white perch, lake trout, smelts, sand and black bass. Particular attention was given to sunfish at the request of the Department of Health, which needed this species as an aid in its warfare against the malarial mosquito.

**NEGRO.**—Statistics in the United States for 1906 show an increase of eight as compared with 1905, the total for the year being reported seventy-three—one negro woman, three white men, and sixty nine negro men. In 1904 eighty-six were lynched, one hundred and four in 1903, in 1902 there were ninety-six, and one hundred and thirty-five in 1901. Ninety all of the seventy-three cases reported were in the Southern States.

The Bureau of Animal Industry of the Department of Agriculture sounds a warning on the danger of tuberculosis being communicated to human beings through cows. A report embodies the results of experiments which show that cattle are especially susceptible to tuberculosis. Regarding the transmission of the disease to human beings it says: "The wide use of milk, its rapid distribution because of its perishable character, the ease with which it may be contaminated, all speak for one conclusion, namely, that we have no safe milk, and that the tuberculous cow for the increase of tuberculosis among animals and its persistence among men."

A dispatch from Cincinnati of the 11th says: "The new pure food law will cost two hundred wholesale liquor houses in this city at least one million dollars, and perhaps the total will be more, when the various other trades that must suffer losses are considered. The loss will be on those articles which are now in stock, and which are useless under the new law, and must be thrown away, labels and neckstrips for bottles, caps, branded, burning brands for boxes, boxes already branded, printing dies, etchings, labels, and signs, electric signs, nickel plates, etc., used in printing the former labels and other lithographers' materials used in printing labels."

According to a despatch of the 11th from St. Paul, western North Dakota was then experiencing one of the heaviest snowstorms in the history of this State, and snowdrifts in some places were so high that some trains were completely snowed over and some even lost track of.

On the 12th instant, it was stated that typhoid fever is virtually epidemic in Philadelphia, according to Department of Health officials. For the week ending at night, three hundred and forty-three new cases were reported. The increase of ninety-one over last week's figures. Dr. Abbott, Chief of Bureau of Health, and other officials of the department lay the blame for the great increase in typhoid on the long delay in completing the filtration system. Doctor Abbott says that the great majority of cases are reported from the area of the city districts. Every hospital in the city is treating typhoid fevers, and some of them are crowded because of the great increase in the disease. Doctor Abbott is reported to have stated that "so disgraceful are the conditions to-day that it is perfectly safe to say that ninety per cent. of the cases of typhoid are preventable on the part of the city if it will complete its filtration plant." The number of deaths from this disease in 1906 were one thousand sixty-one.

The annual year book of the Carnegie Institution

of Washington, shows that this body is now working in co-operation with about one hundred different institutions through about one hundred individuals. A new department has been added to the ten larger projects, to be occupied with measurements of the positions and the motions of the so-called fixed stars, and it contemplates, as one of the essential parts of the program, the temporary establishment of an observatory in the Southern Hemisphere.

Reports from various points in Pennsylvania tell of a severe earthquake shock felt early on the 10th instant. The reports came from Harrisburg, York, Look Haven, Sunbury, Lewistown, Huntingdon and numerous other places in Central Pennsylvania. The shock was slight and brief, and the inhabitants generally were frightened and ran from their homes. The motion of the earth seemed to be from east to west, and was accompanied by a pronounced rumbling sound. Coupled with the reports from Pennsylvania came reports of shocks distinctly felt in Norway, Sweden and Russia.

Stockholders of the Pennsylvania Railroad Co. will be asked to authorize the issue of one hundred million dollars additional capital stock and one hundred million dollars bonds, at their annual meeting on Third Month 12th next. It has been explained that it is the desire of the directors to have available funds which might be needed in the event of a 1907-1908 coal strike. The Pennsylvania Railroad Company has been increased from one hundred and twenty-nine millions to three hundred and three millions, an increase of one hundred and seventy-four millions. The net bonded debt has been increased from eighty-eight millions to one hundred and seventy-one millions. It is stated that by the process of "dry farming" by which all the moisture that falls is stored up in the ground, many parts of the semi-arid region in the West have been made remarkably productive during the past year. In the Eastern sandy section of Colorado, without any irrigation, twenty-eight and thirty bushels of wheat to the acre and wheat of exceptional yields, but as regular business returns.

**FOREIGN.**—Further assassinations of prominent officials in Russia are reported almost daily. Dr. S. Lewin, one of the Jewish members of the lately dissolved Douma, in a recent address in this city said: "During the present regime there is absolutely no future for the Jewish people in Russia, and as the Russian Jews are they have lost about two hundred million dollars in the last few years." It is stated that strict instructions have been given respecting the supervision of the electoral vote for members of the new Douma, which are intended to prevent the radical element of the population from obtaining a sufficient representation in it to control it. The Czar retains the power of placing any district under military control, and by court-martial, which are not subject to revision by the civil authorities, individuals can be summarily executed, imprisoned, flogged or executed.

Recent despatches from Paris state that the Minister of Education has announced that the bishops' mansions, the rectories and seminaries taken possession of by the Government under the Church and State separation law will in the future be devoted to educational and museum purposes. The famous seminary of St. Sulpice will become part of the Luxembourg Museum. France's Minister Caillaux has directed the authorities of the mint to substitute on all coins the words 'Liberty, Equality and Fraternity,' for the old device of 'God Protect France,' in accordance with the amendment to the budget appropriation for minting coin, which was adopted by the Chamber of Deputies on Twelfth Month 1st. The separation of Church and State has given rise to many suits for the recovery of money bequeathed to the Church for the purpose of creating perpetual endowments for the celebration of masses for the repose of the souls of the departed. In a test case the First Civil Tribunal of the Seine decided that the bequest was not null and void by reason of the death of the departed, but must ultimately go to the institution destined to receive the property of vestries holding bequests as trustees. The new law in reference to the observance of the First-day of the week is strictly enforced and has made a marked change in Paris. The French census shows that France has a population of 39,252,367, an increase of 290,332 over that of 1901.

It is stated that the Salvation Army has opened

in London a Bureau with the object of checking suicide. The investigators think that a sensible and sympathetic interview will ordinarily dissuade a person from suicide, and this the bureau will offer without inquiring into the applicant's antecedents or revealing any confidences that are made.

It is reported that the English schools have voted three to one in favor of the continental pronunciation of Latin and Greek words. The Old and Cambridge universities still adhere to the English style.

The upper house of the Austrian Reichsrath has accepted without amendment the bill establishing universal suffrage, which previously had been passed by the house of representatives. By this measure the parliamentary franchise is conferred on every male Austrian twenty-one years of age who has domiciled in a constituency for at least a year, and everyone who has been possessed of Austrian citizenship for at least three years will be eligible to the lower house.

The Shah of Persia died in Tehran on the 28th instant, and has been succeeded by his second son Mohammed Ali-Mirza born in 1872.

Dr. Lewis Klopsch, editor of the *Christian Herald* New York, has transmitted a cablegram from Dr. T. F. McCre, chairman of the Chinese Relief Committee at Chinkiang, dated the 5th instant. He reports that the Viceroy Tunfong estimates that four million Chinese are destitute, and that missionaries confirm this. The area affected is nearly equal to that of New York State. Winter has set in, and the suffering is intense, many persons having already succumbed to starvation. Five months must lapse before the harvest.

#### NOTICES.

**WANTED.**—A Friend to take full charge of household for four months during absence of family. Apply in writing to "H." Office of THE FRIEND.

**WANTED.**—A young or middle aged woman to assist with housework and be companionable in a Friends' family of adults.

Address "G. R." Office of THE FRIEND.

**WANTED.**—For a few months a working housekeeper to take charge of a doctor's house in the suburbs. Apply to

Dr. John Bacon, Torresdale, Philadelphia.

A regular mid-week meeting is to be held at the Atlantic City Meeting-house, corner of Pacific and South Carolina avenues, on Fifth-day evenings, at 7.30 during the winter months.

**WANTED.**—By an elderly woman Friend, in good health, a middle aged or young person as companion, and to do light house work.

Address H. H., Office of THE FRIEND.

By appointment of a Committee of Philadelphia Quarterly Meeting, it is proposed to hold a public meeting for worship in the meeting-house at Fourth and Arch Streets, Philadelphia, on Sixth-day evening, First Month 25th, at half past seven o'clock, to which Friends and others interested are invited.

**WESTTOWN BOARDING SCHOOL.**—Our stage will meet trains leaving Broad Street Station, Philadelphia, at 6.48 and 8.21 A. M., 2.49 and 4.32 P. M. Other trains will be met when requested; stage fares fifteen cents; after 7.00 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D and A, phone 114 V.

WM. B. HARVEY, Superintendent.

**MARRIED.**—On Twelfth Month 8th at 1.30 P. M. at Friends' Meeting House on Twelfth below Market, Walter Ferris Price and Felicia Heman Thomas.

**DIED.**—At her home near Flushing, Ohio, Tent Month 24th, 1906, SARAH F. HOLLOWAY, in the eighty-first year of her age. A member and for many years, an overseer of Flushing Monthly Meeting. A short time before her recent death she expressed the belief that her time here would not be much longer, and though the summons was sudden, the members of her family feel that she has been safely gathered into her rest.

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## Others, and My Other.

On the mantelpiece of a Rescue Home here is said to be a motto consisting of only one word, "OTHERS." And that is claimed to be the key-word of Christianity—"others, ever self." And if we are to view Christianity only on the side of practical effect, we welcome that word as an expression of its key-note. We are reminded that "Others Christ's word. He forgot himself. He vowed to bless others. He died to save others." He taught us to lay down our lives for the brethren. The effect of his sacrifice for us and life in us was to be that in which a new word has been coined, "Altruism."

While we accept "others" as the key-word among the evidences or effects of Christianity—that is, love as the most distinctive edge of discipleship—we find One "Other," himself the one great cause of Christianity, and as the key-note of all its altruism, the life and motive power of all its service to others. "Not I, but Christ," is the keynote and key-word of all practical and all experimental Christianity. Christianity is Christ. It is not in the first place the love of man that constrains us, but "the love of Christ constraineth us" to the love of others; and "He died for all that they who live could not henceforth live unto themselves," at by living unto Him who died for them, as much as they do deeds of kindness unto others, they do them unto Him; and by living unto Him who rose again they do their deeds of a living Christ's love in the sense of life of Him who liveth evermore. So the living Christ moving in men's hearts by the witness of his Spirit, is the one factor of present-day and every-day Christianity, the animating in our like self-sacrifice for others. Our Saviour is our one true "Other," mov-

ing us in the same spirit to others. Christ, the word of God, is the one key-word of practical Christianity. "Not I, but Christ,"—He my Other, is my better self; He that died for us and rose again, who tasted the wages of sin for every man, should win his way to take our place in our own wills, and in our own love; and so we would be bound up in his love to love one another. Our one great Other embraces all the "others."

But altruism as a mere philosophy, good as far as it goes, has but feeble momentum to go while it is an ethical sentiment only. Others is its key-word, but its dependence is not upon the Other for its inexhaustible supply. An altruism proceeding from Christ as the fountain of its deeds will not fail to find the others who are its objects; but an altruism seeing nothing but the others, fails of the Other; sees plenty of social stimulants, but fails of its base of supplies.

So we find ourselves landed in the very next article of the *Westminster Teacher* which gave us our text: "We sometimes say that love is the greatest thing in the world, but love always ends in obedience. . . . Faith always leads to obedience. So there is a sense in which obedience is the greatest thing in the world. No matter where we are, in what circumstances, in what confusions, in what perplexities, we have only to find the will of the Master and do it." And so we have come to the same point, that the Christian altruism is primarily Christ our Master, our Other; while the ethical is primarily "others." And these will fare not worse, but better, by a philanthropy that is rooted and grounded in Christ, and is transfigured to see no man as its Fountain, "but Jesus only."

## The Jamestown Theatrical of Warfare.

The management of the expected Jamestown Exhibition has practically invited the Society of Friends, and all citizens who are loyal to the principle of Peace, to stay away from the Exposition. They cannot consistently lend the countenance of their presence to a display, the most pronounced character of which is advertised to be militarism in its most imposing, seductive, and unchristianizing influences. However true to history the show may be, it is true to sin, true to the

barbarian part of all national character. It will re-tickle the lust of war, which has been degrading the general moral character since our last indulgence in it.

It is a sad confession, if a bid for the money of the baser element of the population has to be resorted to, to sustain what was expected to be an industrial and historical exposition of America's condition. Why cannot the foremost exhibit of America be one of her Love, and not of the feature which General Sherman has stigmatized as distinguishable from Heaven? Love would enkindle Love, Peace win Peace, kindness provoke kindness,—but the dire contagion of militarism gendereth to the lower kingdom. It could not be warfare without that. Human nature needs no stimulants for the animal tendency. But the mockery of it in history! In the same summer while Jamestown is yelling the war-whoop, the Hague by its synagogue of Christ is proclaiming: "I am for Peace. But when I speak, They are for war."

FOR "THE FRIEND."

## Eliza Yeates.

The death of Eliza Yeates at Malvern noted in last week's FRIEND removed a unique character from our midst. She was always greatly averse to public notice, like her dear friend Rebecca White, by whose side she was buried, but some points in her life and character were so calculated to help others that it seems clear that she would consent to a simple recital of them.

She was born in Birmingham, England, almost one hundred years ago. Upon receiving quite recently some picture postcards of old Birmingham, she said the places seemed familiar to her, and they prompted a fresh recital of her journey by stage-coach from Birmingham to Ackworth School. It appears her young mind was "poisoned" against the speech and dress of Friends and she could remember the verses that were used to ridicule these matters as they approached the school. At Ackworth she was a "great trial" to her teachers. She seemed careless and even wanton, so that when public examination by a visiting committee came the teachers were careful to keep her in the back-ground "for fear of consequences." Finally in the Scripture examination after gift books had been handed out to the deserving, Joseph John Gurney rose and asked that the young woman at the back pointing to Eliza Yeates, should come forward. The teachers were abashed at his mistake in singling her out, but in a few well-chosen words he offered her a book and when

she selected "The Way of True Peace" he dismissed her with a kindly "And mayst thou find it." This was really a turning point in Eliza Yeates's life, as she was under religious conviction at that time, and she gladly maintained that it was a striking instance of Divine guidance on the part of Joseph John Gurney.

After Ackworth, Eliza Yeates had several experiences in teaching, sometimes giving lessons from her bed to which she was confined by a spinal affection. Finally she resided for some time in the home of Herbert Spencer and her quick mental powers were often pitted against him in debate and study. That he appreciated the quality of her mind and her character, was evidenced by the fact that he sought her out when he came to this country and entertained her at dinner. She related that on this occasion they became very earnest in argument and hardly realized at the time that the other occupants of the dining-room were doing little but watching the great philosopher and the "plain Quaker" in their warm debate.

Eliza Yeates had a strong sense of a call of duty to serve the colored race. After she was ninety years of age she lent a willing hand to at least three Negro schools. In her room at Malvern she planned the shoe-making department of the Voorhes School and bought the leather to start it. Similarly she started the girls of this school in sewing, having furnished the first two pieces of gingham and given them a sample of a profitable kind of apron for them to make for sale.

Her attraction to the Negro cause came about quite remarkably. As a little girl she had not realized that there were real black men in the world. One day she answered the door bell and finding a large black man there she fell in a spasm of fear. When she recovered her mother explained about the race and told how colored people were held in painful bondage in America. The child's sympathies were aroused and she resolved to help them.

Upon arriving in America in about her fortieth year, she found few openings for service amongst the colored people. Not unnaturally, therefore, she turned to teaching and in Cincinnati and elsewhere found herself much appreciated. When the war broke out, however, she was quickly in the service as nurse or visitor or teacher. She became a well known figure about Hampton and Norfolk and Richmond and was not unknown in government circles in Washington. Not a few thrilling experiences of her life during this period might be related but two will serve to illustrate how fully she came to find her "call for service" realized.

The war was over and Eliza Yeates was giving her time to problems of organizing the colored people in and about Hampton. It had been concluded in Richmond that it would be safe and best to resume the governor's receptions. Some of the enemies of re-construction had made a plot to introduce hosts of colored people upon this occasion and so disgust the governor and all his retinue. Some faithful colored person, I think, reported this to Eliza Yeates in Hampton. The report came to her so late that

she missed the usual means of communication with Richmond. She set out however, and with no little excitement reached her destination just about the hour of the ball. Hastening to the appointed place she found a long line of colored people ready to enter the ball-room as soon as the doors were open. She went to the head of the line and in her emphatic manner soon convinced the colored people, who knew her well, that their welfare was involved in a quiet withdrawal from the scene.

Eliza Yeates had faith in education as a solution of many of the problems that were pressing at the close of the war. After no little trouble she convinced General Butler, I think, to grant the old mansion house at Hampton, for educational purposes. This accomplished, she came north and raised several thousand dollars which made the beginning of the present Hampton Institute possible.

The latter years of Eliza Yeates's life were spent very quietly in her own home at Malvern, but even when confined to bed, she was busily engaged in carrying out little plans of her own for helping others. She maintained three centres of tract distribution and always aimed in all these efforts to set young people to work. So it came to pass that her strong will was used to make other wills strong. Indeed the beauty of her character and the great lesson of her life was the exhibition she gave of a strong will in subjection to the Divine will. It was properly testified of her, "Strength and Beauty are in his Sanctuary."

Although burdened with years Eliza Yeates never lost her cheerful animated manner and her concluding words were a fitting commentary upon her whole long life, "Love, love! Love one another! I love you all."

J. HENRY BARTLETT.

DISAPPOINTMENT, ailment, or even weather depresses us; and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We say an unkind thing, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing, and our sister or brother is hindered in that day's effort to be meek. How sadly, too, we may hinder without word or act! For wrong feeling is more infectious than wrong doing; especially the various phases of ill-temper—gloominess, touchiness, discontent, irritability—do we not know how catching these are?—FRANCES R. HAVERGAL.

Better to mourn our deed

Than never to know how sweet

The liping words of a child

Or the patter of little feet;

Better to mourn, I say,

Than never to know the care

Of the tender trusting souls,

That God Himself sent there.

Better to mourn our deed—

I say it through weeping tears—

Than not to know the charm

They trailed through our faltering years.

For a heart from which a love has fled

Is nearer the great unknown,

And perhaps is bound by a golden thread

To the Master's pitying throne.

Boston Transcript.

## Glimpses of the Life of Samuel Morris.

(Continued from page 219.)

DENMARK, Seventh Month 29th.

A company of about forty persons, in cluding the English and American visitors gathered in the meeting-room at Aalborg and after prayer by more than one, the cler Hans Guildbransen opened the Yearly Meeting; an opportunity offering, I made some remarks upon the law of love, which our blessed Saviour had left for the government of his Church. This necessarily led to sympathy one for another, to a willingness to bear much and give up much for the good of all, to great patience and brotherly kindness; only one, I reminded them, was to be master among his disciples, even Christ and all they were to be brethren in Him "He is not divided," and "God is not the author of confusion but peace, as in all the Churches of the Saints."

We wanted them to realize that, representing as they do the principles of Friend in Denmark, there is before them a field for great usefulness in upholding and spreading the news upon many important subject which we profess. Many thoughtful and godly people among other religious bodies are dissatisfied with the doctrines which they have been taught and are asking for a better way than they have yet found. This should encourage us, therefore, to see for strength and grace to do our part in putting before them in a forcible manner, those gospel truths which have been given us to uphold. After more than five hours the meeting closed. All seemed to feel less burdened with anxieties as to the future of their little meeting, than when we came amongst them, and some were evidently rejoiced that the right course had been taken. We called on a widow living alone in a room six by twelve feet, one end containing a bed screened by a curtain. A little oil stove was preparing her scanty noon-dinner. In one of the windows were candle spoons and other notions for sale, while on the table were sewing materials and unfinished work; a few chairs and a small stove for wood when needed, completed the furniture. But the happy face, filled with cheerful contentment and love for all around her, was most refreshing to look upon. We were surprised to find under all, love to her Heavenly Father and thankfulness for his goodness and watchful care, holding a large place in her heart.

Took the train for Veile, a very pretty town, surrounded by a rolling country, with our good young friend, Kristina as interpreter. We called on the widow Svendsen and her four daughters, dressmakers, busily engaged in managing their work and store. The only son Julius had been notified of his call for military service, though he had no scientific objections: thus we continually meet with illustrations of the working of a system which imposes upon the people burdens and a bondage which bear grievously upon them. We called also upon Christa Madsen, a maker of wooden shoes, at a shop, and his wife Trina, at their home under the same roof as the Friends' meeting-room.

Eighth Month 2nd. At Copenhagen we were met very kindly by the wife and daughter



er of Christian Hansen, a Lutheran family, th whom W. and L. Morice had become leasantly acquainted during their long stay in Denmark. They took us a delightful rive through the "King's Grounds," a tract of fourteen miles in circumference. On this one of the palaces of King Christian IX. approached by an avenue of lindens. At ne point we met two gentlemen, one of hom was the King of Greece, the son of the anish King, a man of pleasant face and earing, with nothing about him to denote is rank. The road now wound through rassy slopes and tracts of woodland, whose res, mostly beech and linden, were admirable specimens of aged yet luxuriant growth. heir sturdy trunks and graceful branches, s they grew singly or were disposed in rroups, were objects of rare beauty; while e sunlight that played through them, ded another charm to the scene.

Then we would meet here and there uietly feeding and scarcely starting at our broach, herds of deer and fawns, sometimes quite numerous. And though mostly e fallow deer, at one point we passed what e took to be a number of elk. In all we st have seen upwards of one hundred of ese beautiful animals in the course of our rive. Toward six o'clock we reached toberg, a summer resort on the Sound, here our kind hostess would have us stop r supper. From this point we could ready see the coast of Sweden, and the spot was inted out where Tycho Brahe lived and ade some of his important astronomical ervations. It was quite late in the even- ing when we again reached the city, after a delightful and refreshing day. Copen- agen has a population of four hundred ousand, and has rapidly increased of late ars in size and importance. The streets re well laid out and especially in the new- ly built parts are broad, well-paved and eanly. Many of the buildings are very andsome, generally from four to six stories e height, and frequently arranged around a central court-yard. Some are of a light e-stone, but brick, plastered or painted, e more common material. Several fine uares and lakes in the heart of the city dd much to its beauty and healthfulness.openhagen has been called the "Paris of e North," and while truly a beautiful city, is to be feared that its moral atmosphere o much resembles that of the French Cap- id.

We made a short visit to a Sailor's Home, tablished through the efforts of our friend rstina Hansen, and a few other benevo- nt ladies. Its capacity as yet is limited, ut it is doing a good work. Here we were terested to meet with several of the Lady anagers, who impressed us as excellent omen. They represent a class of serious nistrations of various persuasions in Copen- agen, who in a quiet way are exercising a ry wholesome influence upon the commu- y, and who seem to be strongly impress- ing the view that while the disciple of rist has his place in the world he is em- ationally called out of its spirit and the il of its ways.

6th. Owing to delay as to proceeding immediately with the work in Germany and

through the desire of my faithful companion to afford me what he thought a needed rest, we had concluded to spend a few days in Switzerland. So hitherto we bent our course, reaching Heidelberg after midnight. In the castle I saw the towers, the prisoners' dungeon, the servants' dungeon, the moat, the portcullis, the banqueting hall, the wine vaults, the famous Tun of Heidelberg, (which is nothing more than an immense beer barrel). All tell of the manner of life which once prevailed. In the Museum I was interested in seeing the portraits of the long lines of princes of various degrees, most of them connected with the history of the castle or famous in their day, together with many relics and other antiquities. The whole conveyed a most striking lesson as to the uncertain tenure of human pomp and greatness; and how completely power, which is not founded in right and justice, may be swept from the earth. We reached Lucerne toward noon, and soon began the ascent of the Rigi in a small car and engine propelled by a powerful cog-wheel arrangement, the sensation that of rising in a balloon, barring the noise. The beauty of the mountains increased on every side, till we found ourselves enveloped in a succession of grand peaks and ranges overlapping or out-topping one another in endless diversity.

At the hotel Rigi Shiedegg, a fresh burst of beauty awaited us, as the declining sun played admirably upon the scene, throwing into shade or lighting up the peaks and gorges, and illuminating the clouds that moved along the mountain-sides or rested peacefully upon their tops. Over all was thrown the softest tint of blue which toned everything about us into a dreamy light, that seemed scarce earthly. The lake at our feet, was of a deep green, yet it too partook of the changing light that fell upon it, as the clouds drifted across in ever varying shades.

13th. The sun breaking out toward ten o'clock, we started for a walk, I, having in my mind, some Alpine flowers to press for my dear H. As I told my little plan I found a tender chord had been unintentionally touched in the heart of my loving comrade, as he replied "Well, do thou go for the sake of thy daughter, and I will go farther on for the sake of mine." Then he continued, "It was just here Mary and I turned into this path three years ago, and after rambling among the trees before us we climbed up that long hill to the cross which we see on the top of it, and there we sat and talked so sweetly. Don't wait for me when thou gets the flowers, for I should like to go up the hill once more." So we parted, for I saw the stricken heart of the father was full, and it was good for him to be alone.

17th. About half past four we opened our eyes upon an almost cloudless sky. The approaching sunrise was clearing away the mists of the valleys, and we hastily slipped into some clothing to watch the coming glory. Not a cloud obscured the eastern horizon, the glow of golden light steadily increased, and then with a flash, the full orb of sun shot his rays along the whole line of mountain tops, tipping one after another with a rosy glow. As he mounted

higher the snow-clad peaks were bathed in silver, and presently the grand group to which belong the "Jungfrau," the "Monk" and the "Eiger" caught the full blaze of light, and a spectacle never to be forgotten was before me. Just as the sun broke forth, the chiming of church bells from the hamlets below fell sweetly upon the ear and blended most harmoniously with the beautiful scene. Nor was it strange that my lips and heart exclaimed in rapture, "Earth with her thousand voices praises God." Completing my toilet, I sat me down to tell the dear daughter, in the home so far away, of the wondrous beauty in which I was revelling.

(To be continued.)

For "THE FRIEND."

### The Boer Home Industries Effort.

Some further account has been received of the above interesting work, through letters from Evelyn degli Asinelli, of Geneva, transmitting information received by her from Emily Hobhouse, for the present at Johannesburg. A transfer thither of the training school, theretofore at Langlaagte, had been made in the Eleventh Month, the distance apart being but a few miles. E. H. writes: "Some twenty-five [spinning] wheels which could not be housed, I have stored in my own box room in my tiny cottage. They were carried across, two at a time, by the excellent Zimbe, a Natal Zulu and a first-class boy; he works like a steam engine, is delightfully willing, never pauses, and never like my poor Jeremiah stops to argue. We have both worked hard together for the past few weeks.

"The new school-room is built of bricks, and is in consequence far cooler [than the previous one of corrugated tin, so much used because of the scarcity of wood, in South Africa]. It can accommodate the [larger] looms and several small ones, the warping mill and all the rug looms. I was obliged to put up a tin cottage for a dye house and a store-room; we put a big cupboard into it, lifted well off the ground on bricks, and there-in packed our choicest work. Marion Rowntree is with me for a few days; she brought from Philippolis a case of beautiful articles. We have invited forty people to a private show, before all the goods go to the Pretoria Exhibition.

"I have excellent news from our young teachers. One is at Rostenburg, where she teaches the beginners in the cottages round her farm. Here, our three best pupils leave on the first of next month; each will do good work wherever she goes. A new girl has come from Winburg, one of an influential family, her father being first cousin to President Steyn. She of course can and does pay her expenses; she is interested to learn, in order to teach the poor."

An earlier reference to the late President of the Orange Free State, who co-operated with President Paul Kruger, of the Transvaal Republic, during the recent war, shows his personal interest in this work of rehabilitation. "Ex-President Steyn came with several of his party to see our school and the orphanage. He was immensely interested, and encouraging about the work and school. He walk-

ed through the shed in spite of the heat, and saw all, and carried away six yards of cloth woven from the wool of the black sheep, of which he is to have a coat made to wear on his farm. . . . The motto rug was finished and sent home, and has given great satisfaction, another order being the immediate result. The money for these rugs I am placing to the credit of the entire group of orphans in the school, after deducting expenses of raw material, and this money will, I hope, mount up to provide each with a spinning wheel when she goes home, and that will enable her to go on earning by selling her yarn. Yesterday we went with some of our pupils to Kaalfontein, to collect dyes on the veldt. Unfortunately, the ground was so hard and the roots so deep we broke the one pick-axe we had taken, and the smaller tools were useless. We came home wiser, but not much richer in dyes."

The latest letter refers to a great hailstorm in the Eleventh [corresponding to our Northern Fifth] Month, which desolated the school garden. "President Steyn's big dam, which stood dry all last year, filled at last. Joy reigned at the farm, for their very being depends on this dam, and then—it burst, and every drop of water was lost. It is hard to describe what this means: the twelve months' patient watching for the rain—the parched farms—the anxiety about crops and sheep—the relief when it came at last—and the culminating disaster. Now, every hand on the place is occupied in mending the dam if possible in time to catch the summer rains. And now the locusts have come." The public exhibit of the work of the wheels and the looms was successful, though it was difficult for the men on-lookers to "believe that we had made the beautiful articles with the wool of this country."

Countess Asinelli adds the comment: "I have copied even the details of the disaster on President Steyn's farm, for I thought they might interest you; they are typical of the South African climate, and they explain in a way how the Boers have become the strong, never complaining, hard-working men whose aim the English had to admire during the war; they have to fight against such natural difficulties that their life is a continual struggle, accompanied with a child-like trust in God."

Indeed, one is constantly reminded of the war, and its harrowing details of ruined farmsteads, frequent raids, besieged fastnesses in the rocks, and bombarded towns, by reading of the places whence the Boer girls come, as Wurburg, Burghersdorp, Middleburg, Jacobsdal, Ermelo and the like. And as one reads, "it is most touching that the Swiss people should be willing to give up their wheels that have often been generations in the family," it is recalled how, as effectively incident to the war, in many instances the cherished family Bibles of the Boers, heirlooms of many generations, were carried off by the victors, and so a "touching" tribute of heirlooms of another kind now comes back, with grateful acceptance, in return.

The sustenance of this useful work having been as yet small, and unequal to the

requirements, the writer would be glad to receive and forward any contributions.

JOSEPH W. LEEDS.

WEST CHESTER, PA., First Month 14, 1907.

#### AT HAND.

The reign of God! His light and love and joy;  
In glad consent I take His guiding hand.  
In the bright sunshine where I live and move,  
This quickening impulse in His kind command.

In Him I am. In Him I move and live;  
He lives and moves and loves and is in me.  
Direct my thoughts, dear Father let me give  
My heart, my voice, my strength, my all to Thee.

Yes, when I choose, I hear my Father's voice,  
His word my conscience, and His joys my joys.  
Among the children of the King I stand:  
My God is here. His kingdom is at hand!  
—EDWARD EVERETT HALE.

#### The Orphanage in Egypt.

The following extracts from a letter written by Flora K. McGill, dated Twelfth Month 15th, 1906, to her family in Pasadena, California, and conveyed to us by Robert K. Russell, may be of interest to readers of THE FRIEND.

The writer of the letter is engaged in missionary work at Cairo, Egypt, under the United Presbyterian Society and has frequently visited the little orphanage which is partly supported by the interest on the money that has been collected through the efforts of John S. Fowler.

Margaret A. Smith, who has charge of the orphanage, has been engaged in missionary work in Egypt for thirty-four years and seems to be admirably fitted for her post. It has been eleven years since he (John S. Fowler) was here, but M. A. Smith remembers well his visit.

She said that they visited the mission school in Hart-El Sakin, another part of the city where she was then teaching.

John Fowler's wife, who is a preacher, gave an address to the school, but John Fowler was so touched with the poverty and suffering of the hundreds of children outside the schools that he sat in tears during the whole service.

Margaret A. Smith received a letter from him not long ago. His heart is still in this benevolent work, but he is not able physically to do what he would like to in increasing the endowment which he has started.

And now a few words about the orphans themselves. I wish that all who hear about this orphanage could make a visit to it some day. It is out in a "native" part of the city, so the surroundings are not of the very best, but surely better than most of the girls have been used to. It is very interesting to see how contented they are with their home, humble though it seems to us. We can't help feeling that we want to do something for them; and then when we go to the sitting-room, where we find Margaret A. Smith busily plying the needle to prepare something for the girls to wear, (unless she happens to be out visiting among the natives) when we see how she is giving her whole life and sacrificing so many of its comforts and enjoyments we feel ashamed that we have not already done more for the needy such as these.

Not all of the girls are strictly speaking

orphans, for several of them have either a father or mother who for some reason is unable to provide for the child.

The last two received are the daughter of an Armenian woman, a widow, who is poor and who hoped by putting her girls in the orphanage to be able to get work to do to support herself. The girls have lived most of their lives in India so they speak Hindostani. They know only a little Arabic and about as much English, having been in an English school in Calcutta.

One little girl it was thought had no parents for she had been cast off without anyone to claim her. Recently it has been reported that her father and mother are both living but parted and each married again. Such is the [want of] affection of many parents in this unenlightened land.

This little orphan's name is Noor, which means light, a strange name you will think when you hear that she lives in constant darkness.

"Noor is the only blind girl thus far received into the orphanage. She is learning to read and we hope that she will grow up to be a good and useful woman. Let us pray that God may make her what her name signifies, a light to show others the way to Christ.

"Hind and Rosa are the two least ones. They are three and a half and eight years respectively. They are not orphans though they would doubtless have very poor cast and poor training were they not where they are. Their mother left her husband a few years ago and married a Mohammedan. According to Egyptian law, the parent who leaves the home has no further claim on the children, hence the father has had them in his charge. He took them to the orphanage that they might receive home and school training. For the past few weeks the mother has been making attempts to see the children and if possible get possession of them, her idea being to put them in a Mohammedan school, away from Christian influence. We trust that they will be left in the orphanage and that they may learn to love and serve the Lord Jesus Christ. Just this time Rosa is lying very sick in the hospital. She has had typhoid fever and now the doctor pronounces her disease spin meningitis. Though she is improving a little yet she is not out of danger and we do not know but that it may please the Lord to take her home to Himself.

"Little Hind never forgets to pray for her sister before she goes to sleep each night. Sometimes her prayers are rather lengthy for such a little tot. One night when praying for Rosa, she asked God to bless the people who took care of her and the doctor and the medicines and then she said, "And bring Rosa home so she can sleep with me and play with me, and so she can go up on the roof and help us make the little house for the pigeons."

THE spiritual eye, the eye of the soul touched by the Holy Spirit, sees that which must ever remain invisible to the natural eye. The possession of this Divine gift is a sure test of true spirituality, for he that is spiritual judgeth all things.



## OUR YOUNGER FRIENDS.

## BRIGHTNESS FOR A RAINY DAY.

“It isn't raining rain to me;  
It's raining daffodils.  
In every dimpled drop I see  
Wild flowers on the hills.

“The clouds of gray engulf the day  
And overwhelm the town;  
It isn't raining rain to me,  
It's raining roses down.

“It isn't raining rain to me;  
But fields of clover bloom  
Where any buccaneer bee  
May find a bed and room.

“A health unto the happy;  
A fig for him who frets.  
It isn't raining rain to me,  
It's raining violets.”—EXCHANGE.

Why comes temptation, but for man to meet  
And master and make crouch beneath his feet?  
—BROWNING.

A RISK FOR LIBERTY.—A pilot boat approaching the entrance to the harbor of Boston, Mass., a few days ago, sighted a raft washed by the waves. It was ten miles from land and upon it were two men. The pilots steered toward it and rescued the men, who wore the uniform of convicts. They were almost dead from cold, hunger and exhaustion. They were taken on board and revived and in an hour or two were sufficiently recovered to tell their story. They said they had been in the prison on Deer Island and had planned an escape. They had eluded their guard and hidden in a shed until after midnight, when they ventured down to the water. There they secured a raft and launched it in the surf. There was a bitter wind blowing, but the men cared nothing for it while there was a prospect of liberty. They had not been afloat more than half an hour when they discovered that the raft leaked and they were gradually sinking. They held on until daybreak and were then drifting seaward and in dire peril. They had given up hope when the pilot boat appeared. The captain decided to take them back to prison, but the men did not care where they were taken if it was to dry land. Such risks will men take to recover their liberty when once they have lost it. Unhappily they do not make such efforts to escape the bondage of sin which is a far worse calamity, because it is continued beyond the grave. From that there is a sure way of escape through Christ: “If the Son shall make you free, ye shall be free indeed.” (John viii: 36).—*Christian Herald*.

WILLIAM PENN AND THE CHILDREN.—Robert Sutcliffe, in his travels in North America in 1805, relates that he supped and spent the evening at Merion, at a house where the sister of his host told him that “on William Penn's arrival in America he lodged at her great grandfather's at Merion. At that time her grandfather was a boy of about twelve years old; and there was a lad of some curiosity, and not often seeing such a guest as William Penn, he privately crept up to the chamber door, up a flight of steps, on the outside of the building, which was a log house. On peeping through the lachet hole he was struck with awe, in beholding this great man upon his knees, by the bedside;

and could distinctly hear him in prayer and thanksgiving, that he was thus provided for in the wilderness. This circumstance made an impression upon the lad's mind, which was not effaced in old age.”

Third Month 2nd, 1806. In another house at Merion a Friend “related a little story which he had heard from a Friend of the name of Rebecca Wood. When a little girl she used sometimes to walk from Derby, where she resided, to Haverford Meeting, the distance of a few miles. One day as she was walking along, she was overtaken by a Friend on horse-back, who proved to be William Penn. On coming up with her he inquired where she was going; and on her informing him, he with his usual good nature desired her to get up behind him; and bringing his horse to a convenient place, she mounted, and so rode away upon the bare back. Being without shoes or stockings, her bare legs and feet hung dangling by the side of the governor's horse.

“Although William Penn was at this time both governor and proprietor, he did not think it beneath him thus to help along a poor bare-footed girl on her way to meeting; and notwithstanding the maxims and customs of the world, these little kind offices to those in low stations in life were so far from lowering him in the estimation of those he was appointed to govern, that there perhaps never was a governor who stood higher in the opinion of those governed by him, than William Penn did.

“In repeating this anecdote, the old Friend generally concluded her story with the observation that ‘there were no such governors now-a-days.’”

## A HISTORY OF THE FRIENDS.

(Continued from page 221.)

EDWARD BURROUGH was born at Kendal in Westmoreland, of a good family, and was trained up in such learning as that country could afford. His knowledge and understanding were beyond his years; even while a boy he had the spirit of a man, and was endued with wisdom above most of his own age. He liked to converse with those who were esteemed for their piety. It was his delight to be exercised in the Holy Scriptures, in which he was well versed. Though a member of the Church of England, he frequented the Presbyterian meetings, thinking their doctrine in many respects nearer the truth: for this his companions reviled him. At seventeen, becoming very sensible of the lost condition of his soul, he was often struck with terror, and sometimes, when praying, heard as it were, a voice saying, “Thou art ignorant of God—thou knowest not where, nor what He is: to what purpose then is thy prayer?” Taking now even more diligent heed to his life, so that he abstained from all vanities, and when occasion offered, reproved others for their vain conversation and wickedness, though they often derided him for it. Sometimes he felt a refreshing sweetness in his soul, but again he would lose all, and become darkened—having been too ready to flatter himself that “whom God loves once He loves forever.”

While he was in this uncertainty he met with George Fox, and found that his path

was to be among the Quakers. For joining them, he was turned out of his father's house, and persecuted by his relations, but bearing all patiently, he continued faithful to the doctrine he had embraced, and became a very eminent minister of the Gospel.

It was at that period the custom of the London tradesmen, in the summer evenings, when their work was over, to meet in the fields outside the city, and amuse themselves by wrestling; many people of course standing round to look at the sport. Now it chanced that Edward Burrough, passing by one of these places, stood still among the spectators and saw how one strong and dexterous fellow had already thrown three others, and was waiting for a fourth to enter the lists. When no one was bold enough to try, Edward Burrough stepped into the circle, and surprised the wrestler by looking at him with a grave and serious countenance: and then he began to speak very seriously to the standers by, and to preach with such a heart-piercing power, that they all heard him, not only with attention, but admiration, while he called on them to turn from the evil of their ways, and be converted.

Now we will return to George Fox, who coming to Ulverston, stayed at Judge Fell's house at Swarthmore. The Judge being absent, his wife Margaret entertained George Fox. On First-day morning she wished him to go with her to church, and finding in his own mind that he must go, he entered the church where the people were singing what he thought suited not their states. When they had done, he got leave from the clergyman to speak, and stepping on a form he said that “Christ was the light of the world, and enlighteneth every man that cometh into the world; that by this light they might be gathered unto God; that these were the words of the prophets of Christ, and of the apostles; and that these last enjoyed and possessed this light, having it from the Lord; that this light was needed to explain the Scriptures, and that all ought to come to it, and walk by it.”

Then a justice of the peace, called John Sawrey, cried out, “Take him away.” But Margaret Fell, who had been greatly moved by his whole sermon, said to the officers, “Let him alone, why may not he speak as well as any other.” And Lampitt, the clergyman, (perhaps to please her), said, “Let him speak.” Which he did for a time, but in the end, the constables led him out, and he spoke to the people in the churchyard.

He came again in the evening to the house of Judge Fell, where he spoke to the servants and to some of the family, most of whom received and embraced the truth which he preached. Among these was William Caton, of whom we shall speak again.

Thomas Lawson, the clergyman at Ramside, who was one of the most skillful herbalists in England, told the congregation in the morning, when the service was over, that George Fox would preach in the afternoon,—for which cause a number of people assembled. George Fox ascended the pulpit, and declared with such power the doctrines of truth, that many were convinced of them, even the clergyman himself, who left off



preaching for hire, and in process of time, came to declare freely the Lord Jesus Christ, and his glorious gospel.

Judge Fell came home dissatisfied, having heard somewhere that the Quakers had bewitched his wife, and turned her away from her religion; and she herself felt anxious and distressed, between the fear of offending God, or displeasing her husband.

However, George Fox came in, spoke of Christ, declaring his works and teaching, and that of the apostles; shewed how apostasy had crept in since, and what the modern clergymen were. He answered all the objections of Judge Fell, and so thoroughly satisfied him by the Scriptures, that he too was convinced, and enquired, if he were that George Fox of whom Justice Robinson had spoken with so much praise among the Parliamentary men. "Yes," said George Fox, "I was with Justice Robinson and Hotham in Yorkshire, and they were very civil and loving to me, and were themselves converted to the truth by the Spirit of God."

Judge Fell was so content at this, that he remained very quiet, and when next day a clergyman came to abuse the Quakers, he would not attend to him: but on the contrary offered his hall to them to hold their meeting in; and though he did not himself join them, yet he loved them, and would attend "church" no more.

Once at Swarthmore, when George Fox was discoursing with several clergymen, he asked whether any of them had ever heard the voice of God or of Christ, commanding them to go to any people, and declare the word of the Lord to them. None could say, Yes; and one old man confessed, that he had never heard the voice of God, nor of Christ, but that he had spoken his experiences, and those of the saints of former ages. "Experience," answered George Fox, "is one thing, but to go with a message and to have God's word, as had the prophets and apostles formerly, is quite another." This conversation still more confirmed Judge Fell's idea, that the clergymen were not what they pretended to be, for he, like others believed them sent from God. And what George Fox said, had such an effect on Thomas Taylor, (the old man named above) that he became a Friend, and went with him to Westmoreland; where in Crosland church this venerable clergyman himself declared to the people, how he had been convinced of the errors in which he and his brethren had walked. This only angered them, and Lampitt, who was among them, being angry at the Quakers holding their meetings in private houses, and leaving the Church, said "they were forsaking the temple, and going to Jeroboam's calves' houses."

As Italian bishop, who had endured much persecution with a calm, unflinching temper, was asked how he attained to such a mastery of himself. "By making a right use of my eyes," said he. "I first look up to heaven as the place whither I am going to live forever. I next look down upon earth, and consider how small a space of it will soon be all that I can occupy or want. I then look round me and think how many are far more wretched than I am."

OUR DOCTRINE EXPLAINED BY JOHN BELL-OWS. In reply to an inquirer, Fifth Month 7th, 1897. What is called Quakerism rests upon one doctrine only, namely, that Christ not only took our human form and nature and suffered for us outwardly but that, as God, He enlightens all men, inwardly, to lead them away from sin to a state of redemption, and that it is only as we receive this light by obeying its manifestations that we can be made partakers of the salvation He is the alone Author and Finisher of. In the sublime opening of the book of John, we are reminded first of the everlasting power of God, by which all things were created—and then we are shown how this same Eternal and Divine nature enlightens every man who comes into the world, that it is a light shining in dark places, because it is manifested in the dark natural mind that comprehends it not, that does not perceive its true character; while it is yet sufficiently clear to be followed. "He came to his own and his own received Him not, but as many as received Him, to them gave He power to become the sons of God:" that is, that those who receive the light and walk in the light become the children of the light, partakers of the Divine nature. For, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanses us from all sin." This is the consummation we have to aim at; the so partaking of the Divine nature that we escape the corruption that is in the world through lust, which is the sum of all the Promises. I know it is "high," and am ready to say, "I cannot attain unto it, but I must attain unto it if I would dwell with God: seeing that it is only He that doeth the will of God," who abideth forever, yes, it is high; but as Confucius reminded those who longed after righteousness, with far less outward or intellectual light than we have, "The journey of a 1000 li is begun by a single step." The first step is to obey the Light, and every step after it is to follow the Light, and to love it and to walk in it, till it shines more and more "unto the perfect day." Our Saviour warns us not to despise the day of small things, for in the spiritual as in the natural world the beginnings are indeed small, the Kingdom of Heaven, the way of Salvation, begins almost imperceptibly: a gentle influence—a little Light—a grain of mustard seed, which is less than other seeds. "No man can come to me," says Christ, "except the Father which hath sent me, draw him," and again He says, "No man cometh unto the Father, but by me." We cannot fathom the Infinite; but we get a glimpse which is enough for us, of a power which is one, under whatever manifestation it is brought home to us to forsake sin, giving us ability as we yield to it,—itself both the Way and the Means, the Beginning and the End. This is the foundation upon which "Quakerism" (if I must use the name given by those who did not comprehend it) is built.

When John Bellows was only six years of age, he said to his father one evening, "Father, I've been thinking that if people are too poor to buy a Bible our Heavenly Father

can put the words of the Bible into their minds for them to think about," and added, "when I am in school, writing my figures, if I feel that I ought to pray, I can pray without opening my lips." An evidence of a degree of thoughtfulness very striking for one so young. It was like living in the atmosphere of Heaven itself to be with him during his last days on earth. A. F.

MALVERN, Eleventh Month 29th, 1906.

### Science and Industry.

"The idle man's head is the devil's workshop." Give the head something worth thinking about; give the hand something worth doing; offer to the man something worth hoping for; then expect a harvest of great industry and more widespread decency.—*Southern Workman.*

THE SCHOOL NURSE.—In the numerous cities where it has been tried, the visiting nurse in the public school has passed beyond the age of an experiment and proved herself without doubt to be a valuable and useful adjunct in our system of public education. Especially is this true in the schools of the congested districts of our cities. Physicians, and others, who study child welfare, tell us how closely the physical and intellectual life of the child is connected, many teachers being well aware of this fact.

Many of the physical conditions which we find existing amongst the children of the poorer schools, could be helped with the continued care of a trained nurse whose sympathies were enlisted in behalf of the child, and his ailments. Children, backward in studies, or even absent from school, with so-called minor sickness, could be placed in an improved condition, and under such watchful care, be enabled to continue in their grades. In Denver and many other places the contagious diseases are carefully watched, but many objectionable skin diseases, pediculus and eye diseases, as mentioned in a preceding number of the *Juvenile Advocate*, appear clearly to be cases where benefit would quickly be derived from the daily treatments of a nurse, whose entire time might be given to this splendid work for the child.

This work is certainly not for the teacher, nor does the busy wage-earning mother have time or care, to take the child to the medical inspector for diagnosis and instruction, as the nurses duty would be, consequently the child continues in school, in backward studies, or is excluded, until such time as he is cured. The lesson of personal cleanliness and hygiene, as advocated daily by a visiting nurse to the mother of a school child, cannot be over-estimated. The system of daily work of a school nurse in the cities, where this work is carried on, is as follows:

The schools of the poorer and more congested districts are selected, the nurse visiting so many schools per day at a stipulated hour and receiving from the principal a list of the ailing pupils or suspected cases. In the absence of medical inspection, these children to be taken by the nurse to the best possible medical dispensary, or skin specialist, etc., and following each case with daily care, as directed by him. Visiting nurses

never working unless under the direction of a physician. Many obstinate cases of eczema and ringworm have been helped and cured in this way.

Children who are in condition to be excluded from school are treated by the nurse in their own homes, after the school hours, or contagious cases, if possibly unknown to the department of health, are reported at once. In many cities the closest co-operation exists between teachers and nurse, and they have many times assured us of the excellent assistance derived from the work of the school nurse. Another feature of the work to be considered is the special care of crippled or deformed children who could receive care from an orthopedic surgeon under the nurse's care, and often braces or appliances received for them. But the work is full of endless opportunity, and I feel sure only requires to be tried, to be fully appreciated in every city.

*Juvenile Advocate, of Denver.*

In the Bible there is more that finds me than I have experienced in all other books put together. —*Coleridge.*

### Bodies Bearing the Name of Friends.

The public meeting for Divine worship specially appointed for Sixth-day evening the 25th, was due last evening in Arch Street Meeting House, Philadelphia.

Some Friends of the Quarterly Meeting's Committee went to attend the Monthly Meeting held near the Fourth-day and to visit the families of members.

In Twelfth Street meeting-house in Philadelphia last Fourth-day P. M., and in Germantown meeting-house on Fifth-day evening the subject of disseminating Friends' leading distinctive doctrine of "The Inward Light" was presented, in aid of the concern of Henry W. Fry of England.

In Western District Monthly Meeting, Philadelphia, last week the names of six applicants for admission to the Society appeared, three as accepted and three others as presented.

The same was reported for the whole of last year were nine. The total present membership of the meeting is six hundred and eighteen.

### FRIENDS' IDEALS PRESENTED AT CAMBRIDGE.

At an epoch in religious development in which the doctrine of the Inward Light of Christ crucified is coming into renewed prominence in thoughtful circles of many denominations, there occurs on this side of the Atlantic a suggestion of history some what repeating itself. The example of Robert Barclay and one or more Friends engaging in an open defense in an argument with the students of Divinity (so called) of the colleges of Aberdeen, on behalf of that distinctive doctrine of Friends, has found many a parallel in the past week at Harvard University in Cambridge, Mass., where two of our members responded to a request to present a view of the spiritual workings of the same truth to a gathering of students who had become interested in the subject of Mysticism, under which "Quakerism" is usually classed.

At an epoch in our columns week before last, that which seemed to the Friend who was thus solicited the opening of a Divine opportunity was embraced, and his paper was read to the assembled listeners, and was followed by elucidating remarks by his companion who had been trained to undertake the duty of students in that locality. Now previous to their errand, we feel at liberty to print the substance of a letter received from an auditor who is not a member of our religious society. But his note is too brief to do justice to the spiritual sense of portions which were previously read to us.

First of all the reader of the paper presented his subject with effective selections from the classics in

mysticism. Secondly, he gave a definition in terms of experience, which he illustrated immediately with excerpts both from the well-known biographies of [Friends and others] and from his own experience. From this he passed naturally to a description of the Quaker position, and closed by speaking of Mysticism as the clearing house for all the competitive purposes, which have hitherto made for disruption, and as the condition of an imperative spirit of peace, and of a prophetic ministry.

"[His companion followed] speaking on, 'the Worship of Mystics.' This worship, both in the Quaker position, and closed by essentially in silence. There is a devotional value in social desire, which intensifies the unexpressed. One man, awed and stirred profoundly by the solemn splendor of a sunset, worships in silence the presence of God. A hundred men, stirred by the same emotion, worshipping alike in silence, would increase that devotional value a hundred fold."

"The meeting closed with prayer by Joseph Elkinton."

"About fifty persons were present; mostly students and some friends from Boston. The speakers were listened to with keen attention. For partly through the work of Professor Fern, and Professor Carter, and partly through the work of the speakers, the students are earnestly interested in the subject of Mysticism. And of the various expressions of this phase of experience, the Society of Friends, has been held before us as a sure and sober representation, of dazzling visions, as a plain and honest and austere and sweet expression of the radiant life. It was, therefore, fitting and in a sense, inevitable, that we should have for our speakers two members of this Society. We thank them here for the light they brought us."

### Gathered Notes.

That the United States Government should support those countries which will argue in favor of the reduction of armaments at the coming Hague peace conference was unanimously decided by the New York Board of Trade and Transportation at its monthly meeting on the 26th ultimo.

WHY MEN STAY AWAY.—From statistics gathered by American clergymen and furnished to the *Christianity* magazine, it is estimated that not more than five per cent. of American artisans, in cities, attend Church service of any kind. This neglect of duty is not from infidelity. The summing up of the various reasons is given thus: The men have to work all the week, and they recreate on Sunday. They cannot dress so well as those with whom they must associate, and therefore stay away. They think secret societies are as good as the Church. The large salaries of the ministers disgust some. Some feel that the minister is a hireling and therefore seeks to uphold his Church as a doctor seeks to increase his practice, not from love of souls but to increase his salary. Some suppose that laymen are not so well informed in the matters of religion, and the men do not want to go where they meet those in whose real Christianity they have so little faith. All the letters indicate that, especially in the large places, workmen feel that they are not welcomed in churches frequented by the wealthier classes.

As Christian ministers have taken so much pains to exclude a private audience from their churches on Sunday, it behooves them to remove, as far as possible, all obstacles from the path of laboring men and women. This country is in serious danger if its toilers lose faith in God as well as man. —*Augusta Chronicle.*

THE POPE AND THE CONGO.—Interview of *Georgina King Lewis* with *Pius X.*—A writer in the *British Weekly* relates that Georgina King Lewis, who has done so much to relieve the unhappy Christians of the Turkish Empire, has recently returned from a visit to Rome, undertaken for the purpose of laying before Pope Pius X. the true story of the Congo atrocities. A private audience was arranged for her on Sunday, and it behooves them to remove, as far as possible, all obstacles from the path of laboring men and women. This country is in serious danger if its toilers lose faith in God as well as man. —*Augusta Chronicle.*

The French Roman Catholic lady, who is a friend of Georgina Lewis. The major-domo of the Vatican, Mgr. Bisleti, was asked whether it would be necessary for the Quaker lady to kneel to the Pope and kiss his ring. He replied that he was sure the Holy Father would never wish his visitors to go against conscience.

The interview took place on a First-day morning.

The ladies were ushered through a series of State apartments by Mgr. Bisleti, who, after opening the door of the Pope's room, left them alone with him. It was a handsomely furnished apartment, with white silk curtains and crimson covered chairs. The Pope sat on a high throne-like seat in front of a large painting, the subject of which the English visitor had not time to observe.

He rose as his visitors appeared, and, after giving them his hand, invited them to sit beside him. The story of the Congo natives was interpreted to the Pope by the friend who accompanied Georgina King Lewis. He listened with eager attention, and with evident interest. Before entering on this subject, the English visitor had presented to the Pope a copy of her book on Turkey, bound in white vellum. The Pope received it graciously, and said he would have it translated into Italian, and would read it without delay.

Georgina King Lewis illustrated her Congo story by showing to the Pope copies of Mord's pictures of the poor mutilated natives of the Congo Free State. He took these in his hand, and said repeatedly, "Poor things! Poor things!" He then put the photographs away, along with the book on Turkey, as if he meant to examine them again. When the narrative was finished, he said that he was much interested in the Congo story, and that he would use his influence to prevent them. "You may be assured I will do all I can." When Georgina King Lewis was leaving, the Pope pressed her hand warmly. He was looking anxious and careworn, for it was too evident that the French crisis is causing him serious anxiety. He has a kindly and strong nature, and therefore he is not doing his great responsibilities have told upon him. Georgina K. Lewis doubts whether he is personally in any way responsible for the attitude of the Vatican towards the French Government. She believes that he has resigned political administration to officials such as Cardinal Merry del Val.

A week after she had her audience with the Pope, the bomb exploded at St. Peter's. Mgr. Bisleti came to tell the Pope of the alarming incident. He at once asked, "Is any killed or injured?" "No." "Has the building suffered?" "No." "Then let us kneel down and pray to God for the poor misguided man," Mord says. *British Weekly* says, "that the visit of this Quaker lady may induce the Pope to put pressure on the Belgian Government to end the outrages which have been so long a disgrace to civilization."

### SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt has lately sent another message to Congress in reference to the dismissal of negro troops at Brownsville, Texas, the discussion of which has been attended with much bitterness.

Shortly after the earthquake at Kingston, a bill was passed by Congress providing "That the President of the United States is authorized to use and distribute among the sufferers and destitute people of the Island of Jamaica such provisions, clothing, medicines and other necessary articles belonging to the subsistence and other stores of the naval establishments maintained there for the purpose of succoring the people who are in peril and threatened with starvation on the said island in consequence of the recent earthquake and attending conflagration." In order to carry out these purposes several U. S. war vessels were sent to Kingston with supplies, but the Governor of Jamaica has declined the offers of assistance thus made, with the statement that he was able to cope with the situation.

The recent rains have caused great floods in the Ohio River and its tributaries. A despatch from Cincinnati of the 17th says: "With a river flood extending more than four hundred miles, thousands of persons are suffering, and thousands of thousands of homeless. All indications point to at least sixty-five feet in this city, making this the greatest flood since 1884. The city authorities this afternoon began to care for persons who have been made homeless or are otherwise suffering. Rivers and creeks in Kentucky are raging and much damage is being done. In some places the rivers are flooded with inundation. Rain has fallen in Louisville almost daily for three weeks." In that city a large number of mercantile houses have been compelled to remove their stocks of goods. It is estimated the loss in Eastern Kentucky will reach five hundred thousand dollars. It is feared that the situation is so serious that the flood in Louisville is one of the greatest ever known in that city. Thousands of persons are home



less and are housed in school buildings, warehouses and other structures. Factories in the city, Jefferson and New Albany are closed and many small houses with their contents have toppled over into the water.

Great damage by a heavy gale has been experienced in the city of Buffalo, and on Lake Erie. It is stated the water in the gorge through which the Niagara River flows is at the highest point ever known.

Mr. Hill, president of the Great Northern Railroad declares that an expenditure of \$1,100,000,000 annually for five years would be needed to supply the necessary facilities for handling the country's traffic. He says: "The business of the United States is so congested to-day that from every portion of the country express trains are required. The railroads everywhere are taxed beyond their powers. The people of the United States, therefore, are face to face with the greatest business problem that has ever threatened the nation. During recent years the volume of business has increased, and is increasing, with extraordinary rapidity, while the necessary additional trackage and terminals have not been equal to the demands upon them."

Intense cold has added to the sufferings in the Northwest, due to the coal famine. Many railroad lines on the great Northern system are blocked by snow in North Dakota. At many points a severity of weather has caused the roads to close. Despatches from Presidents Elliot, of the Northern Pacific Company, and Hill, of the Great Northern Railroad Company, appear to show that both the railroads were doing everything possible, without regard to expense, to relieve the fuel famine in North Dakota. The latter has said: "In thirty-five years I have not known of such severe winter conditions to prevail in North Dakota and other points west of St. Paul as exist to-day. The snow on the level there is from three to four feet deep. Men cannot walk on it without snowshoes, and it is impossible for horses to travel. There are some places along the line where the snow is from twenty to thirty feet deep. We have from twelve hundred to fifteen hundred men working along our line and have kept it open, but part of the time the weather has been so cold that the men could not work." In South Dakota and Montana similar conditions are reported.

It is stated that the French Government has made applications for permission to divert water for power from the Niagara Falls on the American side and to transmit electrical current from Canada into the United States. The Secretary concludes that, with a diversion of fifteen thousand six hundred cubic feet per second on the American side and the transmission of one hundred and sixty thousand horse power from Canada, the scenic grandeur of the falls will not be affected substantially.

The two suits of the United States to obtain the enforcement of the treaty with Japan and equal school facilities for Japanese with persons of other nationalities have been brought into the U. S. courts in the District of Columbia, and will be carried on under the direction of Attorney General Bonaparte.

The Grand Jury of Hancock County, Ohio, has brought in nine hundred and thirty-nine indictments against the Standard Oil Company, and three other Oil Companies, and John D. Rockefeller and several others, who are charged with being members of a trust or combination in carrying on a petroleum business in a manner contrary to law. It is stated that the fines and costs involved would exceed sixty millions of dollars if the accused are found guilty. It is stated the trials may begin next month.

Recent despatches state that advance sheets of the Catholic Almanac for 1908 will be carried by the Catholic population of the United States is 13,089,353. The archdioceses of New York and Chicago are each rated at 1,200,000. Boston is third with 550,000. Brooklyn has 600,000. Philadelphia is fifth, with 485,000; New Orleans sixth, with 440,000. Pittsburgh second, with 375,000.

On the 17th slight earthquake shocks were reported from several parts of Kentucky. Near Olive Hill, Carter County, an earth tremor caused three acres of ground to sink thirty-feet. Huge fissures, one four hundred feet long, forty feet wide and fifty feet deep, appeared in the sunken ground, and other fissures appeared in the country road. Mounds of dirt were thrown up.

Attorney General Carson has made a report upon his examination of the expenditures connected with building and furnishing the new Capitol at Harris-

burg, in which he acknowledges his inability to find legal grounds for prosecution. Governor Stuart says he has lately succeeded Governor Pennypacker in taking steps with members of the Legislature to begin another investigation into the matter.

The report of the Secretary of Internal Affairs in this State shows a considerable increase in the number of persons killed and injured by railroad accidents during 1906, as compared with 1905.

In reference to them he says: "The duty of the Legislature will not be fully discharged unless provision be made for the employment of an experienced engineer to examine roads, bridges and all structures with a view of ascertaining whether or not they are in serviceable condition."

FOURTH.—An earthquake shock of extreme severity and a following conflagration caused great damage and loss of life at Kingston, the capital of Jamaica on the afternoon of the 14th instant. Fully seventeen hundred persons, mostly negroes, are now reported to have been killed, while many more thousands were injured. It is stated that scarcely a habitable building is left standing and thousands are homeless. The money loss in Kingston alone is placed at ten million dollars. There is an almost complete lack of proper food, the stores, with all their stocks, being directly in the portion of the city most ravaged by fire. The effects of the earthquake have been felt in the southern and southern sides of the island, namely in the parishes of Kingston, Port Royal and St. Andrew. A huge tidal wave following the earthquake inundated the southern part of the city, and it is stated has changed the coast line of the island. At 3.30 o'clock in the afternoon of the fourteenth, the danger began without warning to shake and tremble, and continued so for thirty-six seconds. This shock which caused all the damage was followed by forty-five others. This earthquake is said to have been coincident with increased activity of the volcano of Mount Etna. The Canadian government has taken steps to furnish supplies to the sufferers in Jamaica.

SEVENTH.—The French Government, during the campaign against gambling, the French Cabinet has instructed the prefects rigorously to enforce the law on the subject. A conference of bishops of the Roman Catholic Church lately held in Paris resolved to adhere to the Pope in his resistance to the law separating church and state.

SEVENTH.—The Government of Ottawa in order to clear up the outstanding differences between the United States and Canada. It is stated that the questions to be settled include pelagic sealing, the lake fisheries, the Canadian sea fisheries, the diversion of water power from the St. Lawrence, the diversion from the boundary rivers and a number of individual claims which the Executive branch approves, but which Congress left unaided.

Statistics have been published regarding the political repressions in Russia during the year 1906. They show that twelve hundred and fifty-two persons were sentenced to death for political or revolutionary crimes; twenty thousand persons were condemned to servitude in the mines, one hundred and eighty-six were sent to Siberia for life, fifty nine hundred and forty-five were imprisoned for offenses of various degrees, five hundred and sixty-three newspapers were suspended, and seven hundred and thirty-two responsible editors were punished.

Despatches from Glasgow state that a slight earthquake shock was felt in certain parts of Scotland on the 17th instant, and despatches from Italy and from Russia, and from the Sandwich Islands of the 18th mention that violent shocks have occurred in those countries.

It is stated from Washington that in the case of the Conzco question, the Belgian government has now unofficially but strenuously declined to recognize the right of even the Powers signatory to the Conzco convention to interfere in the administration of that territory, so there is in the mind of the administration of Belgium still less warrant for its intervention. It is stated that the Belgian government is not a signatory Power.

A despatch of the 15th from Pekin says: "An imperial edict was issued to-day ordering adherence to the old methods of learning and directing that suitable men be selected as teachers in the Confucian schools. This special edict is to be given there to teaching the code of ethics and moral doctrines of the great Chinese sage." The latest advices received from Shanghai tell of increasing hor-

rors of the great famine in central China. Plants and grass, which have furnished food for many, have disappeared, and there are not even roots to eat. The editor of the *Christian Herald* in New York, has received word that three millions of dollars will be needed within five months, and that fifty thousand dollars cabled now will be of great help in preventing death for a month.

## NOTICES.

WANTED.—A young or middle aged woman to assist with housework and be companionable in a Friends' family of adults.

Address "G. R. of THE FRIEND."

WANTED.—For a woman's working housekeeper to take charge of a doctor's house in the suburbs. Apply to

Dr. John Bacon, Torressdale, Philadelphia.

WANTED.—A teacher for the Shelter for Colored Orphans for the school-year beginning Ninth Month, 1907. For particulars apply to

ALICE HOOPER YARNALL, *Chairman*,  
4703 Springfield Ave., West Philadelphia.

Chesfield Monthly Meeting, N. J., will be held at Trenton on Third-day, Second Month 5th, 1907, instead of Crosswicks. The Preparative Meeting of Ministers and Elders will be held at the close of the Monthly Meeting.

WESTTOWN BOARDING SCHOOL.—Our stage will meet trains leaving Broad Street Station, Philadelphia, at 6.48 and 8.21 A. M., 2.49 and 4.32 P. M., other trains will be met when requested; stage fares fifteen cents; after 7.00 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D and A, phone 114 A.

WM. B. HARVEY, *Superintendent*.

FRIENDS' HISTORICAL SOCIETY OF PHILADELPHIA.—The Annual Meeting for 1907 will be held on Second-day, the twenty-sixth of First Month, at the City Hall, Twelfth Street Meeting House, for the purpose of electing officers to serve for the ensuing year, the transaction of such other business as may come before the Meeting, and the enjoyment of the following program:—"William Rotch and the Neutrality of Nantucket during the Revolution," by Lydia S. Hinckley; "Some Rhode Island Records," by Isaac Sharpless.

All members are earnestly requested to be present and to cordially invite others to attend and to join the Society.

DIED.—At her home in Camden, New Jersey, the fifteenth day of the Eighth Month, 1906, MARY B. ZOOK, widow of J. Trimble Zook, in the fifty-seventh year of her age. A member of Upper Eversham Monthly Meeting of Friends, New Jersey, at the home of Deborah Haines her daughter, West Branch, Iowa, on Twelfth Month 24th 1906, in her ninetieth year. ELIZABETH STRATTON, daughter of David and Sarah Stratton, died on Twelfth Month 16th, 1817. In 1839 she was married to Elisha Stratton, who preceded her to the heavenly home in 1844. Six children came to bless this union, three of whom survive her to mourn the loss of a loving mother. In the spring of 1837, she with her family came to Iowa, and bravely faced the hardships of a pioneer life. She was a devoted reader of the Holy Scriptures, obeying its precepts. She lived an earnest Christian life remarkable for her complete trust in the Father's care. She was a life-long faithful and consistent member of the Society of Friends: was for many years an Overseer, and over forty years an Elder therein. Always availing herself of what she felt to be a blessed privilege to assemble with her friends for public worship; and to the close of her life personally attended meeting even when her feebleness of body seemed hardly prudent for her to venture. Her last illness was of less than four days' duration. She who knew of no other life than the declining years of this mortal life, and who had lived her declining years as one of the most beautiful Christian characters, filled with sweetness and sunshine to the last. She was a member of West Branch Monthly and Particular Meeting, Iowa; and was interred in Friends' burying ground at that place.

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## Eternal Witness as Internal.

It used to be declaimed that "men are always fit for freedom," while yet jails were testifying that some were not. And at this day a presumably free country testifies that its subjects in isles of the sea are far from fit for self-government. And also "the reedom of the Spirit" finds none fit for it but those who will obey the Spirit. Obedience is the fitness for the liberty of the spirit. But disobedience would claim its right to liberty so named, only in order to secure the license of the creature.

"Liberty protected by law" is obviously made a sounder liberty than a lawless liberty could be; and this truth applies well to the liberty of prophesying; elders are appointed in our churches to guard a free and prophetic gospel ministry against abuse.

It has been remarked in another column which furnishes our text for this) that an era of an appeal to the Authority of the Divine Spirit is dawning, and likely to follow increasingly in the place of the weakening authority of the Bible as the alleged "sole rule of faith and practice." As to who has been weakening its authority, investigators will have to answer. But although they are not willingly marred the authority of the Scriptures in their spiritual domain, yet the masses will little discriminate between outward facts and the spiritual authority of the Bible, where either seems to be impaired. Where the former confidence in the letter has been broken up, the cry will be among many, as it were, "They have taken away my Lord, and I know not where they have laid Him."

But many will be driven to immediate spiritual Authority as their last resort, and then will be the hour and saving service for which our religious Society was raised up,

and for which the cause has needed it during these two-and-a-half centuries to be preparing. There was no time to lose out of all these past generations, for the Friends to be acquiring a momentum of spiritual power for pushing the thoughts of men over the transition period from the authority of the letter to the Authority of the Spirit. And the safest way back to a true estimate of the Bible must be by way of the Spirit of Truth in men's hearts. That Holy Spirit, whom the Bible never created, did and will create all the authority of those written oracles which the spiritual life in man will never consent to let die.

We doubt not that for such a transition period the Lord will have need of the unloosing of a prepared people filled with the Holy Ghost and with power, to bridge over a time of wild and ill-regulated claims to the Divine afflatus and authority, when, mistaking much phosphorescence of the brain as the Inward Light of the Spirit, men would pervert the precious doctrine of the immediate witness for Truth in the heart and turn it into spiritual anarchy, and many wills and fancies of men become a law unto themselves. Friends themselves early had overstrained visionaries to deal with, and should by this time have been a trained people in discerning and encountering all the counterfeits which Babylon sets up over against every truth of Zion. Publications are needed, inculcating the sane and the well-ordered views of the teaching of the inspeaking Word, and the processes of the spiritual life, — and a concern like that of Henry W. Fry who has been among us for a year for this very purpose, seems by no means premature, but rather prophetic of the coming call. By whatsoever means, if the day is again dawning for the testimony of Jesus to appear in the renewed spirit of prophecy, let our religious Society be again putting on its spiritual armor to be valiant for the Truth upon the earth. Not shrinking from the Baptism of the Holy Spirit and of fire, let us stand in our lot for the safe-guarding of the Authority of Truth on its own lines of wisdom and a sound mind.

So far had this been written without knowledge of the notable outbreak of tongues and other manifestations at Akron and Cleveland, Ohio; and these lines have contem-

plated quite another situation than that, of which we prefer to judge nothing before the time. Our concern is that there be a prepared people and a timely literature, as that so abundantly sown broadcast by our early Friends was timely for their day, for the coming of a greater recourse to the true and holy witness, and for the sane guidance and correctives of the spiritually-minded against exuberant claims to the authority of the name of the Lord, begotten in the human will and emotional intoxication.

MISLEADING NAMES.—No census gives us any clue to how many Friends there are in the United States, or in any Yearly Meeting. A "Friend" is a spiritual character, not a counted head under a list of membership; and sometimes none the less a Friend, or even more, if outside a list of membership.

Of as little import are all enumerations of those under the name of Christians in a country or a church. The Lord only knoweth them that are his. His foundation for owning them is declared to have two seals: first, they have his Spirit, and secondly, they depart from iniquity.

An excellent Republican, now voting with a party which he deems still more truly so, was heard to remark on the sidewalk last evening: "The Republican party is not now composed of Republicans. It is the party of the gangsters." We ourselves remember when to be a Republican meant conscience, sympathy with freedom and humanity, pure politics and civic righteousness. Republicanism stood for the higher ideals on all subjects under civil government. Such a reputation was foreseen even then to be likely to tempt many of the opposite nature to run in under its name, to share in the gains of its name.

So under a religious Society's name, raised up under other principles, it is natural that many should prefer a refuge, who are comparable to the women of Isaiah's prophecy (iv: 1) of the day when "seven women shall take hold of one man, saying 'we will eat our own bread, and wear our own apparel, only let us be called by thy name, to take away our reproach.'" No good religion, no good party, when successful, is safe from its opposite craft sailing under its flag. Numerical gains to their parties are no

proofs of gains to republicanism, to democracy, to quakerism. Only an inward criterion in each character can determine whether one belongs to the principle of his party or his church. But the claim is too cheap for respect when one says "I am a Republican, for I am a member of the party. I am a Friend, for I belong to the Society."

In or out of the Society he is truly a Friend, who gives himself up to be practically led by the immediate light and influence of the Spirit of Truth as witnessed in his heart. Certain conditions of worship, certain compliances with the Spirit in faith and practice, in walk and conversation, must indeed follow this being led by the Spirit of God. But so that one's eyes are kept unto the Master to follow his word, there may be varieties of outward lines and particulars in which different servants may be used. And "who am I that judgeth another man's servant? To his own master he standeth or falleth." Christ Jesus who speaks to a man's condition, finds a different condition to speak to in another man, and would speak to him accordingly. To judge righteous judgment, one's soundness to the fundamental principle of his fellowship must be judged from the inner source of his practice.

Besides the family, the Church has also an organized social life. The laws of that society are summed up in the second commandment of the law of Christ and in the world which is so appropriately called the golden rule. The formative principle of that society is precisely the opposite of that which rules in the world without the Church. That principle is self-abnegation for the other man's welfare, instead of self-advancement at the other man's expense. It is manifested in the Church's care for its own members, in which is given the example to the world which is organized into a self-seeking society, and which cares for the poor only as a consequence of the diffusion of the Christian spirit. The members of this contra-natural society are also members of the world society. As heaven works in the lump till it is leavened, their influence gradually affects and transforms human society.—*The Presbyterian.*

If there be some weaker one,  
Give me strength to help him on:  
If a blinder soul there be,  
Let me guide him nearer Thee.  
Make my mortal dreams come true  
With the work I fain would do;  
Clothe with life the weak intent  
Let me be the thing I meant;  
Let me find in Thy employ  
Peace that dearer is than joy.

—WHITTIER.

An old couple who glorified God by their glad lives were asked, "And have you never any clouds?" "Clouds," said the woman—"clouds; why, yes; else where would all the blessed showers come from?"

Christ is thy light, O wanderer, temptest-tossed;  
Look to the heaven pointing to thy rest.  
Dark is the night and rocky is the coast,  
But sure it shines above the billows' crest.  
Christ is thy light.

Christ is thy strength, oh, faint and weary soul,  
Thy strife is vain, embrace without delay  
The grace that pleads with thee to make thee whole  
Who by his blood has washed thy sins away.  
Christ is thy strength.

Christ is thy guide, O pilgrim, seeking rest;  
He gently bids thee open wide the door  
For Him to enter in and be thy guest,  
Oh, trust and follow Him for evermore.  
Christ is thy guide.

Christ is thy hope, oh, dying to self no more,  
No more to hopes which flatter and decay;  
But to the rock that stands the temptest's roar,  
On which thy trembling ark will find a stay.  
Christ is thy hope.

Christ is thy King, He wore the crown for thee;  
A crown of thorns, a diadem so meet,  
Oh! bow before His love that made thee free,  
And humbly cast thy crowns before His feet.  
Christ is thy King.

RICHARD CADBURY, of Birmingham.

### The Rise and Progress of Friends in Norway.\*

Under the Providence of God, through the faithfulness of his servants, it is to the Napoleonic wars, during the first and second decades of the present (nineteenth) century, that we must trace the springing up of the apostles of peace who first formed the Society of Friends in Norway.

In the Tenth Month, 1808, a young man still in his teens, Enoch Jacobsen by name, the son of a carpenter at Stavanger, enlisted, without his parents' leave, on board the privateer "Havneren." His days of privateering were few, for after three days the *Havneren* was captured by a British frigate, and young Jacobsen was carried a prisoner of war to Leith. About three years later he was removed to Chatham, where he remained till 1814, when the Norwegian and Danish prisoners were released. It was about the middle of his six years of imprisonment that Enoch Jacobsen, without any outward instrumentality, came powerfully under conviction for sin. He saw the folly of trying to find rest in the forms of the Lutheran Church in which he had been brought up. He began to read much in the New Testament, and after a while, having been removed to another prison ship, he met with a copy of Barclay's Apology in Danish. God honor the man who had faith to place a copy of Barclay's Apology on board a man of war! Being joined by three other seekers after the truth, one of whom was Elias Tasted, Jacobsen and his comrades began the practice of silent waiting upon God. Little as they knew of English, with the help of a dictionary, they managed to write a letter to a member of the Society of Friends in Rochester, who soon came to see them, in company with William Rick-

\*The above is copied from a pamphlet which Ai Channess of Emporia, Kansas, writes that he ran across in Norway. "Becoming interested, I copied and brought it home. The few Friends here to whom I read it requested me to send it to THE FRIEND for publication, so that others who may not have seen accounts or known of the trials Friends have had there, may have the benefit of this if interested."

man. During the remaining years of their imprisonment, many Friends visited the *Fyen*, as the prison ship was named. Most notable among these was Stephen Grellet, who held a meeting on deck, at which the officers of the ship and many others were present.

By the time that the Scandinavians were set free in the year 1814, about thirty of them had adopted the truth as held by the Society of Friends. Some of these were Danes; of the Norwegians some belonged to Trondhjem and Christiansand, four settled in Stavanger, a few in Christiania and the rest were scattered through various parts of Norway.

Only in Christiania and Stavanger were meetings kept up. Enoch Jacobsen remained a while in England, where he got employment in the service of a Friend who was an umbrella-maker, his object was to study English. His settlement in Christiania two years later, was a great help to the little company of ten or twelve Friend there, amongst whom disturbing influence had already been at work.

At the time of which I write, the laws of Norway recognized no form of religion but that of the Lutheran State Church. Friend from the first were consequently liable to fines and imprisonment; but it was not till a few years later that they felt the full pressure of their position.

In the year 1818, Stephen Grellet and William Allen paid a visit to Norway, the first of a long series of visits paid by English and American Friends. A voyage of "ten lonely days" from Christiania to Grave send brought Enoch Jacobsen to England to go with them as interpreter. A vessel was chartered to take the Friends from Harwich to Stavanger and thence around to Christiansand. William Allen's connection with the Bible Society served as an introduction to some of the leading citizens of Stavanger, who gave him a very cordial welcome, and whom he was able to influence in favor of the Norwegian brethren. The found eight persons in Stavanger who were recognized as Friends and who met with Stephen Grellet and William Allen in their first meeting for discipline held in Norway. In Christiania but four persons were recognized as Friends.

Three years later, Thomas Shillitoe followed in the footsteps of Stephen Grellet and William Allen. The dear simple minded man did not love the sea, and he records his wish to go from Stavanger to Bergen by land. His friends assured him that I would not be able to endure an overland journey, so he submitted to their judgment. He little realized the circuit of hundreds of miles needful at that time to circumnavigate fjords, mountains and rivers. Now, that "overland route" from Stavanger to Bergen is one of the most interesting and magnificent trips in Norway, and is perfectly easy by splendid roads, though strictly speaking it is varied by steamers over portions of the inland fjords and lakes.

It was five and twenty years before the next visit of gospel labor was paid from England to the little struggling church in Norway.



Present day the Apostle Paul to the present day the experience of infant churches has been the same—"fightings without; and fears within;" "Perils among false brethren." During the next thirty years, the little band of Friends in Norway had to fight the battle for freedom on very much the same lines on which it was fought by our English forerunners during the seventeenth century. It was not long before they found themselves in collision with the authorities. The chief grounds of offence were:—

Marriage in a way not recognized by the state;

Burial in unconsecrated ground without the aid of priest;

Refusal to pay the school tax on the ground that the Lutheran Catechism was taught in the schools;

Refusing to take judicial oaths;

Assertion of the right to meet together for public worship;

Abstention from the public worship of the Lutheran State Church;

Refusal to bear arms;

Refusal to allow the Lutheran priests to baptize or confirm their children.

So early as the year 1821, for the second of these offences, Elias Tasted was sentenced to pay five specie dollars (about £1) a day until the bodies of his two children should be removed to consecrated ground, and buried according to the custom of the State Church. (This sentence was at last revoked by the King).

In 1833, one Maria Larsdatter was deprived of a legacy of ten pounds (£10.) left her by her parents (probably a large sum to her), for refusing to take an oath, and was sentenced to ten days imprisonment on bread and water.

In 1841, Endri Dahl and Maria Ingberg, having been married after the manner of Friends, were sentenced to ten days' imprisonment on bread and water, to be repeated at the magistrates' pleasure until all expenses were paid; and the marriage to be annulled. (This sentence, on appeal, was set aside by the King).

Sören Ericksen Stakland had a horse, six cows, and some sheep, worth thirteen pounds, taken from him for refusing to have two children baptized. His son Elias at a later period was imprisoned five times for refusing military service.

(To be continued.)

THE sweet pleasure of praising, of encouraging, of admiring and telling our admiration, is one which we English people are sparing of, to our own loss and hurt. It is just as false to refrain from saying a generous thing for fear of being thought insincere and what is horribly called "gushing," as it is to say a hard thing for the sake of being thought "straightforward." If a hard thing must be said, let us say it with pain and tenderness, but faithfully. And if a pleasant thing can be said, let us say it with joy, and with no less faithfulness.—*Selected.*

PETER swore at the time of his denial, because he had lived in an atmosphere of oaths years before. He was for the moment back upon the sea. He was not Peter, but Simon.

## Glimpses of the Life of Samuel Morris.

(Continued from page 227.)

A slight digression here may be permitted in offering a tribute to the rare character of T. P. Cope's daughter Mary, as reference has been made to her father's sustained sorrow for her death. Hers was no common nature, for she combined a cultivated mind with filial reverence and devotion, one on whom her family leaned. Yet when a fatal and lingering disease made her an intense sufferer we could only marvel at her "strength made perfect in weakness." Her uncle, after a conversation with her, composed this acrostic sonnet, an echo of her words, showing the secret of her patience:

Meet for the Master's use, whether I be  
A cup of silver by Him in the fire  
Refined, or only clay drawn from the mire.  
Yet by his patient, loving care to me,  
So shaped and beautiful that even He,  
The Lord of life and glory, might desire,  
Out of my depths, to issue a stream to flow,  
Kindling in other breasts, like precious glow.  
Even so, that when, at last I stand  
Silent and prayerful, before his gate,  
Clad in humility, I shall but hear  
Only the tender voice of his command  
"Perfect by suffering, then no more shall wait  
Enter the gate, and find thy guerdon here."

Our two travellers after their week of needed rest, turned their steps toward Germany in order to visit the few brethren there—a young Friend, Charles F. Brede, offering himself acceptably as their interpreter, was now with them.

The Journal of Samuel Morris continues:

First-day, 18th. In the middle of the morning we sat down together, when T. P. C. read for us the epistle to the Philippians, and I felt called to make some remarks bearing upon the nature of our work—the need for watchfulness unto prayer, lest we should be as stumbling-blocks to any; but by yielding to the Lord's quickening Spirit we should be enabled to walk circumspectly, and to do faithfully whatever service He may be pleased to lay upon us. We were, I trust, refreshed together under a sense of that abounding love which is in Christ Jesus our Lord, whereby all our needs are supplied in Him.

21st. By day-break we were startled with a crash of drums and martial music, as a troop of soldiers were being marched from their barracks to some distant point. We understand they are frequently called without notice, at any hour of the night, and sometimes more than once, to move the quarters. Yet this is just military discipline, and is said to be needful in order to accustom the men to sudden surprises, and it probably is so. But war and every thing connected with it is hard and arbitrary; so that army life, even on a peace footing, is no exception. My heart is often saddened to observe how thoroughly the German people seem devoted to the idea that their strength and prosperity are dependent upon the maintenance of the army in its highest degree of efficiency, claiming that anything short of this would invite attack from some neighboring nation, and therefore the present policy is really in the interest of peace. Such a view has an air of plausibility, but is one of those pop-

ular fallacies which nothing but the teachings of practical Christianity can meet effectively. We hear of a review of the German troops on a vast scale which is to be made by the young Emperor in the neighborhood of Minden very shortly. The manoeuvres are to include engagements in the field of probably fifty thousand men as between two contending armies, with an approach as nearly to actual warfare as may be safe or practicable. At the railway depots, on the streets, in the open country, we meet continually with men in some style of military uniform, so that Germany may be said to swarm with soldiers. As a practical result of such a system a large proportion of the men and horses go to the army, while the women and cows are left to do the work in the fields.

MINDEN, Eighth Month 23rd.

Called on David Peitsmeyer, one of the leading Friends here, a watchmaker by trade, his aunt Frederica giving us with much feeling a narrative of some of the sufferings of her worthy husband and others for their refusal to swear and bear arms. The former was at one time punished by being kept for six weeks upon the "Lateen," in which the victim, in thin clothing and without shoes is placed in a cell, the floor of which is covered with a frame-work of wooden points upon which he must either stand or lie, there being no other resting place. Here she told us they were fed on bread and water for three days, and on the fourth were given a little warm food. This treatment mostly brought the sufferer to the yielding point. But not so, as I have said, with her faithful husband. His character was the material of which martyrs are made. He was living when Thomas Cope visited Minden three years ago, and strongly impressed the latter with his piety and substantial worth.

24th. Wrote during the morning, and in the afternoon, accompanied by Louise Peitsmeyer, Thomas Cope and Charles Brede I visited Christine Schelp, Lydia Seebom, a niece of the late Benjamin S., and Julia Rasche. The first named is the daughter of Christian Schelp, another worthy of the last generation, and her own loving spirit and godly life give her an excellent place with her brethren and the community around her.

Ninth Month 2nd. In the evening we made a visit to Antoine Fincke, an interesting man who had been educated as a Roman Catholic priest, but became in early manhood convinced of the views of Friends. His faith was soon severely tested regarding our testimonies against war and oaths; for his faithfulness he was imprisoned for about two years, and otherwise suffered at the hands of the authorities. He is quite scholarly in his attainments, and now is engaged in teaching English, the classics and mathematics to a number of young men. He seems a man of religious experience, and honestly desirous of doing his duty in whatever sphere he may be placed. The recollection of some of his early trials and sufferings seemed quite to overcome him.

Believing our service in Germany now

completed we are preparing to leave for England on the morrow.

NEAR CARLISLE, Ninth Month 16th.

A meeting with the Friends at Scotby had been arranged, and shutting up the house our kind hostess Susan Doeg, with Grace Doyle her daughter, and "Uncle James," also the maid-servant, directed our way to the modest but comfortable meeting-house in a retired nook just aside from the village street. A low roof, broad casement windows and flagged floor, were its noticeable points. A porch of well-kept grass surrounded the entrance and studded over this were the graves of many of the little flock, marked by cylindrical brown stones set perpendicularly at the head and inscribed simply with the name, birth and death of the departed. The ground was enclosed by a substantial stone wall, and the whole was most unique in its simplicity. James Doyle and ourselves were the only men, and about a dozen women made up the little company; but, I trust we all felt it was "good for us to be there;" and I found such freedom both in ministry and prayer as I have often not known in larger assemblies.

PARDSHAW, Ninth Month 29th.

It was proposed that we strangers should climb to the top of the hill, which rises from the road on which the meeting-house fronts, and view the height from which George Fox had addressed great crowds who assembled in the fields below. "The brag," is a singular limestone formation which crowns the top of the hill, and at a point directly overlooking the meadow-land that extended to the north there is a rock shaped very much like a pulpit, from which it is said George Fox used to speak. The acoustic properties of this spot are very remarkable; several of the company posted themselves at a distance of some five hundred yards, while from the pulpit John Watson spoke in an ordinary tone, and notwithstanding a stiff wind was blowing in an opposite direction he was distinctly heard. From this point Neal Dow of Maine, U. S. A., addressed a large gathering some time ago in connection with his Temperance work. A very pleasant social occasion was the simple meal of which we now partook, and then the company drew together again in the meeting-room and my dear companion and I spoke in a somewhat familiar manner upon our privileges as compared with many others, and the importance of each being true to the convictions of his own heart, in order that all should be filling up faithfully their measure of service whatever it might be.

ABERDEEN, Tenth Month 6th.

The meeting being over, Sophia Cash invited us to take tea with her. She is the daughter of John Bright of honored memory, and displayed some of the qualities of mind and heart which made him so conspicuous; three little ones add to her happiness, her husband is professor in the University here and at present absent from home. The next day we called on a regular attendee of this meeting. He seems very strongly impressed with the truth of our views, but disposed to criticize sharply our manifest

departure from primitive faith and practice. While unhappily there was too much justice in his strictures, I encouraged him to look away from our short-comings and by his own open acceptance of our principles and a life consistent with them, to do what he could towards bringing about a better condition amongst our people.

EDINBORO, Tenth Month 10th.

The two months' meeting for Edinboro and Glasgow met at eleven, and we found a goodly number. Called at Eliza Wigham's, a sweet-spirited woman probably of fifty-five, full of love and good works, and withal a staunch Friend. Here we took tea and then went to meeting for Ministry and Oversight, where a very interesting discussion took place as to the best means of drawing the younger members, more especially, to attend our meetings for worship. While some looked for much benefit from combining social entertainments with benevolent and religious work, others felt strongly that the attraction must mainly come from the meetings themselves, and that unless spiritual life prevailed in these, they would not commend themselves to our young people, as superior to the services of other religious bodies. My dear companion spoke excellently on the point, and elicited the approval of others. We passed through Ayr, the birth-place of Burns; on the Main street was still standing the veritable inn whence "Tam O'Shanter" started on his wild ride, of which was a graphic picture over the door-way; above another tavern door, we read that within was to be seen "the mug," from which "Tam" was wont to regale himself. We crossed the Ayr upon the time-worn but not dilapidated "Auld Brig" built 1250, and as we looked down the stream at the site of what in the days of Burns was the "New Brig," but which has long since given place to a second, we re-called the prediction of the poet, which had been so fully verified:

"Conceited gowk! puffed up in windy pride!  
This mony a year, I've stood the flood and tide,  
And though wi' crazy eild I'm sair forlorn  
I'll be a brig when ye're a shapeless cairn."

(To be continued)

FOR THE FRIEND.

### Extracts for our Profit.

During a visit of John Woolman to Friends in North Carolina and Virginia, in the year 1759, he writes thus to Friends of New Garden Monthly Meeting: "First, my dear Friends, dwell in humility, and take heed that no views of outward gain get too deep hold of you, that so your eyes being single to the Lord you may be preserved in the way of safety. Where people let loose their minds after the love of outward things, and are more engaged in pursuing the profits, and seeking the friendships of this world, than to be inwardly acquainted with the way of true peace, such walk in a vain shadow, while the true comfort of life is wanting; their examples are often hurtful to others; and their treasures, thus collected, do many times prove dangerous snares to their children. But where people are sincerely devoted to follow Christ, and dwell

under the influence of his Holy Spirit, their stability and firmness, through a Divine blessing, is at times like a dew on the tender plants round about them, and the weightiness of their spirits secretly works on the minds of others, and in this condition, through the spreading influence of Divine love, they feel a care over the flock, and way is open for maintaining good order in the Society. And though we meet with opposition from another spirit, yet as there is a dwelling in meekness, feeling our spirits subdued, and moving only in the gentle peaceable wisdom, the inward reward of quietness will be greater than all our difficulties.

Where the pure life is kept to, and meetings for Discipline are held in the authority of it, we find by experience that they are comfortable, and tend to the health of the body.

While I write, the youth come fresh in my way.—"Dear young people, choose God for your portion. Love his Truth, and be not ashamed of it. Choose for your company such who serve Him in uprightness."

He goes on to say: "Near the conclusion of the meeting for business way opened, that in the pure flowings of Divine love, I expressed what lay upon me; which, as it then arose in my mind, was first to show how deep answers to deep in the hearts of the sincere and upright, though in their different growths they may not all have attained to the same clearness in some points relating to our testimony. I was led to mention the integrity and constancy of many martyrs, who gave their lives for the testimony of Jesus; and yet, in some points, held doctrines distinguishable from some which we hold and that in all ages where people were faithful to the light and understanding which the Most High afforded them, they found acceptance with Him; and that now, though there are different ways of thinking amongst us in some particulars, yet, if we mutually keep to that spirit and power which crucifies to the world, which teaches us to be content with things really needful, and to avoid all superfluities, giving up our hearts to fear and serve the Lord, true unity may still be preserved amongst us. If such who were at times under sufferings on account of some scruples of conscience, kept low and humble and in their conduct in life manifested a spirit of true charity, it would be more likely to reach the witness in others, and be of more service in the church, than if their sufferings were attended with a contrary spirit and conduct."

Charles Osborn in the course of his religious visit to Great Britain, in the year 1833 writes thus:

"Fifth-day, 7th. I went on to Totting Ham Monthly Meeting having the company of D. W. and J. R. This was silent as to ministry, but as I sat in it my mind was much exercised, and because thereof I gave some vent to my full and sorrowful heart by tears, which I shed pretty freely.

It was cause of sorrow that any should be found returning into that, out of which we had been gathered, as those with whom conversed, with many others, are given proofs that they are disposed to do." He was grieved that so many "spake again

reading, or referring for their profit) to the writings of early Friends, and teach doctrines at variance with those they held." "It is obvious to my view that where the departure has taken place with any, they are after more liberty, and are evading the cross of Christ.

OUR YOUNGER FRIENDS.

BEST OF ALL.

"Twas a brown little, plain little, thin little book,  
a passing you hardly would give it one look,  
but the children all loved it, "Because," they all  
cried,  
"Tis full of nice stories—'tis lovely inside!"

"Twas a brown little, plain little, thin little girl,  
(er nose was a failure, her hair would not curl;  
but the children all loved her, "Because," they all  
cried,  
She's so kind and so bright and so lovely inside!"  
—MINNIE LEONA UPTON, in *Scattered Seeds*.

A HISTORY OF THE FRIENDS.

(Continued from page 230.)

ONCE, at Ulverstone, John Sawrey gave George Fox leave to preach, providing he could do it according to the Scriptures. He agreed to this, saying he would bring scripture to prove it. Whereupon, Sawrey contradicting himself, said he should not speak; and incensing the people against George Fox, they fell on him, kicking and rampling on him, till Sawrey at last taking him from them, led him out of the church, bidding the constables whip him. He was dragged into the town, given up to the rage of the rude multitude, who beat him so cruelly with staves, that he fainted and fell upon the wet common, but recovering again, and strengthened by an immediate power, he stood up, and stretching out his arm, said in a loud voice, "Strike again, these are my arms, my head, my cheeks!" in which, a mason gave him such a heavy blow over the back of his hand, with a rule, that it was much bruised, and his arm so numbed that he could not draw it to him again; on this some of the people cried out, that he has spoiled his hand forever!" But being kept by the love of God, stood still, and after a while felt such an extraordinary strengthening power, that he instantly recovered the use of both hand and arm. Now the people began to quarrel among themselves, and some offered to protect him from rest, if he would give them money; instead of this, he pointed out to them their false Christianity, telling them that they were more like Jews or heathens, than Christians, and that their fruits were an evidence of the unprofitable ministry of their priests. After this the clergy, wishing to take his life, charged him with blasphemy, suborning false witnesses to prove it: and there was a warrant out against him. As he and Judge Fell traveled together towards Lancaster, where the sessions were held, the latter said he knew not what he should do when this came before him. George Fox answered, "When Paul was brought before the rulers, and Jews and priests accused him falsely, he stood still: and when they had not speak for himself, and thus thou mayest be by me."

There appeared against him about forty clergymen, who had chosen as witnesses a young clergyman and the sons of two others. The charges against George Fox were, that he had said, God taught deceit, and the Scriptures contained only a parcel of lies." When the justices had heard these, the witnesses were examined on oath: but they became so confused, and were at such a loss, that one of them, not being able to answer at once the question they asked him, said that the other could say it: "What," said the judges, "have you sworn it, and do you now say, 'the other can say it?' It seems you did not yourself hear those words spoken though you have given it upon your oath." There were several in the court, who declared that they had heard one of the two clergymen's sons say, that if he had power he would take away the prisoner's life. Another witness confessed that he would not have meddled with the matter, had not some one else sent for him, and set him on. After all the accusations had been heard, several men of reputation in the country affirmed in the court, that no such words as had been sworn to were spoken by George Fox; for most of the serious men on that side of the county, who were then at the sessions, had been at the very meeting named by the false witnesses.

Colonel West, a justice of the peace, then upon the bench, declared that he blessed God who had healed him that day (for he had been long ill) for that he had never seen so many honest people, and so many good faces together in his life: and turning to the prisoner he said, "George, if thou hast anything to say to the people, thou mayest freely declare it." Soon after George Fox began to speak, Marshal, the orator for the clergy went away. The preacher went on to say that the Holy Scriptures were given forth by the Spirit of God, that all people must first come to His Spirit in themselves, whereby they may know God, and Christ, of whom the prophets and apostles learned; and must also know the Holy Scriptures. For, as the Spirit of God was in those who gave them forth, so the same Spirit must also be in those who come to understand the Scriptures: and that by this Spirit they may have fellowship with the Father, with the Son, and with one another. For without this Spirit they could know neither God nor Christ, nor understand the Scriptures, nor have right fellowship with one another."

At this, a clergyman named Jackus cried out, that the Spirit and the letter were inseparable. "If such were the case," said George Fox, "You might buy the Spirit with the Bible." "Yes," added Judge Fell, and Colonel West, "and carry it in your pocket with the Scriptures: prove your words Jackus." But he wished to deny his words; and he and the rest tried to put another interpretation on them; to which the judges would not agree: and perceiving that envy had set them on as well as the witnesses, they discharged George Fox, and granted a supersedeas, to stop the warrant which was out against him.

But his enemies being very angry, complained of him to Judge Windham, at the following assizes at Lancaster, and he com-

manded Colonel West (the clerk of the assizes) to issue a warrant for his apprehension. Instead of this the clerk boldly defended George Fox, declaring him to be innocent. "Either write a warrant, or leave your seat," said the Judge. "Nay," said Colonel West, "I will not do it, but I will offer up all, both my estate and myself for George Fox." So the Judge was silenced, and George Fox went away safe and unharmed though his friend Colonel West and Judge Fell told him that in coming to Lancaster at that time, he went into the dragon's mouth.

A while after this hearing Judge Fell and Justice Benson conversing about the Parliament, he told them that before that day two weeks the Parliament should be broken up and the speaker plucked out of his chair. Which really happened; for at the breaking up of Parliament, the Speaker being unwilling to rise from his seat, said that he would not come down unless he were forced to: which made General Harrison reply, "Sir, I will lend you my hand," whereupon taking him by the hand, the Speaker came down.

One time at Cockermouth, George Fox found James Lancaster preaching under a tree, which was so full of people that it was in danger of breaking: he looked about for a place to stand, that he too might address them and being asked to go into the Church he assented; the people then rushed in so fast that he could scarcely make his way through, so great was the crowd: he preached for about three hours, and that day were several hundreds convinced of the truth.

In the church at Carlisle he preached one day, after the clergyman, so powerfully, that the congregation trembled, and thought that the church shook also, and would have fallen on their heads. Soon after this, he was again imprisoned, and one day as he took in some food brought by his friends to the window, the gaoler began beating him with a great cudgel: while the prisoner, feeling his soul filled with joy, began to sing, still further irritating the angry gaoler, who brought up a fiddler to drown the singing, but the prisoner's hymn rose above the music confusing the fiddler, who left off, and departed.

Thomas Briggs went through cities, towns, and villages, calling aloud, "Repent, repent! for the mighty and terrible day of the Lord God of power is appearing, wherein no worker of iniquity shall stand before him, who is of purer eyes than to behold sin: He will not the death of a sinner, and if we repent and turn to Him, He will abundantly pardon." Frequently he was most cruelly abused: at Lynn, where he warned the people to repent, a dog mastiff was set upon him, but when the dog came near, it fawned on him. And though swords were drawn against him, and axes raised to hew him down, yet he went on, sometimes through five or six towns in a day; speaking so awfully, that even some who did not see his face, were converted, being reached by the Power that accompanied him. Coming to Clanzons in Wales, and many people hearing him attentively, the constable stirred up some of the others, and cried, "Kill him! kill him!" throwing upon him such great stones, that he was astonished that they did



not kill him; that he was preserved by such a mighty power, that, as he said, they only felt to him like a nut or a bean. He met with many other rude encounters, but was so wonderfully preserved in the greatest dangers, that his belief was not a little strengthened, that God, who so miraculously saved him, did require this service of him. He afterwards visited America, and died at a good old age, having labored in the Lord's service for above thirty years.

### TEMPERANCE.

[A department edited by EDITH BARDSLEY BELLows, 602 President Street, Brooklyn, N. Y., on behalf of the "Friends' Temperance Association of Philadelphia."]

It is easier to embody fine thinking, or delicate sentiment, or lofty aspiration in a book, than in life.—LOWELL.

"A poor woman stood near the magistrate who was hearing the case. 'Drunk; third arrest,' against her husband. It was quickly decided; somehow the pathetic face of the woman touched the judge, and he said to her: 'I am sorry, but I must lock up your husband.' She did not seem one who would be a deep thinker, but was there not deep wisdom in her sad and quick reply: 'Your honor, wouldn't it be better for the male and the children if you locked up the saloon and let my husband go to work?'"

God Bless ye, brothers! in the fight  
Ye're waging now, ye cannot fail;  
For better is your sense of right  
Than king-craft's triple snail.

O ye who, with undoubting eyes,  
Through present cloud and gathering storm,  
Behold the span of freedom's skies,  
And sunshine soft and warm;

Press bravely onward! not in vain  
Your generous trust in human-kind;  
The good which bloodshed could not gain  
Your peaceful real shall find.

Press on! and they who may not share  
The toil or glory of your fight,  
May ask, at least, in earnest prayer,  
God's blessing on the right.

—JOHN G. WHITTIER.

When the loved Quaker poet wrote these stirring words, he did not refer to the battle with drink but to a contest in England, headed by Richard Cobden and John Bright, for a reformation of many of the political evils with which our English brothers were then afflicted. We can readily transfer the message to these days, however, and read it as bearing upon the most important conflict we have to wage. For at the root of our political and social evils, and exercising an untold influence upon the lives of men everywhere, lies the fiend of intemperance. We have grown sadly familiar with the awful consequences of this evil, and it takes study and experience to arouse us to action. But we must be aroused if our victory is to come.

Look at a few facts. One hundred and seventy-five million dollars is the annual expenditure for the education of our children and youth. One billion four hundred million dollars is the annual expenditure for

intoxicating liquors. About eight times as much spent in that which ruins as in that which builds up humanity. In our dear old Keystone State there are over ten thousand licensed saloons; ten thousand institutions conducting a business one hundred and eight hours a week, and that with the full consent of a majority of the people, when the business has as its inevitable result the wrecking of homes, the destruction of manhood and womanhood, the creation of thieves, murderers and criminals! Take another fact. Our merchant marine, under the protection of the guns of our navy, lands seventy thousand gallons of alcoholic liquor in the ports of unlighted countries for every missionary sent out by the churches! Take another fact. In May, 1862, when the United States was plunging into the depths of a great civil war, having as an ultimate purpose the giving of freedom from slavery to millions of men and women, some legislator (thank God! his name is forgotten!) devised the plan of "providing internal revenue to support the Government and pay interest on the public debt." To-day the nation is deriving three hundred million dollars each year from this tax on the manufacture and sale of intoxicants.

In the face of such facts we cannot but believe that the Christians of our land must take a stand, and be ready to contend for freedom from this awful moral slavery. T. J. Coffey, a noble Catholic priest, says that "the Church which is not up in arms against the liquor traffic is not true to the interests of the Saviour of mankind." But the Church cannot rise above the level of her individual members. Each Christian man and woman and boy and girl must look up into God's face and cry: "Consecrate me, O Lord, for this battle with drunkenness and shame!"

What pressure upon him, then, has the Christian to make him eager and earnest and persistent in this fight? He has the pressure of intelligence which bids him contend against harmful things. He has the pressure of sympathy which bids him save his suffering brothers and sisters from the misery which is engulfing them. He has the pressure of loyalty which bids him stand for the cause of righteousness and seek to bring God's kingdom amongst men. He has the pressure of God's Word which plainly calls for holy living and for a warfare against all that can hurt the Father's children.

I have seen pamphlets issued by wine houses in which the "connoisseur of wines" is spoken of—that is, the man who can discern between good (?) and bad wine. So we might speak of a connoisseur of stilettos or of weapons of burglary or of poisons. Here is a sentence or two from an address made before the Liquor Dealers' Association of Ohio: "The success of our business is dependent largely upon the creation of an appetite for drink. The open field for the creation of appetite is among the boys. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickles expended in treats to the boys now will return in dollars to your tills after the appetite has

been formed." God in mercy save us from such a brutish idea of culture as that! The cannibals of Africa are angels in comparison with men who can utter such sentiments and plan the ruin of children!

And so we are called to the battle. It is a long warfare and dates from the days of Noah. It has a huge army, this liquor power, and some of its allies are sadly deceived into thinking they are fighting a battle of freedom; yet they are ashamed of their fellow-strugglers whose faces and words tell the story. The fighters for righteousness are often disheartened. They have fought for centuries in their ancestors and are to fight still for centuries in their posterity. It is the old conflict with Amalek which shall last for generations. But he who fights against intemperance has this for his guard, that his warfare ennoble him in all the beauty of his manhood, and that victory at last will come to rest with her snowy wings on his banner. Only, dear brothers and sisters, to keep up the contest without any wavering or any compromise. Only to take the spirit of God as urging to great enthusiasm and consecration! Only to be bitter and full of hatred against the evil, while we have Christ's tender love for the victim. Then at last the dear flag of honor will fly over our land and over the world; passior will die; Satan will go to his own place; and the God of righteousness will reign! This is the story which our Bible tells from Genesis to Revelation. Let us believe it with all brave loyalty. —Public Ledger, Eleventh Month 17th, 1906.

HARD FACTS.—There are one hundred and eleven saloon men on the school boards in Pittsburgh.—National Advocate.

To perpetuate the saloon, two million boys from each generation are necessary to fill up the saloon-hopper.

The United States government collect every year thirty-two million dollars for the manufacturers of spirits and beer. This must be added the enormous sums collected from license fees from every state. For these liquors the consumers expend fifteen hundred million dollars. To deal out this "liquid death and distilled damnation, two hundred and fifty thousand saloon stand open, each displaying a government license, and most of them doing business seven days in the week. Consider the ruin lies in the nation, the community and the home!—Epworth Herald.

A conservative estimate of the Christia vote places it at not less than five million four hundred thousand.

Have we a right to be called a Christian nation, when we spend in two days as much making heathen at home, as we do in a who year converting heathen abroad; five million five hundred thousand dollars for foreign missions; fourteen hundred million dollars for alcoholic drinks?

The liquor traffic costs more each year than our whole civil service, army, navy and congress, river, harbor and pension bills; all we pay for local government; national, state and county debts, and

the schools in the country.—*New York Tribune.*

The saloon-keepers and liquor dealers, now well organized throughout the country, have decided to raise a campaign fund of five million dollars. They call it a defense fund, to resist all legislation in the interests of temperance in Congress and State legislatures; seven hundred and fifty thousand dollars will be raised in the State of New York.—*New York Herald.*

A correspondent writes the *Philadelphia Public Ledger*, and refutes a time-worn statement. He says: "A few days ago the last annual report of General George B. Davis, Judge Advocate General of the United States Army, was issued. It states that he trials by court-martial for drunkenness and other offenses were two hundred and our less than in the previous year. This report and those preceding it since the regimental liquor saloons, commonly called the canteen," were abolished utterly refute the statement so frequently made that the discontinuance of these saloons has resulted in much demoralization in the army. The unquestionable official records show that there has been a steady increase in the morale of both officers and private soldiers since these drinking places were abolished."

**THE UNTRAMMELED ACCESS OF WORSHIP.**  
—When George Fox with his little band of worthies discarded a set mode of procedure in worshipping assemblages, there was opened to man a more perfect way of access to the invisible things of God.

Heretofore, temples, altars, incense, new moons and Sabbaths with their accessories are deemed essential to those who could draw nigh to Jehovah.

Henceforth, they who knew the quickening of the Spirit as meeting every human requirement, found these waiting assemblages to be, not historically descriptive of God's dealing with man in past ages, but vying experiences of present intercourse with the source of truth; open doors whereby he will and purpose of God with us could be attained; moreover, they who in spirit and truth gathered thus, were able to return to their homes with a clearer consciousness of duty to a brother or sister, with a stronger spiritual vitality than was possessed before his communion with everlasting Wisdom, his teaching of the Spirit.

Man is more than a mere dweller of earth, holds a greater potency than mental creation—he is spiritually bonded to Jehovah.

The being created in the image of God as periods of unfoldment—immortality abhors not stagnation—that which pertains to the highest comes stage by stage to earth, to attainment is a finality. He who breathed into Adam, who taught morality through losses, who crowned with the glory of immortality the exit of the Nazarene, ceaselessly leads our race onward to its goal. Not until the heavens were opened, not until earth receives the blessing, does man now what pertains to an incoming era; worship alone ante-dates occurrence. Religious forms that were, have disappeared; those that exist, are disintegrating. When worship ceases to be a mental performance—

a stage of experience—when spirit, untrammelled by human devices shall stand forth supreme, mankind will understand the mighty potency where with the Christ wrought his marvels of Lordship. B.

First Month 8th, 1907.

#### POWER OF FAITH.

Faith is a living power from heaven  
Which grasps the Promise God has given:  
Securely fixed on Christ alone,  
A trust that cannot be o'erthrown.

Finds in Christ what'er we need  
To save and strengthen, guide and feed,  
Strong in his grace it joys to share  
His cross, in hope his crown to wear.

Faith to the conscience whispers peace,  
And bids the mourner's sighing cease;  
By faith the children's right we claim,  
And call upon our Father's name.

Such faith in us, O God, implant  
And to our prayers the favor grant  
In Jesus Christ, Thy living Son,  
Who is our fount of health alone.

To be fed and to be folded, as a shepherd tends his sheep, (rich pasturage by day, safe guarded while they sleep, from wolves and prowling robbers) is the bounteous reward of those who yield themselves to be the people of the Lord.

#### Bodies Bearing the Name of Friends.

At a recent meeting of the Friends interested in Mount Holly Meeting volunteers from Moorestown were appointed to attend the meeting on First-day morning at Mount Holly regularly till the twelfth of Fifth Month.

Sarah Hallock, a minister of Rich Square Monthly Meeting, North Carolina, having deceased last week, Henry T. Outland accompanied her remains to Poplar Ridge, N. Y., the neighborhood of her former home, and was in Philadelphia during the 25th on his return homeward.

Many Friends will desire to be informed of the recent developments of the outbreak of tongues in Ohio. We cannot present the details, but will extract two specimens from a contemporary paper by way of information:

"The religious events occurred yesterday at the Friends' Church. More demons were cast out, and at least two new manifestations of gifts of tongues became apparent. One young woman, who says she never looked inside of a lexicon in her life, talked for nearly an hour in what is said to be the Greek language.

"Edith Ranson, until a year ago a student at the Bible Training School, is one on whom the language of the Greeks was bestowed. She wrote in prayer at the altar until she received her Pentecost, and with it the gift of tongues. She was taken into another room, and there she talked in the strange dialect for nearly an hour. A teacher of literature in the city school claims to have interpreted some of the language, and declares that it is Greek."

The two meetings held in the interest of Henry W. Fry's concern for the dissemination of our doctrine of the Inward Light, the one meeting on Fourth day p. m., the 25th instant, in Twelfth Street Meeting-house, and the other on the evening of the next day in the Germantown Meeting-house, were attended by a goodly number of the more thoughtful Friends, who gave interested attention. Alfred C. Garrett presiding, showed the consistency and urgency of Friends taking a revived interest in the circulation of literature, such as Henry W. Fry was now issuing, on so fanciful a subject.

The tendency of modern religious thought to take refuge in the authority of the Inward witness as superseding mere tradition and physical rituals, was instructively set forth by one speaker, and the preparation for the coming religious era which Henry W. Fry's faithfulness was helping to institute was

commended; and aid was solicited, by Friends forwarding contributions in money to C. Walter Bond, Treasurer, for the fund which is beginning to send a pamphlet on "The Inward Light" over the country,—for the present to the pastors of principal cities.

On the next evening at Germantown a second speaker could not wink at the weakening hold which, unhappily, from certain influences, the Bible was having on the masses and not a few leaders of opinion, and he believed we must face as a coming alternative, either an increase of skepticism or a recourse to the Inward Light as the final Authority to such minds.

This growing recourse to the witness for Truth in the heart it was believed could save the situation, both for confidence in Christ crucified, and for the Bible as a storehouse for spiritual truth. But the transition period to the more general reign of inward revelation would stand in danger of dire unsettlement and anarchy under the name of inward illumination, unless some such movement as this which is now seeking our co-operation could have wide range, in season to forestall religious thought for sanity in place of infatuation. Such heralds of a new call for the claims of the Immediate witness as Henry W. Fry endorses to be, and as the Society of Friends ought to be, seen now put forward as a voice crying in the wilderness, "Prepare ye the way of the Lord, make his paths straight" for his forward movement as Teacher of his people himself, and this preparation is now in season by our disseminating in advance this safe teaching by these correctives of a collapse of faith through lifting up the Living Christ. The coming cry is, "To whom shall we go?" May the answer be ready, "Thou hast the words of eternal life!"

#### REMEMBER THE DATES.

Philadelphia Quarterly Meeting, Second Month 4th, 1907.

Abington Quarterly Meeting, Second Month 7th, 1907.

Camden Quarterly Meeting, Second Month 12th, 1907.

Caldwell Quarterly Meeting, Second Month 15th, 1907.

Western Quarterly Meeting, Second Month 22nd, 1907.

Burlington and Bucks Quarterly Meeting, Second Month 26th, 1907.

Haddonfield and Salem Quarterly Meeting, Third Month 14th, 1907.

As the time is approaching when our various Quarterly Meetings are to be held, the desire arises that the individual members of Philadelphia Yearly Meeting may bear the fact in mind and "remember the dates." If our hearts are tuned in any direction let there be a willingness to go and worship with the brethren in their Quarterly Meetings. Some who may feel an unwillingness to go even in this capacity may remember that "as they went they were cleansed." It requires no direct or positive command to justify one in going and worshipping in the light of the meeting other than his own, but the putting one's self in the way where the Master is expected to pass may result as it did with Zechariah when Jesus said, "this day I must lodge at thy house." Too many of us miss the fulness of the blessing because we do not have the time to climb up where we may see Him as he passes.

Let us have more frequently by his presence blessed our Quarterly Meetings. May even the hindmost of the flock as desires arise in their hearts gather with the multitude to share in the feeling—resulting from the bringing and blessing, and handing forth,—in which they may partake. The silent messenger off-times carries comfort and strength unknown to himself.

There are very satisfactory arrangements made in nearly all of the Quarterly Meetings for supplying our material needs, and giving an opportunity for pleasant social intercourse, and the knowledge that all are welcome to partake of the hospitality of the Quarterly Meetings, may remove any obstacles which have sometimes been felt in a hesitancy to intrude upon individuals.

May the feeling of individual responsibility of our membership be realized by our younger members, and their interest stimulated by a united gathering together for worship and for conducting the affairs of the church. Also may this offering of ourselves and mingling of spiritual exercises, result



in an overflowing of his blessing in our Yearly Meeting, which commences Second-day Fourth Month 15th, and let this date be remembered in making our business arrangements as a "previous day meeting" with the Lord. J. M. M.

Philadelphia, First Month 28th, 1907.

#### SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt has sent a message to Congress urging legislation to encourage the building and running of steamships on the Pacific coast and the Orient. In it he says: "The great continent to the south of us, which should be knit to us by the closest commercial ties, is hardly in direct commercial communication with us at all, its commercial relations being almost exclusively with Europe. Between all the principal South American ports and Europe lines of swift and commodious steamships, subsidized by their home governments, ply regularly. In the year ending Sixth Month 30th, 1905, there entered the port of Rio de Janeiro more than three thousand steamships and sailing vessels from Europe, but from the United States no steamships and only seven sailing vessels, which were almost all treated as cargo." One prime reason for this state of things is the fact that those who now do business on the sea do business in a world not of natural competition, but of subsidized competition.

It is stated that in the last six months, about eleven thousand Japanese have arrived in the Hawaiian Islands, and are being held in camps. For some delay, they have been carried to the Pacific Coast States. On the 22nd ult., a company of three hundred and six men, women and children from Japan coming as coolie laborers landed at San Francisco. Another company of four hundred and thirty-four Japanese immigrants arrived a few days later. These arrivals have claimed the attention of the government officials. A number of them were those who were originally sent to Hawaii by immigration societies in Japan. When evidence is obtained that such is the case the immigrants are not allowed to land. The Commissioner had a careful examination made of seventeen and thirteen proved to be consular laborers. The remainder were guaranteed work in Hawaii by immigration societies in Japan. On their arrival at Honolulu labor agents from the mainland offered them higher wages, and they came to San Francisco.

A recent despatch from Richmond, Va., says: "In the section of Virginia where the Quakers are forming clubs, the only obligation enjoined upon the members being that they take oath that they will not work for any white person. The labor question has long been a serious one to the people of this State, but with the negroes banding themselves into clubs of this kind the situation becomes even more serious. The negro pastors of Richmond have published an address to the negroes on the prevalence of crime among the members of the race and urging the necessity confronting the negro to work for his white neighbor and better his own condition. The address is signed by practically all the negro ministers in the city and is signed, in the address says: 'While it may be truthfully said that negroes are not the only ones guilty of immoral conduct, it is also true that this fact furnishes no excuse for the shocking crime of assault that is being charged to so many of the negroes of this country. It should be our purpose to cultivate a most friendly relation between our white neighbors and ourselves, with those whose interest our own are so closely allied. Our presence should not be a menace to the happiness of our neighbors, but rather a necessity.'"

It is stated that since the earthquake in Jamaica the yield of petroleum in the oil field near the Gulf of Mexico has decreased. The yield of petroleum in the second day after the earthquake had been fifteen well ceased to yield, and the yield from others perceptibly decreased. It is stated that after the earthquake at Valparaiso, a similar change was noticed in this region while in north Texas the yield from the oil fields decreased. Experts who have studied these changes, expressed the opinion that earthquakes released the oil reservoirs or lakes in the bowels of the earth, and that the oil flows to some other section.

On the 22nd ult., it was reported from Cincinnati that although the river is slowly falling, the distress among the flood victims is increasing. The reason is that as the weather is very cold, and thousands are camped on the hills along the river banks, they are almost without food and most of them lack

sufficient clothing to protect them from the winter temperature. Fevers have broken out among the refugees, and many have been pressed to bed by their patients, who are exposed to the cold weather with insufficient food and scant supplies of medicine. Similar conditions are reported from points in Indiana and Kentucky.

The Pennsylvania Railroad Company has appointed a new officer, that of forester, to attend to the planting of trees along the purpose of making railroad ties. It is said that about one hundred and ten million cross-ties are used every year. The Pennsylvania Railroad using about five million five hundred thousand. A great demand for the best grade of ties has denuded the forests so rapidly in the last few years that ties have become the price of twenty cents a piece. To meet the purpose of making wooden ties, the Pennsylvania Railroad proposes to maintain a department to take up the work of planting and caring for trees for cross-ties, fence posts and for furnishing as much other lumber as possible. A million and a half trees have been planted on land owned by the company. Six hundred and eighty-one acres, near Altoona, will in the springs of 1907 and 1908 be planted with chestnut and red oak seedlings.

A Massachusetts man has invented a form of runners by which almost any vehicle can be made into a sleigh in a few minutes. Four runners are simply slipped on to the wheels, and the wheels are driven and then locked and the vehicle is ready for travel on the snow.

FOREIGN.—The recent action of Governor Sweetenham of Jamaica in refusing the offers of assistance from this country, in aid of the sufferers at Kingston, has caused great dissatisfaction in that island and also in Great Britain. He has since repudiated his offer, and is now sending a committee to the Governor to accept relief. The committee of the citizens of Kingston has invited the assistance of Americans and others. The continued shocks have had a very serious effect upon the nervous condition of many of the survivors and numbers have become temporarily insane under the continued strain. The Government has ordered the removal of the reefs in the harbor and off the coast have sunk below the level of the sea, while shoals have risen where formerly was deep water.

An association has been formed in France to be known as the "French Apostolic Catholic Church" under the leadership of Henri des Roux who had previously attempted to organize the French Apostolic Catholics with the object of bringing about the acceptance of the law separating church and state. The authority and infallibility of the Pope it is stated is denied by this association.

A despatch from London of the 22nd ult., mentions that intense cold prevails over all Europe, even as far south as Greece. In Russia the weather is most severe. In St. Petersburg the thermometer registers twenty degrees (Fahrenheit) below zero, and in the province of Yaroslavl (Central Russia), fifty degrees below zero. The peasants are literally living on top of their spacious stoves, and day and night are under the broadest of lamp chimneys on the streets of St. Petersburg, but tea is dispensed through the night by order of the Government, and troops are patrolling the streets to rescue frozen cab drivers and others. Austro-Hungary also reports very low temperatures. Such extreme cold has not been experienced in ten years, especially in Galicia, where heavy snowstorms have interrupted the railway. Vienna reports the lowest temperature recorded in fifty years. A violent blizzard prevails at Constantinople, and it is very cold there. All street car traffic has been suspended. Athens presents the unique spectacle of being covered with snow. Snow also falls at Naples. On the 23rd it was stated that Arctic weather conditions continue to prevail over the whole of Europe, while, curiously enough, the actual arctic regions, northern Norway and Iceland, report a prevalence of mild and rainy weather. A great loss of life and suffering are reported in central Russia, and unprecedented cold has occurred in Florence, Italy.

A riotous demonstration was lately quelled in Paris, which had been planned by labor unions and Socialists in order to compel the closing of stores on the First-day of the week. The new law enjoining a half-day of rest for employees allows some option to the employers as to which day shall be selected for a holiday and whether the employees shall be closed altogether on the First-day of the

week. The efforts of the labor unionists to enforce a general closing on that day have caused frequent local disorders and several lives have been lost in raids upon stores which persisted in keeping open.

A recent despatch says: "The tidal wave which devastated some of the Dutch East Indian islands south of Atehin, as announced First Month 11th, practically engulfed the Island of Sinaloa. According to the latest information received, there are thousands of persons who have been killed, and thousands of persons lost their lives. Violent earth shocks continue to be felt daily."

A despatch from Rome of the 22nd ult., states that since the Kingston disaster slight earthquakes have been felt in Sicily, and are continuing, causing much alarm. House-tops and several villages have been found to collapse, compelling their occupants to camp out in spite of the severity of the weather. Mount Etna, in the northeast of Sicily, and Stromboli, in the Lipari Islands, off the north coast, continue to show signs of activity.

On the 23rd ult., President Diaz, of Mexico, formally opened Mexico's Isthmian Railway, the route from Tehuantepec, on the Pacific Ocean, to Coatzacoalcas, on the Gulf of Mexico. The line is one hundred and fifty miles in length, and is the rival of the Panama Railroad and Canal for business from New York, Philadelphia and eastern coast cities to San Francisco, Alaska, China, Hawaii and the Philippines. The route covers one hundred miles between Philadelphia and San Francisco. It saves about twelve hundred miles between Philadelphia and Hongkong, and is considered to be a great event in the commercial history of the world.

J. G. Coolidge, former secretary of the American Legion, who at the first, time arrived from China, says that for the first time in its long history the Chinese Government is rendering organized relief to famine victims. The rice tribute from districts in the vicinity of the famine-stricken area has been directed for the relief of the sufferers and is being systematically distributed under Government direction. Refugees have been concentrated at Kiating and other large towns on the lower Yangtze, and the Government aid has been effectively administered. These refugees will have to be fed for four months when a new crop is expected to restore normal conditions in the famine belt.

It has been computed that in the last fifty year the number of deaths under five years of age in Paris has been diminished from one hundred and fifty-eight to fifty-five per thousand by modern methods adopted by medical science. Next to children's diseases the greatest progress has been made in the prevention and treatment of typhoid fever, diphtheria, and diseases of the respiratory organs.—In tuberculosis, however, and in cancer but little diminution in the deaths per thousand cases has appeared.

#### NOTICES.

WANTED.—A teacher for the Shelter for Colored Orphans for the school year beginning Ninth Month 1907. For particulars apply to

ALICE HOOFFES YARNALL, Chairman,

4703 SPRINGFIELD AVE., West Philadelphia.

Chesterfield Monthly Meeting, N. J., will be held at Trenton, on Third-day, Second Month 6th, 1907 instead of Crosswicks. The Preparative Meeting of Ministers and Elders will be held at the close of the Monthly Meeting.

WESTWON BOARDING SCHOOL.—Our stage will meet trains leaving Broad Street Station, Philadelphia, at 6:48 and 8:21 A. M., 2:49 and 4:32 P. M., other trains will be met when requested; stage far fifteen cents; after 7:00 P. M., twenty-five cents each way. To reach the school by telegraph, wire Wm. Chester, D. and C. No. 100, Broad Street.

WM. B. HARVEY, Superintendent.

DIED.—At West Chester, Pa., Ninth Month 2d, 1906, in her eighty-ninth year, REBECCA ANN widow of Mifflin Cooper. She was an esteemed minister and member of the Monthly Meeting Friends of Philadelphia for the Northern Yearly Meeting. A short but severe illness was borne with Christian patience. "Blessed are the dead which die in the Lord. . . that they may rest from their labor and their works do follow them."

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## An Unconventional Prayer.

There are many offerings for prayer which may be better marked "Insufficiently Addressed" than one which was offered in Liverpool, England, last week. There are prayers" which are really addressed to the audience; there are "prayers" written out to be sounded regularly as routine performances; there are "prayers" constructed as added decorations for public occasions, and without which a dedication or some public action would not be accounted as in good form; there are "prayers" sounding the divine name with the lips while the heart far from Him; there are "prayers" which bid for an assembly's admiration for blime diction and profound eloquence. These "prayers" hug close down to the earth and to man, and never ascend as spirit reaching Him who is Spirit. Why do they do? Because they are not properly addressed.

Now that letter bearing a childish scrawl in lead pencil reached the Liverpool post-office, and was really intended by a little girl of six years as a petition for her mother's recovery from sickness. The address was: "To the Dear God in Heaven," and inside on a tiny slip of paper was written, "Dear God, Please make mother better. She is at 10 of Huskinson Street." But the letter was returned post-marked "Insufficiently Addressed."

Who is entitled to say whether that was not a prayer of faith, and so sufficiently addressed, but God who searcheth the hearts? We hope the mother will get well, as a testimony that "the prayer of faith shall save the sick,"—though the promise is just as true, should she be saved into heaven. We must suffer little children to come unto the

Saviour in very informal ways, sometimes. "Man looketh at the outward appearance, but God looketh at the heart." "The kingdom of God is not in word, but in power; and "except ye receive the kingdom of God as a little child, ye shall in no wise enter therein."

"HIGH ART" AS A CLOAK FOR SIN.—The embellishment of vicious suggestions by artistic genius has received some rebuke lately in the protest made by J. Pierpont Morgan against the production of the opera named "Salome." His daughter should have the first credit of this movement. Her father promised to make up the loss of fifty thousand dollars entailed on the opera company, rather than have the piece again appear; and William K. Vanderbilt is said to have been about one minute behind J. P. Morgan in making the same offer.

Such indications of an unblinded moral sense in influential parties of the society to which the opera caters, is reassuring of the persistent influence of the Divine witness even in worldly society, demolishing the plea which the composer of the opera makes, and others often wage, that high art has the right of way to cover the sinfulness of a multitude of sins. So only that the subject is a work of genius in art, "the lust of the flesh, the lust of the eye, and the pride of life, we are told are only to be winked at, and it is not in good form to criticise those baser suggestions which really make the chief selling qualities of the production. This subterfuge for sin-sowing we are glad to see repudiated, if only for once.

WOMEN AS A FACTOR IN THE GOVERNMENT.—Another demonstration of the elevation of society by the faithfulness of women has become marked in history by the triumphant persistence of the Women's Christian Temperance Union in following up several agencies of destruction until they were abolished. Margaret Dye Ellis, in whose charge its department concerning legislation has long been entrusted, recounted last week before an audience of our members the labors of long patience which women had pursued, unto their final success in seeing the sale of intoxicating liquors abolished from the Capitol building in Washington, D. C.; in the prohibition of the canteen, or government

saloons, for soldiers in camps or forts; in obtaining the forbidding by both the governments of the United States and England of the importing or selling by their subjects of liquors to inhabitants of the New Hebrides,—a ruinous trade which the venerable missionary of sixty years' labor there, J. G. Paton, could not induce three successive Presidents to interfere with, though he came that whole distance three times to entreat them, but the women found a way of bringing it to pass through an interview with Secretary Hay; the securing of a prohibition clause in the statehood law for the Indian Territory,—a covenant with Indian tribes which the legislators were trying to forget;—these, and other reforms now on foot, attest the power of the urgency of women when moved by a high moral or holy impulse to work as soldiers of the felt call of God. There are prophets by words and prophets by actions which speak louder, reminding us of the margin of David's Psalm, that "The Lord gave the word and great was the company of women that published it."

THE RIGHT REPUGNANCE TO CONDEMNING TO DEATH.—It is said that Kansas, which never had a lawful hanging executed, now probably never will have one. For a bill was passed by her legislature last week abolishing capital punishment. The Governor having on several occasions expressed his disapproval of "legal murder," will doubtless give his signature. No governor of Kansas has ever yet complied with the law which required his signature to the death warrant; hence death prisoners, we are told, have gone to prison for life.

In the adjoining state, Missouri, last summer, Judge Wofford spared the life of a negro who had been convicted of murder and appeared for sentence of death. He stood up, an unintelligent, poorly dressed man, giving his age as twenty years. "Well," said the judge, "you're guilty of murder, but you're a poor, ignorant black man, and I don't want to hang you. You have no friends. You have no one to plead that you were insane when you killed this man. If I sentence you to hang you will hang. There will not be a whole lot of women circulating petitions to save your neck. There will not be a lot of writing letters to the governor to save you. No one will send you flowers.

You'll just be forgotten until the day set for your hanging, and then they'll hang you. I'll sentence you to thirty years in the penitentiary."

A spoiled child of wealth and uncontrolled anger, which readily resulted in murder, has in the past week been awaiting in court the outcome of his lawlessness. The greater the light and knowledge he had to sin against the greater his responsibility as compared with the unenlightened negro. But even such can be kept from further injury to society by a more reformatory method than death. The possibility of capital punishment did not deter either of these murderers. It is doubtful whether it deters any who are reckless enough to commit murder.

### Glimpses of the Life of Samuel Morris.

(Continued from page 236.)

EDINBURG, Tenth Month 31st.

Between the close of the meeting and dinner there were still three hours, so dear Eliza Wigham said to us, "if you'll come with me, we will go at least to the Castle and Parliament House!" Lawyers and clients were perambulating the floor, the former in full costumes of gowns and wigs, were striking figures; and though the wigs were gray, the dark hair of the wearers cropped out mischievously from beneath. Another illustration of the tenacity with which our English cousins adhere to their time-honored customs, however odd or useless. Just outside and in the middle of the street-way, we observed a small iron plate with the letters J. K. and a date, for beneath had been interred all that was mortal of John Knox, the great Scotch Reformer. His house is still preserved in good repair. In passing, we could but observe a building with this inscription: "The Heave Awa Temperance House," while over the doorway was carved the head and bust of a boy. The story is that some years ago, a building in the process of erection fell, burying several bodies in the ruin. After long but unavailing effort to remove the debris, the men were abandoning all hope of relief for the sufferers, when a brave young voice was heard from beneath "Heave Awa, lads. I'm not dead yet!" Whereupon the men returned to their labors, and rescued the little sufferer from impending death. So much admired was the courage of the boy that, when the walls were again built, the circumstance was commemorated as I have described.

Eleventh Month 1st. Called as a farewell visit on our dear friend Eliza Wigham, but regretted her being from home. This excellent woman is one of those striking instances of the widespread influences for good which may be exerted by a single devoted Christian whose heart is filled with love to God and man. Such is the appreciation of her valuable services in behalf of the poorer classes and her worth in the community, that not long since the good people of Edinburg presented her with one thousand pounds in token thereof.

A month was spent by Samuel Morris and T. P. Cope in the northern English

Counties and in Scotland, with many interesting meetings and episodes, but we must hasten on to their journey in Southern France. London Yearly Meeting extends a motherly care over the small companies of Friends on the continent, and their love is reciprocal. We quote from the Journal:

NIMES, Eleventh Month 22nd.

The Temple of Diana, a Roman ruin, well preserved in many of its parts, though built at least two thousand years ago, stands on the edge of the Park. The baths for the imperial court, probably erected by Hadrian, received their water from the spring. These too are in wonderful preservation. The Roman Amphitheatre (or Coliseum) has been kept from further decay at the expense of the government. This would originally accommodate twenty-five thousand spectators. We were sorry to learn that it is still used for bull-fights, to which the people flock by thousands. It is said, in palliation of these brutal spectacles, that the animals are not allowed to be killed on the occasion; but the influence of the sight must be debasing to the spectators under the most favorable conditions.

24th. To our great pleasure our Japanese friend, Inazo Nitobe, arrived. I trust it will become a means of confirming the religious convictions, which I rejoice to find have not been disturbed by the unfavorable influences to which he has been exposed during the progress of his study at the German Universities.

At half past ten the little company of Friends at Nimes were to gather, and I could but feel some anxiety as to an interpreter; when Marie Bernard, who speaks quite fluently, unexpectedly arrived from Congenies. She "had no thought," as she said, of being needed, but just felt like coming to the meeting and now could the better see why she had the gentle impulse." Then I trust I was helped to minister from the inexhaustible Treasury, to their comfort and edification.

CONGENIES, Eleventh Month 27th.

Staying with Marie Bernard we see something of peasant life and made a very pleasant call on an old lady, Leah T. As I was introduced to her, she looked earnestly into my face, exclaiming, "Etienne de Grellet!" a rather striking illustration, among many others, of the similarity that must have existed between the countenance of that saintly man and my own. Would I might resemble him in his devotion to the Master whom we both have loved, and experience more of that unctious from the Holy One that so abundantly accompanied his labors.

Visited a school taught by Christine Benezet, also had a peep at a baker's shop and the butcher's. With Blanch Bernard we climbed a rugged height above the Olive orchards and vineyards, whence we had a charming view of the little town and outlying hamlets, on the North Cevenne mountains.

The meeting-house capable of seating one hundred and fifty, erected with the aid of English Friends early in this century, had a sad interest in the graves of the worthies who have been laid in the little burying

ground. Among them that of Lydia Major, who must have been a mother in Israel. The mothers' meeting, was composed of twenty women, knitting wool supplied by Friends in England, their faces, intelligent, comely, solid, each had tucked under her feet the "chauffe-pied," a little box containing smouldering coals which seem almost essential to the comfort, if not health of women, where the floors are universally stone or tiles, and the poor little wood fire is utterly insufficient for warming a house. I had a few words of encouragement for the busy knitters, while my dear companion seemed greatly to please them by his French and again by leaving a small sum to be expended in a Christmas treat.

At Fontanes we were met by Clemen Brun and soon made welcome at his house. On the table in the meeting-room we were shown the ancient Bible, printed about 1650 and which during the bitter persecutions of the seventeenth century was for a long time secreted in a hole made in the wall below which we were also shown, and where it has been plastered over, the more effectually to conceal it. This precious relic is a good specimen of the printing of that day, and in excellent condition. After a period of refreshing solemnity, I revived the word of our Lord to his disciples: "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom."

Twelfth Month 7th. Arrived at Menton we found Thomas Hanbury, whom we had come to visit, waiting for us with his carriage. He is an English Friend who, having spent some twenty years of his early life as a merchant in China, there amassed a ample estate, and at the age of forty-five retired from business. He then purchased a property belonging to a needy Italian Marquis, out of repair, but beautifully situated upon a projecting cape near the little village of La Mortola. The grounds are laid out with great skill, and admirably adapted to the charming outlook on every side. From Australia, South Africa, China and Japan, as well as our Western Continent have been brought two thousand varieties of trees, plants, and shrubs, that thrive only in semi-tropic regions, all labelled with the scientific names, making a choice botanic garden, rare seeds being distributed and received. For La Mortola Thomas Hanbury has put up a school building, large enough to accommodate one hundred pupils and provide a home for several teachers. He is still interested in China and its people among whom he spent so many years and where the greater part of his estate still remains. He has been long and actively engaged in associations for the suppression of the opium habit, as well as the traffic in that most injurious drug. His impressions of the Chinese character, growing out of his long business intercourse with them were glad to find very favorable. After the meeting with his family, he and I had a very interesting walk and conversation, in which he displayed a depth of religious feeling, saying that our coming and service had been very helpful and seasonable to them all, and he trusted a blessing would follow them.

MONTMEYRAN, FRANCE, Twelfth Month, 16th.  
Among the mountains here it is exceedingly cold. B. B. Combe and ourselves walked to his brother Samuel's and back, ten miles; they are the only Friends in these parts. We had much sympathy with them in their isolated condition; our coming seemed to be appreciated.

PARIS, Twelfth Month 20th.

Called on Justine D'Alancourt, an interesting character; born a Roman Catholic and expecting to enter a convent, she was led to believe there was a better way. At the age of twenty she went to England where she met for the first time with the Bible and felt that her Heavenly Father was teaching her. Christine Majolier Alsop told her she was at heart a Quaker, and she now saw it right to join our Society. Thus though much alone in Paris, as to Christian fellowship, she devotes her time to Mothers' Meetings and to instructing young girls as Bible readers among the poor. In the Rue de Theatre near the Eiffel Tower, is her home, with the Mission Rooms, and here is held a Friends' Meeting, during a part of the year. We visited her in 1904.) Theodore Monod, pastor in the Free Protestant Church was so congenial to our travellers.

Leaving Paris they next went to Friends in Ireland and were warmly welcomed at Dublin by James N. Richardson and the two veterans, Charles Wakefield and dear old William Green; the latter aged eighty-six, entirely deaf, but shedding around him sacred influence. He had visited in Gospel work Friends in America four times.

Mount Mellick the school for children of our Society, was a centre of interest; Cahir, urgan, Waterford, Ennisconrthy and many other towns, were halting-places—the Friends receiving them cordially. At a gathering in Cork Samuel Morris was asked by George Rubb to tell of his experiences in our southern States.

Bessbrook they found to be a model village for weaving linen into fine damasks; the population is thirty-five hundred, sober, self-respecting and thrifty through the wise management of J. G. Richardson, the senior partner of the firm. This aged Friend was now on his death bed and a gloom was cast over the whole community.

The scenery of Ireland exceeded the expectations of my father and he considered finer than that of England, whither they now returned.

We next find them at Bristol with I. S. Y., aiding him in one of his daily Bible readings with his employees in the Cocoa Manufactory; two thousand workers in this establishment.

The various schools under the care of Friends were visited, and the meetings generally in the British Isles also, the Yearly Meeting again in the spring. Were we to give the many details, our pages would overflow, and we have dwelt more on unfrequented paths on the Continent. One item I pressed me as we close this journey, that though Samuel Morris and T. P. Cope had their lodgings in London close to Westminster Abbey and the Houses of Parliament, they never took time from ministerial duties, to enter these historic buildings during their

long sojourn in England. Thus my dear father fourteen years later, enjoyed them to the full, when he went abroad for his health after my mother's long illness and departure.

(To be continued.)

### Ministry.

"Ministry without life and power," as I have heard it expressed whilst in company with Friends after a meeting. It was brought up by one minister that there was no power in the ministry any more as there used to be. The other said that there did not seem to be much.

It seems to be a great pity that a failure like this should occur amongst Friends. Ministers should be full of the Holy Ghost; and members seem to some Friends to have fallen into a lifeless form in this our day. One Friend said that there was a goodly number of them stirring around among us, but little life and little or no results of their labors were seen among Friends anywhere. In olden times the life and power used to accompany the ministry of Friends, but it does not now as it used to do. Is it the fault of the ministers, or is it in the members? It seems as though something is wrong somewhere, that Friends don't grow. What is wrong with us?

Some members of both kinds have grown worldly, and that shows that they are not living as close to their Saviour as they ought to. Is not this a cause of no power appearing in them, or life as they ought to have? This makes a dry, lifeless meeting. Some ministers have grown worldly, so have some members. They seem to care very little for their meetings, and seem to care more for the things belonging to the world than they do for souls, or for Christ, or his work. Ministers in olden time used to work very earnestly, and in much faith and power, and they did eat with Christ and drink with Him, and sleep with Him, and live of the Gospel with Him; and when this was done, there was life and power in them through Christ, to minister to the wants of others. So souls were gathered to Christ through their instrumentality, as the apostles in life and in power gathered them.

Ministers must first get the unction from the Holy One which qualifies him or her for the work. Then one must have the evidence in his own heart that his or her communications carry weight from his Lord and Saviour to the people. This gives the evidence to the people that the Lord Jesus put it forth, and people will become convinced of the Truth while sitting upon their seats, as they did in the apostles' time. The ministry in their days was a baptizing ministry. So it was in early days with Friends. But where is it now? Can anyone tell? If we expect to be renewed or gain strength with the Lord, we must have a baptizing ministry in this our day, and baptized members also, filled and qualified of the Lord Jesus; both members and ministers to set forth the doctrine of Christ again in the world in its ancient purity, and members to teach it and show it to the people as well as ministers, in order to have Holy Ghost meetings in the life and power of

Christ again in the world. For there are many in this day that have no one to set it before them that they might get the fresh bread from heaven to eat.

Oh, Friends, the fresh bread from heaven is too scarce amongst us, and too few of us are truly feasting upon it day by day. And when they don't know of feasting upon it daily, they don't know much of living in the life and power of Christ. I once sat in a meeting thirty-six years ago where the power of the Holy Ghost was so felt all over the house that the tears flowed very freely. I have not witnessed the like since. Why can we not have some such meetings now in this our day, instead of so many dry, lifeless ones? The Lord's power is not limited to-day any more than it was in the apostles' time, neither is his arm any shorter than it was then, that he cannot display his power to the children of men. The Lord Jesus is always ready and willing to do his part of the Christian work, and he does it in power and life. But the lack is in man, that his part of the work is not kept up in this life, that he might have power with God and reign through our Lord for the awaking up of souls before Him. Man can do nothing except Christ be with him in power. Friends, let us examine ourselves every one of us that has come to a right understanding and see whether we are living in the life and power of Christ.

S. P. HAIGHT.

[Although there are meetings of which we could not draw so low a picture, yet our Friends' concern is worth serious attention.—Ed.]

NORWICH, Ontario.

ASCRIBING THE BEAUTY OF NATURE TO THE CREATOR.—Hamilton W. Mabie repeats a story which shows how one man, at least, was effected by the beauty of nature:—

One day in the early spring a Scotchman was walking along the side of a mountain in Skye, when he came to a hut in which lived an old man he had known a great many years. He saw the old man with his head bowed, and his bonnet in his hand. He came up and said to him after a bit: "I did not speak to you, Sandy, because I thought you might be at your prayers."

"Well, not exactly that," said the old man, "but I will tell you what I was doing. Every morning for forty years I have taken off my bonnet here to the beauty of the world."

Beauty, wherever it is seen, is a reflection of God's face, the shining of the heavenly light down upon the earth. Wherever we come upon it, it should touch our hearts with a spirit of reverence. God is near; we are standing in a token of the light of his countenance.—*Canadian Epworth Era*.

LET none of us depend upon the goodly heritage which we have received, but upon Him, who hath given us this heritage. It is possible to assent to the doctrine and practice of Friends, and to be in nominal membership with them, and still be strangers to the life and power, which was so manifestly with our worthy predecessors in the Truth, and which is our privilege to know in Him.—*North Carolina to Kansas Y. M.*



Not famous forever  
In story and song—  
Just humble and thankful  
The bright way along.

No voice to acclaim us  
Where proud hearts may beat—  
Just doing our duty,  
And finding it sweet!—*Selected.*

### In the Valley of the Shadow.

Fifteen years ago a scorching blast from the sandy wilderness of central Asia swept over the vast fields of southeastern Russia, just as the corn was in the ear. In three days' time millions of acres of rye, wheat, oats and other cereals, promising a magnificent harvest, were utterly destroyed. Not only was the tender grain dried into worthless husks, but even the straw was shriveled to thin and brittle filaments, and the green pastures and meadows transformed into arid tracts of yellow dust.

Millions of peasants whose only resources are the produce of the fields saw famine staring in their faces. News of this terrible disaster soon spread over the world, and international sympathy came to the relief of our unfortunate people. But the distress was too great,—all the efforts of our Government and our friends abroad could not cope with the magnitude of the disaster. A winter of unprecedented severity added the sufferings of cold to the horrors of hunger,—scurvy and typhoid fever raged amongst the famished peasants, and thousands of women, children and working men did not live to see another winter.

That was fifteen years ago!

Now in 1906 we must be ready to witness a repetition of this tragedy only on a grander scale. Once more the crops have failed completely in all the southeastern provinces of Russia, and in many others the harvest has been far below the average. The immediate cause was nearly the same,—a hot spring and summer and no rain. With the exception of a few (very few) favored spots, such as sheltered valleys, meadows flooded in spring by rivers, or fields over which a passing cloud had showered its treasure of life-giving water, just in time to save its perishing vegetation, the boundless plains of Saratov, Samara, Simbirska, Kazan, Penza and other provinces did not often return the seed sown in their furrows. The scorched prairies have given no hay, and hundreds of thousands of oxen, horses and other cattle have already been sold for the price of their hides, or have perished from starvation.

In hundreds of villages the distress is already nearly beyond endurance. Thousands of peasants are eating nothing but bread made of acorn flour and grass seeds mixed with a little rye flour, many families eat even that bitter bread only once a day.

There is no work to be had, even if the workmen had strength to work; instead the breadwinners of the family lie on their backs in their dark and miserable huts, experience having taught them that every motion increases the sharp pangs of hunger. The usual companions of famine, typhus and scurvy, are already at work amongst our poor peasants, and two months hence we shall certainly see whole villages decimated

by these diseases, for which there is but one remedy,—food.

No one who has not seen with his own eyes the victims of scurvy can imagine what torment that plague entails. It is a disease which comes on very gradually,—the patient usually complaining at first of only a general weakness and apathy. He moves with difficulty, preferring to sit or lie down and his face becomes drawn and pale. Soon his gums become painfully tender, blood oozing from them at the slightest pressure, and his teeth get loose in their sockets;—he can eat nothing solid, so in a few days he becomes too weak to move about, and takes to his bed. Little by little the sufferer's legs begin to swell, angry red spots appear on the skin, and rapidly become violet, blue and black, like bad bruises. These spots are caused by the rupture of the superficial blood vessels, just as in true bruises, and as the swelling of the lower limbs increases, the spots become so numerous that all the leg appears like a polished black log. The patient cannot stretch his swollen legs and lies motionless with his legs drawn up. Often the distended skin bursts, and large open sores add to the torture of the stricken man. At the same time the gums become one mass of bleeding and decaying tissue which sometimes assumes the aspect of a fungoid growth that half fills the cavity of the mouth. The patient's breath smells unbearably, so that the air of the room soon becomes poisoned by the putrid odor. At this stage if medical assistance and constant careful nursing are not available, the sufferer rapidly loses his last strength and soon dies from exhaustion.

And how often that must be the case in a country like Russia where in many provinces there is hardly one doctor to every one hundred thousand inhabitants! The worst about scurvy is that it is generally epidemic, often attacking hundreds and thousands of people within a few weeks. During the famine of 1891-2 I have known villages where there have been one hundred to two hundred cases at a time, where one could scarcely find a house that did not contain two or three sufferers. Sometimes a whole family, father, mother and children would be found slowly perishing together, with no one to attend to them, to light a fire or reach them a cup of water.

As I have already mentioned, food, simply food, is the only remedy for scurvy—certainly before the malady reaches its final stage, the coarse black bread which, with a chance potato, or a bowl of thin cabbage soup forms the staple food of our peasants, must be supplemented with milk, gruel, onions and meat, if obtainable, and when the mouth becomes too painful for solid food, tea with lemon juice or milk and broths of some kind, must be given. Even such a slight amelioration of the daily fare is even quite sufficient to arrest the development of the disease, and to bring on a rapid and complete recovery. Certainly the treatment is of little consequence if the convalescent is again left to starve.

And that must only too often be the case if our resources remain as insufficient as they are now. Before proceeding to prove

the accuracy of this awful statement, I must say a few words about the cost of supporting life in our provinces under the present condition. Experience has taught us that if we can afford to give an adult two pounds of black bread and a bowl of hot gruel, four ounces of meat, four ounces of millet, and eight ounces of butter or oil, with an onion and a pinch of salt, once every twenty-four hours, half of the bread to be kept for supper, we can keep the man or the woman alive till summer, when berries, mushrooms; and occasionally some fresh fish can be procured. Children under ten years of age require about three-fourths of this ration. [A calculation which need not be copied upon this sheet] shows that unless we can collect, during the next six months, about five million dollars more, than has been granted, nearly six hundred thousand men, women and children shall be reduced to absolute starvation in our province alone, or three million souls.

It would take me too far to attempt to give anything like a complete analysis of the factors of these terrible famines that have caused so much misery in Russia during these last years 1873, 1891, 1899 and 1906. The immediate cause was, in all cases, a want of rain, combined with hot winds from the southeast. But systematic droughts can be corrected by artificial irrigation on a grand scale, forests can be planted to protect the crops from the direct influence of the hot winds, snow can be accumulated during the winter, and the soil prepared by scientific tillage and proper manuring to retain and economize the life giving moisture.

Why is not all that done? Why is nothing done? Because the people are poor and ignorant! Why are they poor and ignorant?—for the same reason that other people have been in the same condition: BAD GOVERNMENT. The masses of the people held in the strictest political and economic bondage have never known what real self-government and self-help means,—accustomed during generations to obey the will of the masters, they have developed no will of their own;—accustomed to be alternate oppressed, or cared for, by others they have—like children—lost the habit of caring for themselves. Arbitrary government can exist where people know their rights and understand the elementary conditions of social existence,—consequently the education of the masses has been systematic and consciously discouraged and repressed. Now we are gathering the fruit of this policy.

Add to this a ruinous and unfair system of taxation, a reckless expenditure of tremendous sums on useless or worse than useless wars, the enormous expense of a strict centralized administration, and the utter incapacity of this administration to develop the natural resources of the country,—and you shall probably need no further explanation to understand at least the main cause of the economical crisis in Russia.

What makes us suffer morally far more than physically is the consciousness that the misery we are compelled to witness is anything but inevitable. The land is naturally rich, the people are capable of it

highest civilization, being quick to learn, patient and enduring to a fault, full of true humanity and intrinsically honest and open-hearted. The Russian race is by nature fully qualified to become one of the noblest nations of the world, and yet we are doomed to see it crippled and deteriorated by heartless and systematic mismanagement. It is like seeing a talented and good-natured child being educated in the slums.

My kind readers will pardon me this digression.

For the third time in my life I am now taking an active part in famine relief work in Samara. In 1891-2 I was a member of the United Relief Committee of the province and one of the three trustees of the American fund. At the same time by the kindness of

—Knowles of the "Nineteenth Century" I was entrusted with the distribution of nearly three thousand pounds collected by him in England. During the famine of 1898-99 I was in charge of a district of some ten villages in the county of Stavropol, where my estate is situated. This famine was much less severe than in 1891. And now I am the representative of the United Zemstvo Famine Relief Committee for the province of Samara.

If I allow myself to mention these purely personal details it is only because I want my readers to know that past experience has qualified me to form a correct estimate of the actual condition of the people.

After what I have already stated, no one can wonder that I am not only deeply grieved, but am an appalled witness of the misery of my poor countrymen. The winter is barely commenced, so that two or three months must elapse before the famine attains its full intensity,—and yet we already hear of such terrible facts taking place in the more remote villages. A fortnight ago the newspapers published an account of the famine stricken Tartars in the neighboring province of Kazan selling their children to dealers from the Caucasus. Eight girls aged from twelve to sixteen had been sold for eight pounds to fifteen pounds each.

I have not heard of such cases in our province, but my friends have heard our poor peasant women praying God to take their children, as they had no food to give them, and the cries of the starving babies were beyond human endurance. I know that to be true, for I have myself heard such awful prayers; I have seen with my own eyes strong, healthy men so weakened by hunger that they could not stand without support; I have seen old men unable to speak from exhaustion, standing silently in the frozen streets of a famine stricken village, with the tears slowly falling on their grey beards, patiently waiting for bread—or death.

Worst of all, I remember witnessing those scenes fifteen years ago, when the famine was considerable less and when we had eight thousand pounds from private charity alone to alleviate the distress, instead of the one thousand pounds that we have now.

That is what makes me write this letter. I feel it my duty to appeal once more to the humanity of your people, because I know that we can expect such scant aid from our own impoverished countrymen.

In more than thirty provinces the harvest has been below the average and as nearly as I can reckon about thirty million of peasants will need assistance during this year. We here are powerless before the magnitude of the disaster.

That is why, laying aside all other thoughts, all considerations except this one overpowering terror, I openly appeal for aid to the wealthiest of nations. Help us to save life! Remember that in our country twenty-five shillings (\$6.00) are the price of a life, one shilling (25 cents) will keep a child alive for a fortnight.

NICOLAI SHIFFKOFF.

SAMARA, RUSSIA, Twelfth Month 18, 1906.

Contributions can be addressed to the United Zemstvo Famine Relief Committee in Moscow,—House of the Zemstvo, or to me in Samara, if intended for that Province, [or for the present to J. Elkinton, Media, Pa.]

### The Rise and Progress of Friends in Norway.

(Continued from page 235.)

In 1848, for refusing to pay a school tax of two specie dollars, Endre Dahl was deprived of a quantity of his furniture, the original demand having been run up by expenses to twenty-five specie dollars.

In the same year Sören Olsen, a young man of twenty-two, for refusing military service, suffered twenty weeks, imprisonment, the last ten days on bread and water. He was sentenced to be whipped on three separate days—a punishment which, had it been carried out, would probably have cost him his life.

The above are a few of the outward trials to which the Friends in Norway were subjected. In 1845 a large share of religious liberty was granted to Friends by law, but they were still liable to imprisonment for refusing military service, and to distraint for refusing to pay ecclesiastical demands.

We must now return to earlier days to speak of some of the sorrows which arose through false brethren. We find that in 1825 meetings for discipline were suspended, and the number of Friends in membership in Stavanger were reduced to four, owing to strife and division, which arose through the preaching of a man who claimed to have high spiritual revelations, and who drew several members away with him. Several of the little company had already gone to find a home of freedom in America. Through this time of sore proving, Elias Tasted remained firm, and was once more the means of gathering a meeting together. Nine years later, meetings for discipline were re-established, only to be broken up by fresh dissensions, but from 1838 to the present day they have been held without intermission.

It was in 1840 that Endre Dahl, a young joiner, was received into membership. He was a man of energy, strong will and devoted to the truth. In 1845 he came forward in the ministry, on which occasion, as a friend wrote, "A shaking or motion was felt by the whole assembly." He learned English during repeated visits to England, and became an able interpreter for English Friends who visited Norway.

From this time forward, for about forty years, the growth of the Society in Norway

was fairly steady, though checked by a constant stream of emigration to America, so that the number of Norwegian Friends in America has long been in excess of the number in Norway. Amongst the means which contributed to the growth, was a very large and widespread distribution of Friends' literature. The visits also of English and American Friends became very frequent, and of some of these, I must speak more fully. It was in 1844 when it was in the heart of William Backhouse, of Darlington, to pay a visit to Friends in Norway. He had obtained certificates for his services, and his passage was taken. Rising in meeting on First-day evening to take leave of his friends, he raised his hand to his head, as his custom was before beginning to speak, and ere a word was uttered, he fell lifeless to the floor. The steamer *Manchester* in which he had taken passage sailed on the day of his funeral and was lost with all hands. The life of his intended companion, Edward Backhouse, was thus preserved.

Thus it came to pass that a quarter of a century had rolled away, before any Friends from England followed up the visit of Thomas Shillito.

One mid-summer's day, 1846, Edwin O. Tregelles, Isaac Sharp, and John Budge, landed at Stavanger and spent about six weeks amongst Friends in Norway. They found five settled meetings, with a total membership of sixty, inclusive of eighteen children; and sixty-three attenders, with forty-four children, a total of one hundred and sixty-five. During the next ten years, visits were paid to Norway by Thomas Arnett, John and Elizabeth Meader, John Yardi, Peter Bedford, William Robinson, Lindley Murray Hoag, James Backhouse, Eli and Sibyl Jones, Mary J. Lecky, Joseph Crossfield, and William Tanner.

Of these visits, the one which produced most fruit was probably that of Lindley Murray Hoag and James Backhouse, who spent over six months in Norway, going as far north as Hammerfest, which lies to the east of North Cape, far within the Arctic Circle. Lindley M. Hoag came from New England. His powerful ministry produced a great effect upon the simple Norwegians. The older Friends in Norway at the present day remember him well, as one who had wisdom rightly to divide the word of truth. Many were the crowded meetings which these two men held in and around Stavanger. Again and again they sailed up and down the great Bukn Fjord, on the shore of which Stavanger stands, holding meetings repeatedly on almost every large island, and at many points on the main land, so that thousands of people heard their messages. In these labors they were warmly aided by their boat's crew, who were Friends. Endre Dahl, as interpreter entered feely into the spirit of their services, and often added his own testimony with weight and power. At times they had as interpreter Asbjørn Kloster, a young man who had been at Aytton School who also became a singularly eloquent and impressive minister. The memory of his pure, blameless life and of his zeal in the temperance cause, lives and is revered by many far beyond the circle of



Friends to this day. Another helper was Peder Matthiasen Grønnestad, a school master by profession. He was very active in inviting the people to the meetings, and in distributing thousands of tracts bearing on Friends' doctrines. Both he and Endre Dahl also did good service by conversation with inquirers. Crowded meetings at short notice, and great tenderness of spirit, was their experience almost everywhere.

Near Sovde, some fifty English miles north of Stavanger, James Backhouse records that they were met by Knud Knudsen, from Røldal, who had come over the mountains to see them. This was the first time that Knud Knudsen had ever met with any of the Stavanger Friends, but he was already a Friend himself by conviction. The Holy Spirit had taught him Friends' principles from the pages of the New Testament. It was the Lutheran priest who first said to him "You are a Quaker." This led him to enquire who the Quakers were, and he corresponded with Friends at Stavanger. Røldal is a wild, desolate valley, lying a thousand feet or more above sea level. In 1853 its connection with the outer world was by means of rough mountain paths. In these days there is a good road through the valley, and it lies in a much frequented tourists' route.

L. M. Hoag, James Backhouse, and some of their Norwegian companions crossed the mountains and spent a few days holding meetings in Røldal, confirming the faith of Knud Knudsen, and those who met with him, and shared his views of religious truth. Following their visit, within three months seventeen people in Røldal had withdrawn their names from the State Church, and many applications for membership in the Society of Friends were made to the two months' meeting in Stavanger. Seven years later James Backhouse, on a second visit to Røldal, records in his journal:—"Nearly all the adult population of Botten have turned to the Lord and become Friends." A meeting-house was built and two meetings were established. Life in Røldal was always a hard struggle. The ground is rocky and often covered with snow for eight months out of the twelve. Yet it is with regret that I have to record that the little colony almost to a man left their bleak surroundings and found a new home on the rich plains of Iowa. It seems to me that their rich testimony to the truth was needed in Norway; and that their native land is poorer in religious freedom because they and many other Friends failed to maintain their stand in their own country in favor of the principles they were convinced of. At the present day but one Friend, with his wife and daughter, are to be found in Røldal. In the course of their long journey by sea to Hammerfest and back, many large meetings were held at the various points at which the steamers called, and bundles of tracts were sent on shore at other places by passengers who were landing. In the neighborhood of Hammerfest, on one or two occasions, two interpreters were needed; one translated into Norse, the other in Quaimish, for the benefit of the Fins who did not understand Norse.

That these Friends' labors were not in

vain is confirmed by the following notice by a writer on the religious awakening in Norway, published prior to 1860:—"About this time (1853) two Quakers came into this district Tromsø, and their exhortations and the tracts they left have not been without fruit; there are now about ten Quakers in Tromsø."

(To be concluded.)

### OUR YOUNGER FRIENDS.

A PAUSE IN THE PRAYER.—"If I should die 'fore 'I wake,'" said Donny, kneeling at his grandmother's knee, "if I should die 'fore 'I wake—"

"'I pray,'" prompted the gentle voice, "go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away downstairs. In a brief space he was back again, and dropping down in his place, took up his petition where he had left it. But when the little white-gowned form was safely tucked in bed the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin', grandmother; that's why I had to stop. You see, I'd upsets Ted's menagerie and stood all the wooden soldiers on their heads just to see how he'd tear round in the mornin'. But 'if I should die 'fore 'I wake'—why, I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if I should die 'fore 'I wake'."

"That was right, dear; it was right," commended the voice, with its tender quaver. "A good many of our prayers wouldn't be hurt by stopping in the middle of them to undo a wrong."—*Well-Spring.*

THE MAKING OF A PRESIDENT.—Franklin Pierce was widely celebrated for superior intellect, scholarly eloquence and painstaking examination in detail. Yet in his youth he was not at all fond of study. Although a fair scholar without any particular effort on his part, he preferred various athletic sports to study. Nevertheless, his father, Benjamin Pierce, had early detected the signs of ability in this his favorite son, and determined that this boy should have the advantages of a good education. Franklin was accordingly withdrawn from the village school at Hillsboro, and sent to Hancock and Franconston, then to Exeter, where he prepared for college. In 1820, he entered Bowdoin College, at the age of sixteen.

The boy Franklin was a tender-hearted, affectionate lad, and very fond of his home; and for some time after his arrival in Hancock he was exceedingly homesick. It seemed to him that he could never bear the strange new life there. At last he decided to run away home. He arrived at Hillsboro one morning, while part of the family was at church. His father, however, was at home, and met the fugitive at the door, but without any sign of welcome.

"Why have you come home, Frank?" he asked.

The boy was always truthful, and he did

not flinch now. He answered simply, "I was homesick."

Without a word of reproach to his son, Governor Pierce sent for the coachman. "James," he said, "take the gray mare and the chaise and carry Frank half the way back to Hancock. He will walk the rest of the way."

The order was carried out to the letter and Franklin was set down in the middle of a piece of dense woods. It would be of no use to disobey his father again. Franklin knew him too well for that. Dejectedly the boy turned his face toward Hancock, and trudged along mile after mile. The afternoon was waning, and the shadows in the woods were growing longer and longer. To add to his discomfort, a heavy thunder-shower was coming up; the first great drops of rain were already splashing down upon him. Presently the rain came down in torrents and drenched him to the skin. But he kept bravely on.

Late in the evening he reached his boarding place in Hancock, footsore, tired, hungry, wet, but with a new determination in his mind. He would never give up in anything, however hard, again. In speaking in later years of the experience, he said, "I am convinced that it was the turning-point of my life, and I have always thanked my father for his firmness."—*Exchange.*

"Loyal sisters are common enough, but now and then one stands by her brothers in such a conspicuous way that she commands attention. Such a sister lives in Worcester, Massachusetts. Her brother has a newspaper route, and earns enough by his work night and morning to clothe himself. When the order providing that no boys under ten years old could sell or deliver newspapers went into effect, he was a month under that age. His older sister took out the license, and delivered the papers herself until the boy's birthday came round. Then he obtained his license and resumed his work. That is the kind of a girl that makes her mother proud."—*Youth's Companion.*

### The One Divine Worship.

In this day and age of the world, the modes of worshipping God are so varied and changeable, that the effect is to confound both young and old, in regard to the true worship, to know what is right or wrong. One teaching one way, another some other way.

A great portion of the teaching in the churches is calculated to suit the hearers. To be popular in religion is the representation, to a great extent, of the worship of God to-day, worshipping more the outward than the inward, trying to climb up, as it were, some other way to heaven than by the straight and narrow way which leads to life eternal, and which, according to the Holy Scriptures, is the only way, and few there be that find it.

If we worship the idols of this world it will not satisfy the never dying soul, which will have to appear before a just God, sooner or later, to give an account of the life spent in this lower world.





### Westtown Notes.

About two weeks ago at the Teachers' Club, Joseph Elkinton read to the teachers and members of the Senior Class his address on the "Light of Mysticism."

Seth K. Gifford, of the Moses Brown School, Providence, R. I., and Constance Linney, of the Wigton Friends' School were among the visitors to the school within a short time.

Recent lectures in the regular Sixth-day course to the whole school have been,—"The English Lake District," by Thomas K. Brown, "Politics for Beginners," by Isaac Sharpless, and "The Canadian Rockies," by George Vaux, Jr.

The Visiting Committee for the First Month were at the school on the 16th and 17th ult., visiting the class-rooms, inspecting various parts of the establishment, and mingling with teachers and pupils. The following Friends constituted the committee,—Zebedee Haines, William Evans, Charles S. Carter, Isaac Sharpless, B. Evans, Elizabeth R. Moon, Mary S. Walton, Lydia W. Evans, Sarah S. Carter and Lydia C. Sharpless.

### Gathered Notes.

**CONGO REFORM.**—Those who desire to keep in touch with the movement for introducing humane methods of government into the Congo cannot afford to miss the First Month Official Organ of the Congo Reform Association. It contains the most detailed report of the nine day's Debate in the Belgian Chamber that has appeared in England (seventeen pages), and an astonishing amount of the reports made in the United States by paid agents of King Leopold to prevent the publication of the truth about the Congo and the passing of condemnatory resolutions by the American Senate and Congress. (E. D. Morel, 4 Oldhall Street, Liverpool.)—*London Friend.*

**OPPORTUNITIES PASSED BY.**—[Wives of ministers also may be good elders.] One Sidenor had made his first public speech. He waited for his wife's verdict, but she was strangely silent. He had expected her to say, "Oh, it was simply great, Eddy!" but she merely half way home, and she said nothing. "Well," he began awkwardly, "what did you think of my speech?" "What you said was all right," she answered with guarded enthusiasm. "But it seemed to me you didn't make the most of your opportunities." "Opportunities?" repeated Sidenor. "What do you mean, Effie?" "Why," she replied, "you had over so many chances to sit down before you did."—*Exchange.*

**BAD CITIZENS MADE AT HOME.**—Professor Shaler Mathews, dean of the University of Chicago Divinity School, told his advanced pupils last week that the tendency in large families was for the family to surrender to the devil. He said:

"As a result we have undisciplined children who grow into undisciplined men and make bad citizens. Democracy is robbing us of our sense of authority. Law-abiding citizens can be made only from law-abiding children. How much authority is now left in the home? How much is now left in the school?"

"Children should be taught at home and at the school the lessons of self-mastery and self-sacrifice. In our youthful days, when we didn't get our lessons or behave, we were made to. The introduction of the entertaining in education of allowing the children to do as they please is interesting and pleasing, doesn't it?"

The largest contribution to the "conscience fund" of New York City ever received came to Controller Metz last week in the shape of a check for \$27,397, signed by Seth Low, former Mayor of New York. The check was forwarded through Seth Low and E. M. Shepard, Controller Metz, in discussing the matter, declared that Low had shown rare honesty in paying the amount, since it was really uncollectable, and the former Mayor would have been wholly within the law had he refused to pay. "It does a man

good," said Controller Metz, "to discover a citizen now and then with the kind of honesty shown by Seth Low. If everyone were like this the personal tax law would be a good thing, and the city would be vastly improved."

### SUMMARY OF EVENTS.

**UNITED STATES.**—In Chicago scarlet fever has lately been so prevalent that from ten thousand to fifteen hundred cases are reported and very stringent measures are advocated by the boards of health to lessen it, and prevent its spread.

In a report lately made to Congress by the Interstate Commerce Commission concerning the relations of common carriers by rail to the production and distribution of petroleum, it is stated that the "ruin of the competitors has been a distinct part of the policy of the Standard Oil Company in the past, systematically and persistently pursued." In discussing this assertion the commission says that one method has been the organization of a perfect system of espionage over the shipments of its competitors, resulting in the leakage of the production of every car of oil leaving the refinery of an independent. The Standard agent at the destination, says the report, is held responsible by the independent oil is sold.

Dr. Wiley of the Department of Agriculture has recently given testimony concerning the deterioration of furs before the Senate Committee on Agriculture in Washington. He said that he was a thorough believer in cold storage, and believed that most foods improve when properly kept for a short time, but he said that the object of his experiments was to tell the public, and particularly the cold storage people, how long they could safely keep articles of food in storage. He stated that oysters should not be frozen, and as soon as they thaw they are dangerous. Milk begins to deteriorate right away, and so does cream. Eggs also begin to deteriorate immediately. Fruit is improved, and sometimes continues to improve for three months. Meat improves up to about six or eight weeks. But after three months you can see that the meat reaches the maximum, and then it begins to go down.

A despatch from Omaha of the 29th ult. says: "The Harriman railroads are buying coal in Australia for their locomotives. The coal costs ten dollars per ton at the docks in Australia. By the time it reaches San Francisco the cost becomes enormous. But the shortage of freight cars and locomotives on the Harriman system is such that the railroads save money by getting Australian coal instead of taking cars and engines from general traffic. Several shiploads of coal are now en route from Australia. In Wyoming the great coal camps of the Union Pacific are almost at a standstill."

A committee consisting of three Senators and four Representatives of the Legislature of Pennsylvania has been appointed to investigate the charges of extortion, graft and corruption in connection with the erection and furnishing of the State Capitol.

It is stated that every building in Vandallia, Ill., was shaken by an earthquake at 11:30 o'clock on the night of the 30th ult. Many persons were aroused from sleep. The shock was accompanied by a loud rumbling. Highland and Greenville, Ill., also report having felt the shocks.

A late despatch from Muskegon, I. T., says that thousands of bushels of corn are rotting on the ground along the railroad tracks in the Indian Territory because the railroads will not, or cannot, furnish cars to move it. The elevators have been full for ninety days. That the Interstate Commerce Commission may get a clear view of the enormity of the corn rotting has been taken and forwarded to the commission showing the great piles of rotting corn.

**FOREIGN.**—A circular has been issued by Premier Stolypin to the Governors General, Governors and Prefects of Russia. Among other things, the Premier declares that the Douma is the main factor in the regeneration of Russia, that the Tsar has no idea of abolishing it, and that the leading purposes of the Government is to better the condition of the peasants. After pointing out that the representa-

tives of the Crown are forbidden to take part in party politics and urging the local authorities to assure full freedom in the elections, while always interposing against the revolutionary propaganda, the Premier, in behalf of the Government, assures the country that the imperial Parliament, "which is the main factor in the regeneration of law and order in the State and of State principles, and which has the right of initiative in the domain of legislation, will find in the Government a sincere collaborator in its fruitful, creative and conciliatory work." "The remodeling of the Empire will be completed on the basis of insuring the principles of liberty, as promoted by the sovereign. The Government, therefore, will prosecute all transgressors of the laws and firmly suppress disturbances. To this end it will apply all the legal means at its disposal until complete tranquility prevails." The Imperial Finance Commission has sanctioned the issuance of a new internal loan of twenty-five million dollars, to be devoted to the relief of the famine sufferers.

An attempt to carry on services by the recently inaugurated "French Apostolic Catholic Church," according to a recent despatch from Paris was attended by great disorder, and only the presence of the police prevented a riot.

Chinese official advices from China, received lately, not only confirm the worst reports of the famine, but hint that there is great danger of rebellion as an immediate consequence of the people's suffering. The native officials and authorities are doing their utmost to control the situation, but the task is so gigantic that most serious conditions will result before any headway is made. The Government has opened public relief works where men can secure employment, and also selling grain and salt where it can.

### NOTICES.

**WANTED.**—A teacher for the Shelter for Colored Orphans for the school year beginning Ninth Month 1907. For particulars apply to

ARTHUR HENGE, V. M., *Chairman*,  
4703 Springfield Ave., West Philadelphia.

Philadelphia Quarterly Meeting's Committee has appointed a meeting for worship, to be held in the meeting-house on Fifth Street below Market Street, Philadelphia, on Sixth-day evening, Second Month 8th, at half past seven o'clock, to which Friends and others interested are invited.

**WESTTOWN BOARDING SCHOOL.**—Our stage will meet trains leaving Broad Street Station, Philadelphia, at 6:48 and 8:21 A. M., 2:49 and 4:32 P. M. other trains will be met when requested; stage fare fifteen cents; after 7.00 P. M., twenty-five cents and way. To reach the school by telegraph, wire Wes Chester, D and A, phone 114 A.

WM. B. HARVEY, *Superintendent.*

**MARRIED.**—At St. Johns, North Carolina, Twelfth Month 27th, 1906, JOHN H. WHITE and KITTIE E. SNIPES, the youngest daughter of Elisha Thomas Snipes, of Menola, N. C., and a member of Rich's Square Monthly Meeting.

**DIED.**—At her home in Norway, Iowa, SEBASTIAN NORLAND, widow of Jonas P. Norland, on First Month 18th, 1907, in the eighty-ninth year of her age. She was born in Norway, emigrated to America in 1853, and came to Iowa in 1854. She was member of the Stanger Quarterly Meeting of Friends for many years. Her life was an example of quiet trust and usefulness, and she will be greatly missed in the community where she had lived so long.

at his home in West Branch, Iowa, EVA BONNALL, in the eighty-fourth year of his age. He was a life-long and conscientious member of the Society of Friends. Born at Salem, Ohio, Second Month 7th, 1823, was married to Caroline W. Satterthwait in 1853. Removed with his wife and four children to Oak Creek, Iowa, in 1862, where he lived until his death. He was a member of the West Branch Monthly Meeting, Iowa, he attended regularly until his last illness, when, in First Month 17th, 1907, his spirit passed peacefully away. Him who gave it.

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# THE FRIEND.

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## Our Spirituality Hampered.

Sir Alfred Mosely, at whose instance five hundred school teachers have been deputized to study modes of education in our country, speaks of the surprising material prosperity everywhere visible in the United States. He thinks that perhaps the greatest danger noticeable in this connection is to be seen in the high standard of living, if not the useless extravagance of all classes. "Where this is to end, it is difficult to see," he writes, and herein lies the hidden trouble for the future."

That which was formerly thought a high standard of living would be regarded as all-high poverty now. But it left room for a high thinking and a genuineness of moral fiber and of spirituality which we are often exhorted to emulate, but are finding to be general spiritual life much stifled by the seductions of modern comforts and material success. The god of worldliness hath blinded the eyes of them whose faith it has cugged or drowned, so that the light of the Gospel of Christ, who is the image of God, finds little room of way accorded to shine into them through so thick a cloud of materialism. Material arguments, material considerations are largely those which are held up to win attention to a cause. "Will I pay?" is the question that must be answered to draw a listening ear to the question "Will it exalt?" "Will it save?"

Some indeed lay to their hearts the flattering unction that they are founding a deep and broad material foundation for the spirituality of coming time to rest upon; as if the spiritual edifice of the Most High could be built upon the sand. What has proved more shifting and unsubstantial than all the material prosperity of past ages? Its

permanency is that of a series of ruins. Nay the foundation owned of God and standing sure consists in men's being his. Rather let us reverse the plan of prosperity. Set the heavens above the earth and keep them there. The earth really hangs from the heavens, and does not support them. Prosperity that is enduring has its foundations in character, even in the spirit and the life of Christ who "upholdeth all things by the word of his power." Other foundation than the spiritual can no man lay for a material prosperity that can be blessed,—"even Jesus Christ the righteous," "the foundation of many generations." Instead of thy saying, "I am building up a material basis for God's kingdom to rest upon," He says, "Seek first the kingdom of God and his righteousness and all things needed shall be added unto you."

And when these things are added, when riches increase, "set not your heart upon them," but "lay up your treasure in heaven," where it will not be stolen nor become corrupted. There will your heart be also,—a heavenly-minded heart; not degraded by worldliness, not materialized by covetousness, not unspiritualized by the lusts that are in common with the beasts that perish.

The godliness which has promise of the life which now is, has often shown its promise fulfilled in the general worldly prosperity of the Society of Friends, founded as it was upon righteousness in dealing, watchfulness unto the principles of Truth, moderation in living, temperance in all things, composure of spirit by waiting on the Lord, clearness of vision by respecting the witness for Truth in their hearts. These spiritual were found to be also commercial assets; and then there came upon their financial success the greatest trial of faith which our membership ever came under,—"much more precious than of gold which perishes"—to sift between that spiritual which serveth God among us, and that gold which godliness brought—the gold's fine houses and apparel, the gold's fine society, churches and worship. Consistent Friends cannot give their grace to their children, but they can bequeath its rival, which is wealth when held apart from grace. Its tendency is to pull its possessor and his family away from the simplicity that is in Christ. It often succeeds in land-

ing the third or fourth generation, if not the second, into an ostentatious church, or none at all. But there are not wanting instances among us where dedication to Christ makes both the member and his means a factor for the furtherance of the Gospel, in the simplicity of the Truth. But apart from grace, prosperity buys us back into worldliness. And apart from the same grace also, poverty provokes us unto bitterness. Give me neither poverty nor riches, well might the wise man say, without the grace to sanctify them.

That which is called the "high" standard of living (yet carnally high, while spiritually low) acts adversely on our religious Society by depleting its membership. It is not its "testimonies" that drive away its young people, but that aping of the style of our associates' families, which prevents young people from being born into the Society. Celibacy is much enforced by the foreseen expensiveness of modern home-keeping. Birthright membership no longer supplies the natural decrease, and the new-birth will not supply a spiritual increase until both our poor and our rich in this world will be given up to be "rich in faith and heirs of the kingdom which God hath promised to them who love Him" above the things of time and sense.

## Glimpses of the Life of Samuel Morris.

(Continued from page 243.)

An interval of three years came between the two foreign journeys of Samuel Morris, and we find him settling into the quiet of home on his return from Europe, having a largely increased correspondence with newly-made friends abroad; and many requests from circles here for verbal accounts from him of the places and people he had met. As in "The Pennsylvania Pilgrim,"

"His door was free to men of every name,  
He welcomed all the seeking souls who came,  
And no man's faith he made a cause of blame.  
But best he loved in leisure hours to see  
His own dear friends sit by him knee to knee,  
In social converse, genial, frank and free.

Nor eye was raised, nor hand was stirred  
In that soul-sabbath, till at last some word,  
Of tender counsel or low prayer was heard."

How often did his brother-in-law, Charles Rhoads, say, "Let us go to Olney;"—and there the two, so congenial, would discuss matters in the church and out of it, confirming each other in stronger faith and patience. I recall an interesting conversation after



their reading the xi. chapter Eccl., as to whether the passage "rejoice oh young man in thy youth, etc.," as well as the general tenor of Solomon's advice, sanctions or condemns the rational pleasures of the young. They both agreed that he approved of them, providing the heart was kept pure by the Holy Spirit; that the good things given us then, animal spirits, freedom from suffering, buoyancy, are all to be regarded as blessings attending early life; that the concluding sentence, relating to "judgment" does not necessarily mean condemnation, for it speaks of good work as well as evil.

Again, I have recorded the remarks of Samuel Morris and Chas. Rhoads on a passage in Phil. 1: 18, where Paul commends the dispersion of the Gospel even through imperfect means; Foreign Missions\* were thought to be good; the effort to benefit our fellow-creatures would not be checked, for it is the outgrowth of a Christian spirit.

In noticing the characters of different individuals, one day, father remarked: "There is a wide difference between true independence and a spirit of self-assertion, the former arises from a quiet, unobtrusive, yet firm expression of one's views when questioned, which calls forth love and respect, even in those differing from him;—the latter is bold and fond of argument, involving a love of notoriety not to be commended."

On a certain occasion I asked my father if such artists as William Richards and Benj. West should be discouraged by Friends, from following the course in which their evident genius led them; he replied, "No, if they confined themselves to works of art which were moral and elevating in tendency." Then said I—"Why may we not buy such reproductions of nature?" "Chiefly because of their price," was the answer, "and the difficulty of setting a limit to such an indulgence of our taste." Thus Friends are often called into seemingly narrow paths, in order to set our example to other Christian professors. Were I to follow my own inclinations in this matter,† he continued, "I should have the walls of my house covered with choice pictures."

The question arose one evening, during First-day reading, why Friends should recognize the heathen deities in astronomy while scrupulous as to avoiding their names in the months and days. Samuel Morris's answer was that to be entirely consistent we should regard them equally, but that Friends have never been extremists, and hence contented themselves by bringing their views to bear only upon most glaring errors;‡ if for instance in order to take no part in military affairs, they should refuse to vote for President, because he is also commander-in-chief of the army, this would be an extreme view. Thus carrying out so

far their opinions they would be unable to live among other men, but our Saviour's petition was that his followers should "not be taken out of the world but kept from the evil."

"Fair First-day mornings, steeped in summer calm  
Warm, tender, restful, sweet with woodland balm,  
Came to him, like some mother-hallowed psalm."

At such times my father would express his fondness for the melodious ringing of church bells at the various places of worship around us. Might he not have shared the feeling of Mary (Tatum) Whittall, who would say, "The chiming seems to echo the verse:—'Other sheep I have which are not of this fold.'"

The poor were seldom turned from his door, and I recall a stormy night when a crowd of negroes arrived—men, women and children on foot, traveling from the South to Canada. "Where can we sleep?" they cried,—and my father said, "lie here by the kitchen fire;" so we made them a supper of boiled Indian meal and the next day they pursued their way.

Two poor deaf mutes, a man and wife named Brewer, often came to lodge, and a room in the attic was at their service. My father was touched as he went one evening to see that the candle was safely extinguished. The man was on his knees, saying his prayers earnestly, with his finger language spreading his wants before the Lord, unconscious of anyone near him. When the trade of shoemaking failed to support them in their latter years through the kindness of some benevolent women, they ended their days most happily in a home for Aged Couples, at Seventeenth and Francis Streets, Phila.

My grandfather had once said, he was thankful for a heart to give, as well as for the means; and it was he who first knew C. and M. Brewer as children at the Deaf and Dumb Asylum.

Thus Samuel Morris in discussing with a visitor the proper place of wealth, said that the selfish use of it only is to be avoided; that money is often given to men as a blessing which they may dispense to others. Friends are apt to grow rich, through the carrying out of their honest and their high business principles.

As I sit at the desk still surrounded by my father's writing materials, how vividly his hourly employments come back to memory, and we will glance at one day. Rising at six, he had time for a period of prayer in his own room, and after breakfast would talk with the gardener about the work to be done; then off to the city for a committee meeting, next a call on one or two invalid friends, followed by a lunch at a restaurant and a siesta at 304 Arch Street in an upper room. If he came home to dine, this mid-day rest was taken in an easy chair, for he had the happy attainment of relaxing both body and mind, napping as a means to further work.

Letter-writing or account-books occupied the next hour, and then came his happiest time in the garden, raking hay, gathering fruit or pruning boughs, for he was an agile climber and fearless in a tree-top.

The training of vines, the hoeing of plants,

the picking up fallen branches, the sweeping of snow, all gave him pleasure, as season succeeded season.

If a visitor called him "Cincinnatus" while he was thus employed, he would smile an apology for his rustic blouse.

Then in the twilight came a brisk walk on the front porch with his wife, where the setting sun made a glowing background to the forest.

"Leafless are the trees, their purple branches  
Spread themselves abroad, like reefs of coral  
Rising silent in the Red Sea of the winter sunset."

A heart to heart talk would ensue, a spark of his own strong faith irradiating her quiet nature. "He was farthest from sentimentality by the abundance of the sentiment which filled him."

By the wood fire on the hearth followed a fitting final to the day, stories told to the children before their bed-time, then we gathered by one lamp with our sewing, and he would read aloud from some favorite author, concluding with the Bible chapter at half past nine.

His excellent health was largely due to regular habits, meals eaten slowly and Christian optimism. So exceptional was this soundness, that he never knew what it was to have a headache, and referring to this physical blessing, he said: "I often feel unconscious of material existence and this spiritual nature has pre-existence."

Dr. E. G. Rhoads remarked that he had never met such an instance of bodily, mental and spiritual health. So we need no wonder at my father coasting with his grand children on the old Haverford sled (still in use), nor at his skating with us on the pond in the valley after his seventy-fifth year still graceful in motion and buoyant in heart.

Looking down from our elevated home how did he enjoy the vistas afforded by the winding Tacony sparkling in the sunlight three bridges in sight, our favorite one storn with two arches. Over this day and night traveled the farmers' wagons coming twenty miles or more, bound for Philadelphia, the high loads of hay particularly effective giving an air of life to the quiet landscape.

The steep wooded hillside close to a door led me to express a wish to see a *primæval* forest—"Why, we live in one!" was my father's answer, "these three hundred trees have grown here naturally, and the lar has never been cleared." So they were regarded by him with affection, as well as the tiny blossoms at their feet. How would he have appreciated Dr. Vandyke's word

"For the faith that the flowers show when the bloom is hidden,  
For the calm of the water's flow to a goal that is hidden,  
For the trust of the tree that clings to its deep foundation,  
For the courage of wild birds' wings on the lo migration,  
Wonderful secret of peace, to abide in Nature's breast,

Teach me how to confide and live my life, and rest

"To look through Nature up to Nature,  
God" was his endeavor, to view the vicissitudes of life as opportunities for close allegiance and unflinching trust.

(To be continued.)

\* But doubtless both of them would say Friends must maintain their ministry on the ground of the immediate sending and authority of the Divine Spirit, both as to place, time and message.—Ed.

† That is, unchecked by considerations of simplicity and of being a stumbling block to others.—Ed.

‡ There is also a moral difference between using those words as names of persons or things and as times assigned for the worship of idols.—Ed.

## LUX DUCAT.

A glimmering light before our strained eyes  
One moment seems to hover still in space,  
Then rising, on it upward flies,  
Bidding us mount and follow on apace.

We do its bidding, follow where it leads,  
But higher ever, higher still it soars,  
Our heart its one great message ever reads  
Above the tumult of the world, the noise of wars.  
"Follow Oh earthborn! this your guiding star,  
A faithful leader through life's misty ways,  
Let nought its brightness dim, its radiance mar,  
'Twill bring you safely through the great world's  
maze."

Changing yet steadfast, see the star move on,  
Now brightly brilliant, strangely near;  
Yet when we think our journey almost done  
And reach to grasp it,—how great the distance  
doth appear.

But on and on the day star now is leading,  
There is no shadow where our pathway lies,  
The rocks lose all their terrors, for when heeding  
We stay not, but in triumph ever rise.  
Philadelphia, Second Month 5th, 1907. C. DE G.

## A Marvelous Salvation.

The students in a certain rhetoric class of Valparaiso University were once requested to write an essay, relating some personal experience. The following article entitled "A Miraculous Salvation" was written by one of our young people and afterward read in the class.

"It was a bright sunny day in mid-summer. Fields and woods were full of blooming clover and milkweed; the bumblebee went buzzing about his work like the industrious fellow that he was; and the butterflies, beautiful, gorgeous creatures, flitted nither and thither collecting the sweet nectar from the flowers that God gave them. In the midst of scenes like this who could help but feel the joy of living; who is there that would not be inspired with a love for the things around him?

"On this beautiful day equipped with insect net and cyanide jar I had wandered until weary and continually forgetting my weariness I would allow some gay winged thing to draw me farther away from home and deeper into the woods. In pursuing a swift swallow-tailed butterfly I was led, before I knew it, into the midst of a drove of cattle, lean, undersized, hungry looking animals, not particularly pleasant to be near to especially when alone. Coming upon them so unexpectedly I was startled and no doubt the cattle were as much surprised as I.

"It had probably been weeks since they had seen a human form. They were starving for salt and with their animal natures fully aroused against the injustice of man's treatment, they raised their heads as if they would trample me under their feet. To make an attack they only wanted the signal to be given, and before I had time to flee a ferocious young bull bounded forward with all the vengeance of brute strength. Thinking that he could be driven back I waved a club at him, and as he came on I barely had time to throw it and dodge behind a tree. The animal now thoroughly aroused would not be driven back. Tossing his head and pawing the earth he dashed wildly around the tree trying in vain to impale me upon his horns.

"From this one alone I would have been safe, but the whole drove was upon me. I was frantic with fear. In a frenzy of excitement I tried to climb but my feet seemed as heavy as stones and I was as helpless as a babe. The cattle surrounded me, they began to close in upon me. What should I do? I tried to call for help but my tongue claved to the roof of my mouth. My brain worked like lightning and thoughts of home and friends came to me so rapidly and appealed so strongly to my love of life that to think of death was torture.

"No way of escape was visible, and in my agony I appealed to God, but in what a way. Help me, O God, if there is a God; was my prayer. I knew no other. Though I doubted the existence of a Supreme Being yet the all-powerful Father in that awful moment took pity upon me. With their turbulent spirits quelled the raging cattle turned as if they loathed my very presence. I found myself alone and "Saved."

As the concluding words died upon the lips of the reader an awful silence pervaded the room. It seemed as if every soul was awed by the divine power of God. Among worldly people, many of them blasphemers, this tale of salvation had a wondrous effect. The story was repeated throughout the college and on the street, and in public assemblies the writer of the essay was pointed out with respect.

No one knows what the fruits of this story may be. Let us then be ready always, at every right call to say a word for God. Even if it be at an unusual time or in an unusual place, so much the better. And again, let us not forget to encourage our young people to unfurl the banner [to be displayed because of the Truth.] God be with them and with us all forever more.—  
"A Pilgrim."

*A testimony of Encouragement spoken by ANN ELIZA BACON, in Greenwich Meeting, New Jersey, in the early part of the sixth decade of last century.*

"Comfort ye, comfort ye my people, saith the Lord. Speak ye comfortably to Jerusalem, and say to her that her warfare is accomplished, her iniquity is pardoned; for she has received double at the Lord's hand for all her sins."

He will not let his people go long without the sensible influence of his Spirit: for they are as dear to Him as the apple of his eye, and as it was with Mordecai, the Jew, after he had been honored, he was brought back to take his seat again at the king's gate,—a very suitable place to be found,—watching and waiting to see what the next command would be that should go forth. And though the place of his sitting might seem low, yet it was not very far from the king. And we find that it was not long before he was raised up to greater honor and rose higher and higher; which is emblematic of that which He will do with his people; for when once they are raised up out of their low sitting they will rise higher and higher.

So, my precious friends, be not discouraged at the lowliness of the place, for it is nevertheless not very far from the King, and it is just where He would have us to be till

the time of the raising up comes. And I believe that it is his will, that the heads of his afflicted heritage should be kept lifted up at times, while his judgments are in the earth: for it must be so. He makes use of one means to bring about another, and there is nothing but to possess the soul in patience and to do as Gideon and his army did,—stand still and see what will be the end of these things.

And I have also felt a concern that we should not despise the day of small things: small appearance of things. For, I tell you, it is by small means that He will bring about his designs. He will, God will choose the weak and the foolish things. When our blessed Saviour was upon earth He chose not the high and the rich, but He took the poor fishermen to be his disciples. And so now will He choose these, and such as these, to accomplish his purposes. And He would send his messengers before his face to prepare his way before Him in the hearts of these, and who shall say, what doest thou? For man, whose breath is in his nostrils, is but as the dust of the earth. And it is declared in the Scriptures of truth, that Ethiopia shall soon stretch forth her hands unto God.

You, whose hearts God hath touched on their behalf, if there be any such here, my heart is filled with encouragement for such as these; for this is part of the great work that is to be done that will lead into the opening of a brighter day. They are now stretching forth their hands unto God through you. May the arms of your hands be made strong by the hands of the mighty God of Jacob.

THE FAMILY.—"Give me a single domestic grace and I will turn it into a hundred public virtues." So if we would purify the stream of political or mercantile affairs; if we would establish our nation on a firm foundation; if we would promote the reign of justice, truth, integrity, and good will; if we would strengthen the love of humanity and unite the nations of the earth in ties of common brotherhood, we must keep alive and growing the reverence for the family, the desire to preserve its sacredness and honor, and the spirit of love and self-denial which makes it so great a power in the world.—Unknown.

A VIEW OF WORSHIP.—Is not worship an attitude of the soul towards its creative source?—a waiting dependence upon an intelligence that is invisible?

In its most perfect form, does it not become a conscious blending or absorption into the Divine Life whereby we are participants in the will and purpose of Jehovah, possessors of an authoritative power that previously was non-existent in us?

As we enter this realm of light and life action falls not under the limitations hitherto dominant, but savors of that mightiness which drawing nigh to Jehovah engenders.

First Month 25th, 1907.

It is not the expression of the Spirit of Christ that regenerates, but the Spirit Himself.—Donald Frazer.

## The Rise and Progress of Friends in Norway.

(Concluded from page 246.)

Summer had given place to autumn, and autumn was rapidly giving place to winter. The Friends had returned to Stavanger. They had held hundreds of crowded meetings. Thousands of people had heard the Gospel message from their lips. Their theme wherever they had been was "Repentance toward God, and faith toward our Lord Jesus Christ." Very many were the seals given to their ministry. And yet Lindley Murray Hoag was cast down and oppressed in spirit. His mission was not fulfilled. Ere he left his home he had seen a valley full of light. In all his long wanderings up and down Norway he had failed to find that valley. He could not return home with his work unfinished. One day the map of Norway was laid before him. He laid his finger on a certain place and said, "That is a bright spot, I must go there." His interpreter tried to dissuade him. The season was late for traveling in open boat. The friends knew little of the place he pointed to. It was a hundred miles from Stavanger, away to the north of Hardanger Fjord, in the neighborhood of Vossevangen. Lindley M. Hoag was firm. "If you will not go with us we will go alone," he said. Endre Dahl at last gave way, and on the sixteenth of Eleventh Month they once more put to sea in open boat, *The Arnett*, to cross the fjord. A long day's sail brought them to the head of one of the northern arms of the Bukn Fjord, whence the boat, mounted on wheels, was dragged across the isthmus, seven English miles in width, to be launched again on the great waters of the Hardanger Fjord. Meetings were held almost daily en route with seldom fewer than one hundred and fifty people present. Six days after leaving Stavanger, Vossevangen was reached. Here people were met with who had withdrawn from the State Church, and were enquiring about Friends. One man had written to Copenhagen for a copy of Barclay's *Apology*, but had failed to get it.

I have before me a manuscript copy of James Backhouse's *Journal*, which has never been published—from it I quote the following passages:—

"Eleventh Month 23rd, 1853. We had another large meeting at Vossevangen, at 11 A. M., in which there was a deep feeling of Divine influence, and the Gospel was fully preached.

"In the afternoon we went out of the town about four English miles, to a place called Bakkethun, where, in the house of Torger Bakkethun, we had in the evening a meeting of about two hundred people. Some were so anxious to hear what was preached, that they stood at an open window the whole time, notwithstanding the cold, the temperature being considerably below the freezing point.

"24th. We went about three English miles up the glen to Kløve, and held a meeting at the house of David Aadsen Kløve at ten o'clock. This is a thoughtful man, above middle age.

"The meeting was of about one hundred and fifty people. There was a sweet feeling

of Divine influence over us. After I had preached Christ for some time, and referred the people to the teaching of the Holy Spirit sent through Him, and to the Holy Scriptures as the standard of faith and doctrine, and had taken my seat, the two priests from Vossevangen came up. After Gabriel Skordsen had spoken a few weighty words, and L. M. Hoag had prayed, one of the priests stepped forward, and said he was Sogne Priest (Parish Priest) of the district, and desired to know if he could speak a few words. Leave was at once granted him, and he addressed the people, telling them that he had heard that some of the people called Quakers had come amongst them; that he had been at one of their meetings at Vossevangen; that the Quakers held many things according to Scripture, but contrary to Scripture denied the sacraments, and many things that were in Luther's catechism. He then proceeded to read some description of the Quakers from a work written by one of the professors of theology in Christiania, and which was partly true and partly false. I replied that the people present could bear witness that we had preached Christ Jesus the Lord to them, and had referred them to the Scriptures alone as the test of the soundness of our doctrines, and of their own faith and impressions on religious subjects, and that we had not dwelt on ceremonial rites, except that our grounds for not practicing them were briefly stated in some of our tracts. That as he had introduced these subjects, I wished to make some comments on them in his presence. I then briefly stated our views on water baptism practised in the days of the apostles, and showed that there was nothing in the Scriptures sanctioning infant baptism, for which, as a Lutheran, he was pleading. I then made some remarks on the last passover partaken of by Christ with his disciples, on the misapplication of the words construed into a command for a standing rite. Endre Dahl also made some comments, as well as Rier Riersen, touching also the assumed office of priesthood. After putting up a prayer for the preservation of the people, both priests withdrew, notwithstanding we invited them to stay longer till some points were further explained. Their visit led to some comparison between the simplicity of the Gospel and the trammels of priestly bondage. The meeting then settled to the more substantial and practical nature of vital Christianity.

"In the afternoon we returned to Bakke-thun, and had another meeting of nearly two hundred people. It was a very interesting and instructive time.

"These men seem, before our coming, to have seen into the formality of a State Church, but not into the simplicity and spirituality of the Church of Christ."

It was late in the Twelfth Month when L. M. Hoag and James Backhouse were free to return to England. Steamers had ceased running for the winter, so they were glad to embark near Christiansand on a fishing smack, the *Gowland*, of Barking, with a cargo of game, and nine thousand living lobsters, and a crew of six men, bound for Lowestoft, where, after three days at sea, they landed on Twelfth Month 27th, 1853.

When James Backhouse paid his last visit to Norway, in 1860, in company with Robert Doeg, he found nineteen Friends' Meetings with a total membership of about one hundred and thirty, and over two hundred and fifty attenders not in membership. There were but four meeting-houses; the rest of the meetings were held in private rooms.

During the next ten years, the tide of emigration thinned their numbers very seriously, greatly to the grief of Endre Dahl who was looked up to, after Elias Tasted death, as a father of the flock. It was Endre Dahl's practice during many years to visit at least once a year all the scattered settlements of Friends in Norway. Many were the occasions he had to act as peace-maker. He did much to improve the conditions of living and the standard of cleanliness amongst the country Friends, with most of whom life was a hard struggle. The eight year residence of Robert and Sarah Ann Doeg from 1856 to 1863, was a great cheer to the little flock. Visits from English and American Friends have continued at frequent intervals, but it must be confessed that a good deal of the spirit that animated the Norwegian Friends of forty years ago has passed away, and that there is much in the present state of the Society in Norway to cause serious thought on the part of those who seek the best welfare of this portion of the church of Christ. Those who took the lead in former days have gone to their rest; others who might have taken their place have emigrated; and the number left in membership here is reduced to eighty ninety. I cannot believe that the work of the Society of Friends in Scandinavia is done; in what way the Lord will revive his work I cannot say, but I trust that this record of his goodness in the past, may serve to arouse in some minds fresh desires for the spread of the truth, as held by Friends amongst a people whose simple character singularly fits them to accept the Gospel message in its simplicity and spirituality. Where are the anointed messengers who will go forth on this joyful errand?

ALBERT J. CROSFIELD

WHILE WE MAY.—"If I should die, John, I suppose you would spend a good deal of money for flowers."

"Why, yes, Anna; but what ever put that into your head?"

"Oh, nothing, only I thought that ten dollar wreaths and fifty dollar anchors wouldn't make any difference to me when I'm dead, and just a little flower now and then while I'm living would mean so much to me."

"Just a little flower, now and then, while I'm living." The reply of the young wife is eloquent of the hearty hunger of thousands:

The only humanity which in the affair of men claims their respect is that manly an expanded sentiment which fixes its steady vision on the means of general happiness. Its sensibility which shrinks at present even without extending its views to future good is not a virtue.—MACKINTOSH.

To refuse the call is to miss the blessing.  
—The Presbyterian.



## OUR YOUNGER FRIENDS.

FRIENDS AFTER A FIGHT.—A fine Newfoundland dog and a mastiff had a fight over a bone, or some other trifling matter. They were fighting on a bridge; and, being blind with rage, as is often the case, over they went into the water.

The banks were so high that they were forced to swim some distance before they came to a landing place. It was very easy for the Newfoundland dog; he was as much at home in the water as a seal. But not so with poor Bruce. He struggled, and tried his best to swim, but made little headway.

Old Bravo, the Newfoundland, had reached the land, and turned to look at his old enemy. He saw plainly that his strength was failing, and that he was likely to drown. So what should he do but plunge in, seize him gently by the collar, and, keeping his nose above water, tow him safely into port.

It was curious to see the dogs look at each other as soon as they shook their wet coats. Their glances said plainly as words, "We will never quarrel any more."—*North Carolina Presbyterian*.

GUSTAV, a Jewish boy, had a dream one night. He dreamed he saw a newsboy going from the high school to Harvard College, which is near Boston. When he got awake he resolved that his dream should come true. He proposed to the newsboys that they should try to raise five thousand dollars, and then use the interest of it to send a newsboy to college each year. President Eliot, of Harvard, heard of this, and helped the newsboys to raise the money.

When the school year ended they examined the newsboy graduates of the high school who had done the best, and two of them were so nearly equal that their marks were almost the same. The one whose marks were the lower had been an enemy of Gustav, but Gustav felt so sorry for him that he asked people for money to send him to college too, and kept on until he had raised enough. We cannot tell how many boys will go to Harvard College in the years to come because Gustav's kind thought grew and blossomed and bore fruit. Do you not think that this Jewish boy has a measure of the kingdom of God in his heart?—*Scattered Seeds*.

THE LAME SQUIRREL.—Out in the open country where the fresh and scented breezes blow, there lived a little boy and girl with their father and mother. Their home was a log cabin like all other houses in that time, and, although they did not have the many pretty things that you have, theirs was a happy home.

David and Ena had no playmates, for the nearest house was three miles away, and when their cousin from the city far away came to visit them the children welcomed their new playmate delightfully.

It was the time when chestnut burrs were opening and the brown nuts falling to the green earth below. The three children were nutting, each one striving to gather more than the others, and their merry laughing echoed through the woods. The hickory nuts were scarce that year, and

the children would call out in glee each time that one was found.

"See the squirrel, Cousin John," cried Ena, as a tiny form leaped across the rocks and disappeared in the stone wall, carrying a white nut in its mouth.

"He is filling his pantry for winter, for you know that when the earth is covered with snow the little animal can get no food."

"Don't touch them, Cousin John," said David.

But the boy was already loosening the stones, and soon a heap of white and perfect nuts was found.

"I'm going to have them," said Cousin John, defiantly; "the squirrel can get more."

The children pleaded, but could not persuade him to put them back. Not even the fact that the squirrel was lame affected him.

The visit was soon ended, and Cousin John returned to town before the first snow fell. As the winter set in and the cold became intense, David and Ena would sit on their stools before the open fireplace and tell stories, but they did not mention the little squirrel out in the cold somewhere with little to eat.

One evening as they sat thus a faint noise was heard in the room. They listened and knew that it was a squirrel; they kept very still while a little form crept cautiously within the fireglow, cocked its head on one side, snatched a morsel of nut that had fallen on the hearth and then disappeared in the wall. With happy faces the children recognized the lame squirrel, and silently dropping more nuts awaited his coming.

The long winter evenings became short ones to David and Ena, for the squirrel became very tame and the children were fond of their pet.

Do you think that Cousin John enjoyed eating the nuts he had stolen from the little lame squirrel? I do not think so. And don't you suppose that when he hears about the pet that the children have he will feel ashamed?—GLADYS DILLISTON, in *Scattered Seeds*.

## A HISTORY OF THE FRIENDS.

(Continued from page 238.)

ONE OF the first zealous preachers among the Quakers was Miles Halhead. When preaching at Skipton in Yorkshire, he was so sorely abused and beaten, that he was left for dead; nevertheless by the Lord's power, he was healed of all his bruises, and within three hours he was healthy and sound again, to the astonishment of those who had hurt him, and to the conversion of many. And some time after, when preaching at Doncaster it happened the same way, for the people and their clergymen beat him, and left him for dead; but he, who had felt sure that the Lord would keep him in all dangers, got up and went to a friend's house, where he lay down on a bed. A while after, feeling that he must go to the church to preach, and that if he did so, God would heal him, he arose with extreme difficulty, and walking with much pain, got down stairs. As he proceeded, the pain lessened, and on his return after preaching, he was healed of all his bruises.

Now Miles Halhead's wife could not at first understand why her husband should leave his home, to travel about so much; for her soul was not yet converted to see that God had taught him His will, and was sending him to labor in His vineyard. And one night, while she lay repining at his absence, she heard within herself a voice say, "why art thou so discontent concerning thy husband? I have called, and chosen him for my work, my right hand shall uphold him: therefore be thou content and pleased that he serve me, and I will bless thee and thy children for his sake, and all things shall prosper that thou takest in hand. But if thou wilt not be content, but grudge and murmur and repine against me, and my servant who I have chosen to do my work, I will bring a greater cross upon thee." These words being in her mind, she frequently thought within herself—"What cross can be greater than the loss of my husband, what can this be!" And being still unhappy, she had no pleasure in anything but her little boy, who, when she wept, would put his arms round her neck, saying, "My dear mother pray be content, for my father will come home in a little time." But it pleased God to take this comfort from her, when she continued so dissatisfied; and then recollecting the warning voice, she saw how the Lord had brought upon her a greater cross, and bowing her will to His, she entreated that He would help her to be satisfied with His ways, and to be resigned at his taking her husband to be his laborer.

Ten years afterwards, while Miles Halhead traveled as a minister in Devonshire, he was brought before the magistrates, who demanded what business he, who lived in Westmoreland, had here? He answered that he came to see some old friends, with whom he had formerly been acquainted.

"Their names?"

"Sir John Coplestone, who had been high sheriff of Devonshire; John Page, formerly mayor of Plymouth; Justice Howel, who had been judge of the sessions at Exeter; and Colonel Buffet, also at that time a justice."

"Truly gentlemen," said one magistrate to the others, "though this man call them his friends, yet were they his persecutors."

"These gentlemen," said another, "have fallen into a pitiful condition, and have lost their estates. Colonel Buffet was imprisoned for high treason, but escaping, he fled the country. These men were your persecutors, but will be so no more; and if those who thus trouble you have no better fortune than they, I wish that neither I, nor any of my friends may meddle with you."

Having finished his narration, these discreet magistrates dismissed their prisoner, who traveled both in Ireland and Scotland; and in the year 1673, being at Plymouth, he went to visit General John Lambert, who was condemned to perpetual imprisonment on a little island near Plymouth, to which Miles Halhead crossed over, and though there was a strong guard of soldiers, he got in, and spent some time in preaching to, and conversing with, this old general of Cromwell; and also with his wife and daughters, who resided there with him.

And now we must go back to the year

1654, when one of the Independent preachers, in Scotland, whose name was Alexander Hamilton, had, with his wife and children, left his own church. A teacher, named Thomas Chartres, wishing to bring him back, but being unable, threatened to excommunicate the whole family.

Hamilton said, "I warn thee to forbear, lest the anger of God seize on thee."

"It is only Alexander Hamilton that saith so," answered the angry teacher.

"The Lord bade me speak thus," was Hamilton's only reply. Two days before the time fixed for the excommunication, Chartres went into the churchyard, where his horse was feeding, and was about to stroke him, when the animal kicked him so violently in the side, that he died at the very hour at which he intended to excommunicate Hamilton.

Up to this period the number of the Quakers had greatly increased. Many religious people who had searched all professions, and found no satisfying food for the craving of their souls, perceiving that the preaching of the Quakers directed them to God's light, which might be found in the secret of their hearts, took heed thereto; and found that, with the Lord's help, it was the way to gain the victory over the sin and corruption of their minds, under which they had so long labored: many others joined, who being pricked to the heart, were attracted by the Christian patience of the despised Quakers, and became as zealous in doing good, as they had formerly been in working evil.

#### A Prayer of Job Scott.

A correspondent sends THE FRIEND the following extract from Job Scott's Journal, which may interest our readers. He was travelling in North Carolina at the time, some time in the year 1780.

"On the four following days we had four blessed meetings at Rocky River, Nathan Dixon's, Piney Grove and Holly Springs. Truth triumphed in these meetings; its doctrines flowed like oil; the universality and entire sufficiency of God's grace for the salvation of all, if attended to, was opened and declared with Divine authority, and many minds impressed therewith. O, my God! Thou hast given me to see the wonders of Thy ways, and, in degree, the strength of Thy arm! Thou hast led me through the depths! I had bowed my soul in the deepest prostration! stripped me and emptied me of all things, and then marvelously displayed both Thy wisdom, Thy goodness, and Thy power in lifting me up again from the dust. Thou hast given me indeed, 'Beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness!' Thou art my God, and through Thy aid I will serve Thee forever. Be Thou with me; go before me and I will follow Thee; for in Thy presence there is life, at Thy right hand a river of pleasure; therefore to whom could I wish to go, seeing I know, to my inexpressible consolation, that Thou hast the words of eternal life! Thou hast graciously redeemed my soul, and delivered me, as it were, from the den of lions. To Thee, and to Thy service, I therefore once more dedicate the re-

mainder of my days. Draw me, and I will run after Thee, command me, and I will obey. I fear to offend Thee because Thou hast shown me Thy purity; I adore Thee for Thou hast wrought wonders for my soul; I love Thee for Thou art my life. Hold me fast, O Lord, forever. Keep my heart clean by the word of Thy power, and never, O never, I pray Thee, suffer my foot to slide! Continue to fill me with the joy of Thy salvation, since Thou hast so bountifully shown it unto me. Take not Thy Holy Spirit from me; guide me by the right hand of Thy power; continue to my soul the quickening efficacy of the live coal from Thine holy altar; then will I, at Thy bidding, teach transgressors Thy ways, and sinners, through the operation of Thy baptizing Spirit, be converted unto Thee. Even so, O Lord, hasten Thou Thy great work in the earth; draw thousands by the cords of Thy love, and tens of thousands by a clear discovery of, and a living desire after, a full establishment in the beauty of holiness; till the nations come to serve Thee and the kingdoms of the earth to bow before Thy throne; till righteousness cover the earth as waters do the sea, and life and light reign triumphant over death and darkness forever. Amen."

#### Dovetrot's Way.

It was a common sight—the faithful animal overloaded, pulling beyond his strength, the trembling limbs at last given out, and nothing but blows and shouts to reward him for doing his best.

"Shame on thee!"

The deep bass voice was heard with startling clearness from the group of men and boys who made up the usual spectators of such a scene.

"Shame on thee!"

The astonished Jehu dropped his arm to turn and see who it was that dared to interfere with him in the management of his "property."

"Just you mind your own business, 'n I'll tend to mine."

"This is my business, friend. It's the business of every man to see there's no injustice done to his brother; all the more so if that brother's dumb."

"Well, Old Broadbrim, let's see 'thee' get that 'oss up 'thout beatin' or yellin' ut 'im."

"Ye hadn't better be sassy," sung out a small boy, "Dovetrot's got a star under his coat."

The man quieted down at once. He looked inquiringly at "Dovetrot" as the children, unrebuked, called the good, broad-chested, not very tall, old gentleman. His Quaker garb was dove-color, and a way he had of walking also suggested the name "Dovetrot," by which he was familiarly known in the community. Dovetrot did not deny the boy's statement, but looked at the brawny teamster with a quiet, steady eye that commanded respect.

All the time the fallen horse lay panting, with his limbs outstretched and trembling, and a look of despair in his eyes.

Dovetrot got down on his knees to rub the aching joints, while, at the same time, he said to the man:

"Now, do thee get a bucket of water, quick!" and to the poor beast he said, in soothing tones:

"Thee's got a hard master, poor boy; but maybe we can make him better. Poor boy, good boy." He repeated this softly many times until the irritated nerves became quiet and the look of distress passed off.

"Now, help him to drink," said Dovetrot, as the man brought the water; "and don't on any account yell at him or even speak roughly to him. Your poor horse is as nervous as a child."

"Poor boy, good boy," repeated Dovetrot, soothingly, as he brought from one capacious pocket a tin basin and from the other a little bag of oats.

He put some water with the oats and held the compound under the horse's mouth. After eating, the poor beast's spirits continued to rise, and without any urging he soon got upon his feet.

The crowd cheered and the driver looked ashamed.

"Now, thee don't want to yell at thy faithful servant at any time," said Dovetrot kindly. "If thee will feel of his pulse before and after thee has shouted at him in a cross way, thee will find it has jumped ahead at gallopin' rate under thy harsh, hard tones. When it does not make him nervous and feverish it makes him stubborn and ugly—as it does his brother, man. Horses don't like to be 'ordered around,' as the boys say. Why can't thee be polite to them when they are doing thee a favor? They are wonder fully kind and accommodating. They neve haggle about what thee is going to pay them but pitch right in and do their very best."

All this time Dovetrot was rubbing the horse's nose, and occasionally his knees an ankles, and almost whispering "poor boy good boy."

"And thee seldom even thanks them," he resumed to the driver. Dovetrot remove the stones from before the load, and the said in a cheery tone to the horse, "now come on, my boy;" the animal started an followed his benefactor like a lamb.

A string of small boys brought up the rear while the driver walked at the side holding the lines and looking as though he had found an idea.—FAIRCHILD ALLEN, in "Our Dum Animals."

We know Dovetrot, about whom the above was written. He was a prominent citizen of Pittsburg, Pa., a Quaker, and noted for his humanity, and once went with us before committee of our national House of Representatives at Washington to obtain better transportation for animals.

It was an amusing incident of Dovetrot experience in Pittsburg. He caused a man to be arrested and fined for cruelty to animal. The man paid his fine and then swore : Dovetrot for causing him to be arrested Dovetrot, without any reply, quietly took out from the clerk of the court another warrant, and before the man got out of the courtroom had him again arrested, and fined for profane language.

Geo. T. ANGELL.

One who professes to hear a call abroad in order to escape a call at home, will find that he runs whither he is not sent.

Where thou art obliged to speak, be sure to speak the truth; for equivocation is half-way to lying, as lying the whole way to hell.  
—Wm. Penn.

That song is sweetest, bravest, best,  
Which plucks the thistle-barb of care  
From a despondent brother's breast,  
And plants a spring of herbs—ease there.  
—ANDREW DOWNING.

### Bodies Bearing the Name of Friends.

Sylvanus P. Thompson points out the difference between a Quakerism which stands for an institution and that which stands for a principle. Spiritual degeneration must result from the exaltation of the means over the end and considering the Institution more than the principle—that principle is the indwelling of the Holy Spirit.

Where no meeting "after the manner of Friends" is possible, the Christian standard of truth and righteousness "after the manner of Friends" may yet be maintained, and in really isolated places one thinks the spirit of Quakerism, if allowed to work itself out, would bring its members into prominence among their neighbors from its very practicability.  
—W. COOPER.

The *Journal of the Friends' Historical Society* (London) for First Month 1907, is received. Several "Notes and Queries" of items worth preserving first appear. Next the first of a series of articles entitled "Our Bibliographers." The introductory paragraph is as follows:—

"For a record of its literature the Society of Friends is indebted mainly to three bibliographers, John Whiting, Morris Birbeck and Joseph Smith. Morris Birbeck built upon the foundation laid by John Whiting, and Joseph Smith profiting by the above, improved with extraordinary pains and perseverance the famous *Catalogue* which has drawn the work of his predecessors into the back-grounds."

The article in the number before us is on John Whiting. It is prepared with commendable care and unness by Isaac Sharp, and exhibits in detail the above, impracticable, and mention of the successive pamphlets and works of Whiting, whose life-time is marked by the years 1656-1722.

Oldys, speaking of catalogue making, writes of Whiting's *Catalogue of Friends'* books as follows: "Honest John Whiting has surely in this work put to bed the garland, and left it a choice legacy to painful librarians, and as a looking-glass even to learned academics."

The "American letters of Edmund Peckover" (1742-1743) are very interesting, and the foot-notes abound in valuable information on American names and locations.

Other references are: "Friends at Newbury, Berkshire, 1665-1685;" "Presentations of Quakers in Episcopal Visitations," (1662-1679).

"The Collection of Friends Books in the Library of Haverford College, Pa.," by Allen C. Thomas, Librarian; "The Late Duke of Argyle's Estimate of Elizabeth Fry;" then comes an account of "A so-called Quaker Highwayman," and a pamphlet believed to be but an underhand libel on Friends; "Hough-Barnes Marriage Certificate, 1676;" "Land in New Jersey, 1685;" "Friends in Current literature."

The compiler of the last named article in noticing our first *Bulletin of Friends Historical Society of Philadelphia*, expresses doubts whether the yet now or another periodical of the same kind as the journal of the London Friends' Historical Society, though the increasing interest taken in Friends' history on both sides of the Atlantic may, in time, warrant two independent publications."

In selection from the poems of Whittier, Arthur Tappan, Benson, "son of the late Archbishop of Canterbury" says, "Whittier stands out as probably the most aboriginal among the poets of America. He American can lay his hand on Whittier and say that this poet, at least, is a pure and ingenuous reduction of the very soil and climate of the country."

We are informed that in *McClure's Magazine* for January Month there is a twelve page article on "The Hanging of Mary Dyer," by Basil King

"which is admirably written and should be widely read." The three accompanying colored illustrations are from paintings by Howard Pyle, and represent Mary Dyer speaking in a meeting, standing before Governor Endicott, and being led forth to death. "The introduction of the renunciation," by Jeffrey Pryde of his Friends' Principles on the Scaffold, brings out in sharp contrast the fortitude of Mary Dyer, but is there historical foundation for any such sad fall from truth?"

The Philadelphia *North American* produces a severe arraignment of the conduct of Asylum for that religious organization that, from the beginning, it has dealt with the insane folk humanely, along the lines of the law of love.

"For any American Commonwealth such a record would be bad, but it is peculiarly discreditable for a State founded by a member of the Society of Friends. It is a part of the creditable history of that religious organization that, from the beginning, it has dealt with the insane folk humanely, along the lines of the law of love."

"The Quakers at the first were as much ahead of the medical profession in their theory of the right treatment of mental disease as the best hospitals to-day are ahead of the worst in this Quaker State." "Truth, the men who have mismanaged and checked the progress of our hospitals for the insane have had no chance to offer the plea of ignorance. For, besides the Quaker history with respect to this matter, they had the opportunity to observe a present illustration and example of the Quaker method."

"Friends long have maintained at Frankford, in this city, a hospital which embodies all their best principles and all the advanced modern theories with respect to the treatment of mental disease. The hospital is pleasant to look at; the rule there is of mercy and kindness and gentleness, and the results there are that the people get well when reason is the cause of mental disorder."

"Like all the beneficences of the Friends, this most noble one makes no noise and courts no observation. But it has been doing its work through all the years in which many of the public asylums have been outraging decency, plundering the treasury and cruelly wronging the patients."

### Gathered Notes.

THOSE WOMEN WHICH LABORED IN THE GOSPEL.

[Editorial Postscript for the first page.]

We did not print last week the gist of Margaret D. Ellis's remarks on women as a power in the government, with the idea of throwing the whole credit of recent Temperance victories on them. But rather to commend their persistence with legislators up to the last moment as capping the climax of success to a monumental mass of labor already wrought by other individuals and organizations of faithful men and women.

It is possible that, though other agencies had labored valiantly, these women exerted the last ounce of energy needed to make opposition give way. But where a certain amount of pressure is required to make a strong iniquity tople, and the last ounce seems to be that without which it would not have yielded, the first ounce was as much one of the necessary ounces as the last.

Be not so very ill-well-going for in *due time ye* (all along the line) shall reap if ye faint not." "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

The Fiji Islands hold the leadership of the Christian world in the matter of church attendance.

The basis of the new theology is human reason. The basis of fanaticism is unreason, and while these two unscriptural extremes are each pushing the other toward the front, the God which is the reward of God unto salvation is neglected.—*Evangelical Friend*.

It is claimed that peace is now fully established in the Philippine Islands. The last of the lawless tribes of the Ladrones have been subdued and the "corrupt acts," "murders executed." "What a pity that the executioner's axe should have predominance over the Sword of the Spirit in subduing the carnal nature.—EX.

THE FREE GOSPEL MINISTEL.—Herbert D. Ward, a theological graduate writing in the *Independent*, sums up his article in this conclusion: "I believe that there is little place in the ministry to-day for one who is not absolutely independent of his church salary. He is then free. He is no man's slave, and his heart beats with power."

The *New Voice* has ceased to be, as has also that unique publication *The Ram's Horn*. These two remarkable journals have been merged into a new publication called the *Home Herald*, with a sub-headline: "A New Voice of the Ram's Horn." Of this new publication John G. Woolley becomes the editor-in-chief and Chapman, of the *Ram's Horn*, the publisher.

Following is the record of a college professor who spent four years at Yale and two at Berlin in acquiring his education? He and his wife now live at Kyoto, Japan, where he receives a salary of four hundred dollars a year. His living expenses amount to two hundred and thirty-three dollars. He is applying one hundred dollars a year toward paying the debt incurred in getting his education and still manages to save a little besides.

Now at last in this twentieth century, after a lapse of so many ages of the desolation so vividly foretold by the prophets, a wonderful thing has happened. The Sultan of Turkey has issued an imperial decree that Chaldean shall be restored to its former prosperity. He has ordered that the Euphrates Canal and its affluents shall be repaired, with all their embankments and irrigation works, and the lands be again brought under irrigation as of old. It is a startling revolution to take place in any Moslem land and especially in Turkey.

The judicial oath in the Isle of Man is so quaint that it deserves printing. It runs thus: "By this book and the holy contents thereof and by the wonderful works that God hath miraculously wrought in heaven above and in the earth beneath in six days and seven nights I do swear that I will, without respect of favor or friendship, love or gain, consistency or affinity, envy or malice, execute the laws of this isle justly between our sovereign lord the king and his subjects within this isle, betwixt party and party, as indifferently as the herring's backbone doth lie in the midst of the fish."

ABOVE ALL, THE HOLY SPIRIT.—The Church without the Spirit is as powerless to move itself, or to draw others Christward, as a locomotive is to propel a railway train until a fire is kindled under its boiler.

Here is the secret of the failure of a vast amount of elaborate sermonizing and a vast amount of church-going and a vast number of prayer meetings. The Holy Spirit is not in the Sabbath assembly; the propelling and penetrating power of the Spirit is not behind the sermons, and the prayer meetings are not converged to the vital point of pleading for the power from on high. Long, formal, stereotyped petitions are repeated in the meetings, and people go home well nigh as empty as they came.—T. L. CUTLER.

ANNA H. SHAW, preaching in the Tigon Philadelphia Methodist meeting on the 3rd instant, on "The Heavenly vision," said:

"Every man or woman who has succeeded in any line of world-service has always been led by a vision: they recognize not only the vision, but the purpose for which it is sent, and his success depends upon his obedience in following it. The experience of Paul is that of all reformers. He learned the lesson that the world never welcomes its deliverers, and though at times popularity may follow in the wake of a reformer, yet the reformer knows that popularity is not love."

"The greatest need of the age is higher idealism than those which the world is following to-day. The common quest is for the greed for gain are crushing the higher impulses and debasing the character of our young men and women."

### SUMMARY OF EVENTS.

UNITED STATES.—Senator Daniel has introduced a bill "to establish the foundation for the promotion of industrial peace." The plan suggested by the





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## Recruits for the Pulpit.

We are informed that in these days when the churches are bemoaning the dearth of candidates for the ministry, a movement has been inaugurated to secure candidates by adopting the method so successfully adopted for securing men for foreign missionary work." At a recent conference held at Pacific Grove, California, over one-fourth of the men present, representing every State in the Union, bound themselves together in a union, declaring "their purpose to become ministers of Jesus Christ," and aggressively to promote the consideration of the ministry as a vocation for Christian young men."

The service here aspired for has the same relation to the direct gift of God as that of which the Scripture declares, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Also by the words, "Every good and perfect gift cometh down from above, from the Father of lights," we are reminded that such gifts are not thus given, are not to be assumed; or "a man can (honestly) receive nothing except it be given him from heaven."

We can rejoice when many are called to the ministry, and can believe that when few are chosen, yet many were called. But by turning a deaf ear to such apparently small gifts of God as involved self-denial in daily life, or were not to the creaturely taste and dish, the unchosen many became disqualified for further call into any holy service. We still, small voice disobeyed in secret, could be disobeyed in public. Therefore such are no ministers, even though in gushing moments of social stimulation, they call themselves unto that office, declaring their purpose to enter the ministry. Ministers whose purpose?

If Jesus Christ has declared his purpose in any that they shall be his ministers and they bow to the call as not their own, or a Conference's, but His,—and their own is so far as it is His,—then they do well to declare their purpose as His, and His purpose as theirs. These are obedient unto the heavenly vision and conviction; and one should take the service unto himself (as the Revised version better says): "When he is called of God," and as our religious Society would apply the duty, for every exercise of it "when he is called of God."

But there is too much artificial drumming up of recruits into a man-made ministry, as if, provided young men profess Christ, their own choice and purpose was sufficient to determine their vocation. We are not putting in question the genuineness of the call of that one-fourth part of the Conference who declared such as their purpose, for we do not know them, nor what series of inward exercises or sufferings they had, each for himself alone, been passing through to bring them to that conclusion. So the announcement may do them injustice, by mentioning their purpose as if self-made, and thus on a low and insufficient ground. But the prevailing ministry in the churches is so generally represented in this way in periodical and other literature, that it were no wonder if the standard for the ministry is kept low and unspiritual in young men's minds by being so spoken of as a vocation of human choice, like any other respectable industry. We believe that the gifts and callings of God, if they were generally believed to be his, would generally be handled in the pulpit and spoken of in the press with a corresponding reverence.

In past generations the clergy were believed to speak as having authority; now they are generally heard as having opinions,—either their own or gathered from literature of others. And if the decreased veneration for the ministry has changed the general verdict about it from a "Thus saith the Lord" to "So says the minister," it has been brought about by the ministry practically confessing itself as man-confession and man-made. Indeed, such confession, if honest, is better for the soul than the former profession, if it were pretentious only for the sake of inspiring awe.

But right ministry, as it is the Lord's work, will, if performed in the Lord's will, carry its own witness to the hearts of men without further need of calling attention to its authority. In the lapse of time ministry rises or sinks to its own valuation, whether handed forth from church pulpits or our own benches. And the only safe and sure argument for the genuineness of a Spirit-filled rather than a man-made or traditional ministry, is the occurrence of undeniable instances of it. Let the testimony of Jesus be the spirit of prophecy, and no further testimony is needed on behalf of an authorized ministry.

Wherever among the churches true compliance with the inward dictates of the Holy Spirit is embraced as the law of Christian life, it will carry the ministry with it, and a worship agreeable thereto, and a daily practice of Christ's immediate life as head over all things: so that little need be said or argued about its applications in this or that particular. The Spirit speaketh expressly to the ear thus quickened, what things grieve Him and what things please Him. This rule of life unflinchingly followed must indeed be revolutionary to many accretions of the earth and much man-made dust and device of the centuries,—but that which cannot be shaken will remain.

The spirit of Christ lays the axe at the root of every corrupt tree, and is the one power needful to be inculcated and adopted for the reform of the ministry, of worship, of living, of all abuses. Our ministry received from and trusting in Him need not be frittering away its life on bills of particulars, so only that it wins converts to the power and witness of the Spirit, whose daily grace is sufficient to illuminate and order individual details and steps in his law. So far as the ministry of the Society of Friends on earth is determined to know nothing but Jesus Christ and Him crucified, He lifted up and drawing men will do the rest, and conform particulars unto his Spirit which will ferret out hidden parts where our words could not enter.

The ample supply of ministers will be found in the elevated rather than in a lowered standard for the ministry. Wrestle for the gift of the Holy Spirit in our churches

and meetings, and a ministry born of the Holy Ghost will press its servants upon them as doves to our windows.

### The Common Denominator in Morals.

W. T. Stead, the great editor, talking to Dr. Charles F. Goss in London recently, said: "Mark this! All classes and all sects must get together and find out whether there is any such thing as a common denominator in morals. If there is, we must teach it to children; if not, the world is lost!" He was talking, says the *Christian Observer*, of education in the public schools, "declaring that such education should make the development of character, rather than the sharpening of intellect, its supreme end. Very good; but is there not a common denominator in morals already, much better than man could devise? What would the wise editor say to the teaching of the Ten Commandments and the Beatitudes in the public schools? And wouldn't it be a good thing if all of us, on both sides of the Atlantic were to use these common denominators more literally and faithfully in our daily lives?"

We approve of this view, but are not satisfied short of the common denominator of the Commandments and of the Beatitudes themselves, of the Sermon on the Mount, of the whole New Testament,—the common Denominator of every good word and work,—Christ Jesus, the same yesterday, to-day and forever,—Christ in us, except we be reprobates; Christ in us the hope of glory; Christ speaking to our condition. A teaching of Him who died for us and is now risen again, and of living unto his inward witness and word of Truth in our hearts, distinguishing between 'the thoughts and intents of the heart;' this can settle us on the rock-foundation in morals and spirituals. And "other foundation can no man lay than that is laid, Christ Jesus, the righteous." This we carry with us when there is no tablet of the Ten Commandments and the Beatitudes in our pockets to refer to. Christ the immediate witness for Truth in the heart, the Light that lighteth every man, is available everywhere, and will not obscure the outward letter of the Scripture advices, but will illuminate them as of God. Let Him "the true and holy witness" for good and Truth,—Him their common denominator, be our common Dominator, and there will be little need of a conference.

Yet we would not discourage conferences so long as Truth encourages us not to forsake the assembling of ourselves together; for we are so constituted as "members one of

another" as to need to help build up one another on our most holy faith; and unto this end we hold our Yearly and other meetings as one another's helpers in the Lord.

THE PASSING OF JOHN G. PATON.—Our older readers may remember the thrilling interest of extracts made in THE FRIEND by its former editor, Joseph Walton, from a book written by John G. Paton, who has been styled "The Apostle of the New Hebrides." And if "miracles are the signs of an apostle," several of the seals to his faithfulness seemed well nigh to come up to that character. Paton in the new Hebrides, will rank with, if not spiritually outrank Moffat and Livingstone in Africa, in winning the victories of faith. He died in Canterbury, Australia, on the nineteenth of last month at the age of eighty-two. When he went to the New Hebrides, nearly fifty years ago, savagery and cannibalism, says the *Presbyterian*, "were still rife. His going was opposed by those like the good man who argued, 'You will be eaten by the cannibals.' Paton replied, 'You are advanced in years now, and your own prospect is soon to be laid in the grave, there to be eaten by worms. I confess to you that if I can but live and die serving the Lord Jesus it will make no difference to me whether I am eaten by cannibals or by worms.'

"He lived to see cannibalism extinguished, civilization in the place of savagery, and after many perils, to lie down quietly to rest and go to the reaping of his great reward."

VISIT TO THE KING AND QUEEN OF WURTEMBERG.—Third of Ninth Month, 1831. At about a quarter before twelve we went to the palace, knowing that much responsibility devolved on me (C. Majolier). On account of my being the only one who could speak French and German, I felt very anxious, particularly as we had been told that the King did not speak English, and that it was necessary I should speak to him in German. After a little difficulty in making our business known to the servants in waiting, who, owing to our appearance, seemed scarcely to understand it, we were introduced to the King and the Royal family. We were received in the dining-room, where the cloth was laid, I suppose for luncheon. The King, who was in a blue uniform trimmed with red, was standing near the window. I was going up to him, preparing myself to address him in German; but he very politely came forward, and, taking Elizabeth Robson and myself by the hand, began to speak in French, saying he was very glad to see us. I was, therefore, able to speak to him in my own language, which was a great relief. I told him that my dear friends and myself were very much obliged to him and to the Queen for the leave they had granted us of visiting them, and for

the kind manner in which they had received us; adding that my dear friends could not speak anything but English, or they would have said as much themselves. The King then presented us to his wife and his children saying: "Voici la reine et voici mes enfants." (Here is the Queen, and here are my children.) (Five in number, four daughters and one son.) The King then said: "You are friends of Mr. Allen's!" I told him that we knew him very well, and that I had lived with him many years. The King and the Queen entered freely into conversation with me on the subject of our journey. As the Princesses spoke English Elizabeth Robson was conversing with them. I was beginning to fear that she would think I was forgetting the object of our visit; but I was obliged to answer their questions, and it was no easy matter to introduce the other subject. The King, however, opened the way for it, by kindly saying: "If I can be useful to you in anything I shall be very glad to do it." I thanked him, but said that I was not aware there was anything we need trouble him about; that our reason for wishing to be introduced to him was a strong desire for the welfare of himself and the Queen. This had induced my friend to visit them, and I believed that, if they would allow her, she might have something to say to them, which I could translate into French. They both said that though they did not speak it, they understood English sufficiently to render that unnecessary. This was a great relief to me. We all stood still for a few minutes; the King was remarkably serious. Elizabeth Robson began with these words, "Grace, mercy and peace be with you, from God the Father and from our Lord Jesus Christ." She then addressed them at some length, urging upon them their responsibility in ruling and judging the people, as ministers of God, acting under Him who is the blessed and only Potentate, King of kings and Lord of lords. The King and Queen, particularly the former, heard her with deep attention. She then addressed a few words to the Princesses after which the King, in a very impressive manner, desired me to thank Elizabeth Robson for all the good advice she had given him and his family. Before we separated Elizabeth Robson prayed for the King the Royal family and the country, returning thanks also for the many past favors bestowed upon them. We took leave all affectionately shaking hands with us. The Queen told us that her mother, the Grand Duchess Louise, of Wurtemberg, and one of her sisters wished to see us and her daughter also who is an amiable and pious young woman. We soon entered into interesting conversation with them, the Duchess asking us to pray for her that she might be preserved steadfast in the faith, and not for me only, "but also for those whom the Lord has given me," (taking hold of the hand of her daughter who was in tears), "in order that I may appear before Him, saying 'Here am I, with those whom Thou has given me.'"

A. F.

"A man with a prejudice is a man with chain."



## Glimpses of the Life of Samuel Morris.

(Continued from page 250.)

We now come to the consummation of the ministerial journeys of our dear father—the Gospel visit in 1862 to Japan, Australia, New Zealand and Hawaii. As told in the Memorial, he found a true helper in Jonathan E. Rhoads, who met him in California and there they enjoyed a brief sojourn with the Friends at San José.—J. and H. Bean and the Brun family (from France).

Isaac Sharp of England was en route to China, but detained at his daughter's by illness. The Journal of Samuel Morris thus alludes to him: "We found this aged servant full of his wonted faith and courage. It was most refreshing to drink in somewhat of that good hope and confidence which inmates his heart.

"A life of devotion like his may well be in object-lesson, for which younger disciples may learn the blessedness there is in serving the same Master."

In San Francisco a call was made on Hannah Neall and her husband. "It seemed a pleasure to hear from her old friends in the East. She was the authoress of some sweet verses with which we have been long familiar."

In this city our travellers also attended the Friends' meeting, where fifty were assembled and much benefit was felt.

At the Y. M. C. A. in the afternoon, an opportunity to speak was offered, and proved a time of profit to the men there gathered round the street.

From a home letter written on shipboard we make extracts:

THE PERU, Eighth Month 12, 1892.

Somewhat to my surprise we continued a night of the mountain ranges to our right, or nearly two days, but gradually these faded away and we were left to our loneliness—a speck on the mighty deep! The ship's company consists of the captain and his officers, about fifty Chinese servants and eamen, fifteen first cabin passengers, including ourselves, and in other quarters one hundred and fifty Chinamen with a few young Japs; and several Chinese women, one of whom is said to be the wife of an imposing personage, who by his style of dress and manner would seem to be a somebody.

"A tall thoughtful young man (Scotch-English) is going a second time as missionary to Japan; his Christian experiences being deep and fervent, we have had many good talks on the things of the kingdom.

"Then there is a young Jap who has been six years in a Californian High School and now goes back to the interior of Nippon. On asking him whether he felt sorry for the time he had spent in the States, he said 'No, I have learned many good things there, but best of all I have found the Lord Jesus; I should not have heard about Him in my own country.'

"Poor boy, he scarcely realizes how much we may cost him to acknowledge his Saviour. I say his faith fail when the testing time shall come.

"There is also the first mate from Maine, aged twenty-six, who says, 'My mother is a good Christian woman, and when I left her

she made me promise I would never drink nor smoke nor use profane language, and I kept my word, first to please her, but now to please my Heavenly Father, and because I want to get to Heaven.' He stands six feet in his stockings, weighs two hundred and forty-two pounds, and can lift eleven hundred pounds. He has been offered large inducements to join theatrical companies by way of exhibiting his powers, but the thought of his good mother, has always helped him to refuse these offers. He seems to have no trouble in controlling his men, for says he, 'they will do right, if you treat them right.'

"It is a pleasure to watch their orderly ways as they glide noiselessly in and out, regard your every want and dexterously avoid collisions. I enjoy their earnest countenances full of intelligence absorbed in their work, while in their black 'kimonos' with half sleeves of white, their half-shaven heads and the precious queue of raven hair not ungracefully trailing to the heels, they present a picture at once unique and attractive.

"It is astounding how completely we can accommodate ourselves to new and strange surroundings. The ship for the time is to us, what the sea-shell is to the delicate creature within. The measured thud of the engine suggests the pulsation of my own heart, while the incessant dash of the waves, has come to have a sound so soothing that it would be greatly missed were it to cease.

"On each First-day we have held a religious meeting with our fellow-passengers and such of the officers as inclined to attend.—The captain thanked us."

The Journal continues the narrative:

Eighth Month 14th. I committed to memory the hymn of John Newton beginning:

"What think you of Christ? is the test  
To try both your state and your scheme;  
You cannot be right in the rest  
Unless you think rightly of Him."

Received much spiritual refreshment in my state-room. In presenting the loved ones at home before the Throne of Grace, there was granted a secret sense of access, and the assurance that they were under the Lord's tender, loving care.

Finished reading a "Flying Trip Around the World," by Elizabeth Bisland and then took up Green's "Short History of the English People" enjoying greatly his vivid style and his vivid pictures of men and things.

18th. Went with the missionary into the steerage, where he has his own quarters, to see a sick Jap who has had several hemorrhages—very weak but sweetly resting in the "Everlasting Arms." I memorized the tender hymn of Charles Wesley:

"Oh for a heart to praise my God."

20th. Our eyes were rejoiced to see the white cliffs and bold outline of Nippon, veiled by a blue haze; all manner of strange craft, the sampan, the junk, the stately vessels of foreign nations presenting a varied scene.

On landing in Yokohama George Braithwaite called on us, bringing the startling tidings concerning our friends Inazo and

Mary Nitobe. Instead of meeting them shortly, we learn that owing to the doctor's advice they sailed for the United States ten days ago.

George Braithwaite took us to the Bible House with which he is connected—a large well arranged building containing many thousands of the sacred volumes in various forms and languages, the printing and binding all excellently done in Japan, many colporters engaged in distribution. George Braithwaite having kindly urged we should make our home with him, the luggage was transferred to his house. A trip of ten days into the interior, was arranged for, and with an interpreter, Mizuno, as guide we took train for Kamakura; calling pleasantly on Dr. Whitney and his wife, nee Caroline Braithwaite, at their summer house overlooking the Bay. With them we walked along the shore and through the village to a famous shrine near by where stands the "Dai-Butsu" surrounded by groves and gardens and hideous effigies of the "God of Strength."

At these the poor people throw bits of paper softened with spittle, and if they stick fast, the prayer is supposed to be answered; the figures were thus spotted with paper-balls from head to foot.

The Dai-Butsu is of bronze cast in sections, and is said to be the third erected at this spot, the present image dated about 1300 A. D. It is nearly fifty feet high and represents Buddha in his ecstatic sleep the "Nirvana." Several pilgrims were coming and going, but they, as well as the priests, had little seeming reverence in their devotions.

25th. Karuizawa. Here a conference of missionaries from different fields and of various denominations is about to be held for mutual edification and social intercourse. This affords a very favorable opening for just what I have desired; we were finally deposited at the cottage of W. T. Austin, a clergyman of the Church of England (who is in charge of the Seamen's Mission at Yokohama). Here we had been assigned our quarters and were soon made to feel at home, with himself, his wife and five little ones.

This proved to be the second day of the Conference, and we wended our way to the simple meeting place on the outskirts of the village, finding fifty of the laborers of both sexes, including two ladies from China (staying at the same house as ourselves).

After the singing of one or more hymns, and a prayer, Dr. Hepburn made an address. He is now in his seventy-eighth year and had come among the first missionaries to Japan, on finishing his medical course at our University of Pennsylvania. After the change of heart, which as a young man he experienced, at every important movement since that time he had earnestly sought the Divine Guidance, and the Lord had fulfilled his promises in many remarkable ways, so he could still trust Him to the very end. He has prepared a very valuable English and Japanese Dictionary and made excellent translations of parts of the Bible, while giving careful instruction to young students and attending to a large practice as a physician. His wife was asked to give some of her experiences in missionary house-keeping.

This she did, in the same simple and sensible way, beginning with their first home here in a dilapidated temple. Some good advice she gave to the young wives who were present, saying it was far better for them to devote their energies to seeing that their husbands were cared for and their children properly trained, than to endeavor to do what belonged to those who had no families."

The session of the Conference were occupied with addresses by different men—"Personal Consecration," the Holy Spirit in Relation to Service," "Constraining Love," "The Unchanging Christ;" and other kindred subjects were handled in an edifying way.

27th. B. Chappell, the vice-president of the Conference, having seated us by him on the platform, introduced us and our mission in these parts, saying that he felt sure "we might welcome these brethren as coming from a branch of the Church of Christ, which had hitherto not been represented in these gatherings. And while they might differ in some respects from most other Christian bodies, as to modes of worship, and upon some other points, there was nothing in their views of Gospel Truth that ought to hinder us from giving them the right hand of fellowship."

He desired that we might conduct the present meeting as would be most agreeable to our own feelings, and he knew enough of our ways to say, that "it would be acceptable to us, if there might now be a time of solemn silence for secret prayer and meditation." When he ceased speaking we were favored with a sweet solemnity, which was broken by my reviving the words of our Lord's Prayer for his disciples, "I in them and Thou in me, that they may be one in us, that the world may believe that Thou hast sent me." The ground of the oneness thus so tenderly prayed for, is manifestly the close union which must subsist between every living member of Christ's Church and its holy Head. These though they may honestly differ regarding certain points of doctrine and practice, rejoice to know that "one is their Master, even Christ and in Him all they are brethren."

My heart had, therefore, been made glad, to find the freedom and cordiality with which the laborers from different fields of mission work in these uttermost parts of the earth, had come together just as they had done, in a strictly undenominational way for mutual comfort and edification. I could but accept it as a token for good, and I believed the nearer we drew to our blessed Lord, the more precious things we should find we have in common. "For Christ is not divided." Nor is God the author of confusion, but of peace, as in all the churches of the saints. Especially is it important that in presenting the truths of the Gospel to a people just emerging from idolatrous superstitions, this should be done, not only with great simplicity, but that the difference which unhappily exist among the professors of the Christian name, should not be allowed to stumble them by those asperities and unfounded prejudices which weaken our own hands, and so often have hurt the cause

of Christ. As very helpful in thus drawing us into greater unity of heart and purpose, I believed we should find it a most important aid, to accept in a very practical way, what the Lord Jesus has said concerning the "Comforter," whom He also calls the "Spirit of Truth," which, when He left his disciples, He told them would be sent in his name, to "guide them into all the Truth," to receive of the things of Christ and to show them to his faithful followers. The lessons thus learned at his hands, we may be assured will not tend to divide the Church, but to build it up in harmonious views, and lead to a closer walking with the Master. We shall be instructed in the deeper things of the Kingdom, as we are willing to accept like little children the teachings that will be thus given us, as fast as we are able to bear them. In this connection, I endeavored to bring out the views of Friends, regarding Divine worship, prayer and the ministry, especially commending to my hearers the value of reverential stillness before the Lord, as preparing the worshipper to enter the presence of the Most High, calling to mind his own injunctions, through one of the prophets, "Be still and know that I am God." Again, "Keep silence before me Oh Islands, and let the people renew their strength; let them draw near," then hear what "God the Lord shall say unto them," reminding them also that "the preparation of the heart," as well as the "answer of the tongue is of the Lord." Our sympathies with them in the weighty but excellent service to which as ambassadors for Christ they and we had felt ourselves called, were also expressed, with the desire that in all our efforts to promote his cause, we may ever bear in mind his own emphatic words, "without Me ye can do nothing." As we seek Him for grace and wisdom and strength sufficient for the service, these will not be withheld. We shall be each fitted for our part in the work of our day, and He will crown our labors with his blessing.

My dear companion followed in an exhortation to live so near the Lord, that we may ourselves be continually growing in Grace, and in the knowledge of our blessed Redeemer and his ways. Then he supplicated that the Divine blessing might rest upon those who had devoted themselves to the spreading of the Gospel in these lands, and that their labors, under the anointing of the Holy Spirit, might be the means of turning many from darkness to the light and blessedness of the Gospel. A solemn stillness again covered us.

Benjamin Chappell made a few remarks commending what had been delivered this morning, which he left had been to our edification and comfort, and after the singing of a hymn, the company were dismissed. This opportunity tended greatly to the relief of my mind, and we were both made thankful, under a sense of the help graciously granted us in speaking a word for our Lord and Master.

The brethren also showed much openness as we parted.

30th. We found Nikko to be a spot of wonderful beauty, the town very ancient, situated in a mountain pass through which

flows the river Diagara, in rapids and cascades supplying open conduits in almost every street. It is approached by an avenue of grand cryptogamias, which extends at least twenty miles and is said to have been planted at least two hundred years ago by a wealthy Daimio. One hundred and a hundred and fifty feet high, the trunks are straight and bare of branches to one-third of this, when the boughs sweep gracefully downward. Nikko is noted for its temple, and is consequently the resort of pilgrims, who flock hither by thousands.

(To be continued.)

To the Editor of The Friend:

I notice in the last number of THE FRIEND the inquiry in reference to where contributions for The Egyptian Orphanage should be sent. The Provident Life and Trust Co. is the proper place, as stated.

The following extracts from a letter from Margaret A. Smith who has the principal charge of the Orphanage will give some information as to the progress of the work, viz:—"We now have eight little girls, the eldest ten, and the youngest three, and they are all very busy. The older ones help with the cooking and house-work mornings and evenings. I wish you could see our dear girls, they are so happy and contented, and very seldom need reproof or punishment."

"Our house is not large enough to take in many, but we do not wish to turn away any. We have taken this house for a year and the owners have told us that we cannot have it longer than that time. There are no other houses in the neighborhood at all suitable, so it seems necessary we should get a piece of ground and build as soon as possible, as there is very little land that has not already been sold. The place I would like to get is near the English Protestant cemetery and the position is central and very good."

She further states, if there could be money furnished "To purchase the ground and put up the building I feel sure the Lord would send us the food and raiment necessary for these little ones. Friends, missionaries and other have helped us, and some of the dear native Christians, although we have made no direct appeal. We have asked the Father and He has put it into their hearts."

Kindly thy friend,

JOHN S. FOWLER.

WINONA, OHIO, Second Month 11, 1907.

THE transformation that came to Moses that came to Stephen, as they looked upon their Lord, can come to you and me. I have often thought of these words, "Moses drew near unto the thick darkness where God was." And when he came down out of the thick of darkness, his face shone. Than God even for the thick darkness into which sometimes He leads you and me, if so be that we there come face to face with God and get something of a glimpse of his glory; and reflect in our life his character.—JAN VIER.

He accounts content with godliness great gain, and therefore seeks not to make a gain of godliness.—Wm. Penn.

## OUR YOUNGER FRIENDS.

All cannot charge or lead the van,  
All can be brave and true;  
And there the captain's standards wave  
There's work for all to do;  
And from which thou must not flee,  
Which must be done, and done by thee.

PASS THEM ON.—When Mark Pearse was fourteen years old, he went to London, having been in a school in Germany. He stayed in London long enough to spend his money, excepting enough to pay his fare to his home in Cornwall.

He went by train to Bristol, and there took passage on a vessel. He thought that he passage money included his board, and therefore ordered his meals that day.

At the end of the journey a dapper little steward presented a bill for meals to the lad. "I have no money," said the surprised boy.

"Then," replied the steward, "you should not have taken your meals at the table. What is your name?"

"Mark Guy Pearse."

The steward closed his book, took the boy by the hand, and said, "I never thought should live to see you. My mother was in great distress years ago. My father had died suddenly, and your father was very kind to my mother and me. I promised myself then that if I could ever do so I would show like kindness to some one your mother loved."

The truly grateful steward paid the boy's bill, gave him five shillings, and sent him ashore in a boat rowed by five sailors.

Mark's father was waiting to receive his son.

"Father," said the boy, "it is a good thing to have a good father," and then the story of the steward's kindness was told.

"My lad," said Mark Pearse, "it is long since I passed the kindness on to him in doing what I did. Now he has passed it on to you. As you grow up, mind that you often pass it on to others."

Years afterwards, when the boy had become a man, he was going by rail on a short journey, when he saw a boy crying bitterly.

On asking the cause of his grief, the boy replied that he had not enough money by his purse to pay his fare to the town in which he lived.

Mark Pearse at once bought the boy a ticket, and then related his own experience in the steamer years before.

"And now," he concluded, "I want you to be sure and pass this kindness on to others, if you are ever able to do so."

As the train left the station, the smiling boy waved his handkerchief, and said, "I will pass it on, sir; I will pass it on."

Good deeds, kind acts—pass them on. Pass them on. The year awaits them—three hundred and sixty-five days—full of human deeds.—*Youth's Companion*.

THE MERCIFUL BOY BECAME A HELPFUL MAN.—John Woolman's hearkening when boy to his feelings of Divine good, as shown by his sorrow at having killed a bird, and by his tenderness concerning the feelings of others, enlarged his manhood as a uni-

versal benefactor. Little incidents like these were "just like him." In the second month about the year 1762, according to Rebecca Jones's Memorials, a great fall of snow came, and was piled by the wind half way up the door and window of Rebecca Jones's residence in Drinker's Alley. Friends in that house feared they could not get through the snow-drifts to Quarterly Meeting. Rebecca Jones opened the door to sweep the snow from the step, and was surprised to find the pavement cleared, and a path made down the alley to Front Street. While she was preparing the morning meal, John Woolman came in, saying he thought he had earned his breakfast.

He had spent the night at Reuben Haines's near Fourth Street, but rose early, remembering the lone sisters in their need, and being always ready for a labor of love, however humble, he took with him from his lodgings a snow shovel, and waded through the deep snow to Rebecca Jones's house and cleared a path from there to the Bank Meeting-house in Front Street, near Arch. After breakfast he dug a passage to Second Street for the help of the scholars. Boys who wish to learn the grace of doing such things and being such men as John Woolman became, would better begin while young. To-day is the first day they can begin.

This same John Woolman valiantly yet humbly helped in leading the way on to the point where Abraham Lincoln has the credit of finishing it. And Lampton's poem on Lincoln, who died this same month of the year (1865), is as truly appropriate to John Woolman:—

A king of men  
Whose crown was love,  
Whose throne was gentleness;  
A sad-souled slave  
To country and to care.  
He set the shackled millions free;  
A man,  
By all the measurements of man;  
A martyr at his post,  
Triumphant earth  
Wears on its breast  
No higher decoration  
Than his dust.

HIS FIRST LESSON IN COURTESY.—Several winters ago a woman was coming out from some public building when the heavy door swung back and made egress somewhat difficult. A little street urchin sprang to the rescue; and as he held open the door she said, "Thank you," and passed on.

"D'y e hear that?" said the boy to a companion standing near by him.

"No; what?"

"Why, that lady in sealskin said 'Thank ye' to the likes o' me."

Amused at the conversation, which she could not help overhearing, the lady turned round and said to the boy:

"It always pays to be polite, my boy; remember that."

Years passed away; and one day, when shopping around the holidays, this same lady received an exceptional courtesy from a clerk in Boston, which caused her to remark to a friend who was with her:

"What a great comfort to be civilly treated once in a while—though I don't know that

I blame the store clerks for being rude during the holiday trade."

The young man's quick ear caught the words, and he said:

"Pardon me, madam, but you gave me my first lesson in politeness a few years ago."

The lady looked at him in amazement, while he related the little forgotten incident, and told her that that simple "Thank you" awakened his first ambition to be something in the world. He went the next morning and applied for a situation as office boy in the establishment where he was now an honored and trusted clerk.

Only two words, dropped into the treasury of a street conversation, but they yielded returns of a certain kind more satisfactory than investments, stocks and bonds. *The Congregationalist*.

## The Peace Association of Friends of Philadelphia.

To the President of the Jamestown Exposition Company and the Board of Governors:

We, members of the Society of Friends, feel impelled to make a respectful protest against the extraordinary emphasis which you propose to lay upon military and naval splendor at the coming exposition to commemorate the 300th anniversary of the first English settlement in America.

The historic attitude of our branch of the Church toward all war as contrary to the spirit of human brotherhood taught by Christ is well known. We are not so narrow as to expect all to conform to our standards, but we are convinced that your exaltation of the arts of war in your Exposition Programme, in comparison with the emphasis laid upon the arts of peace, is contrary to the genius of the American people.

We believe that your programme of military and naval display will have the effect of deliberately glorifying the war spirit as the most effective agent for accomplishing the progress of civilization, and will exert a powerful influence to pervert the lessons taught by history.

In the name therefore, of humanity and of American ideals, we most respectfully and urgently petition you to endeavor to change the emphasis in your plans, and thus redeem your great Exposition from the stigma of ministering to the vanity and passions rather than to the ideals of our nation.

Signed in behalf of the Peace Association of Friends of Philadelphia.

JOHN N. GARRETT, President.  
HANNAH W. CADBURY, Secretary.

## The Peace Association of Friends of Philadelphia to Ministers of Churches.

As fellow-workers for the good of humanity and the advancement of the Kingdom of Christ, the Prince of Peace, we earnestly ask you to consider what the attitude of the Church should be toward the proposed naval and military program of the approaching Jamestown Exposition.

The management has advertised the greatest naval and military display in the world's history, and proposes a program which appeals to the lower instincts of our people and tends to influence the passion



for militarism from which our country has so far been envia-ly free. The program includes: "a magnificent pyrotechnic reproduction of war-scenes," "the greatest array of gorgeous military uniforms of all nations ever seen in any country," "the grandest military and naval demonstration ever attempted in any age by any nation," and "a great living picture of war with all its enticing splendors."

All this presents war as "a thing of splendor, a pageant and a game," while in reality it is a horror and a crime against civilization and humanity. A national exposition should be a great educational influence; this program exalts the war spirit as the most effective agent in the progress of our country, and perverts the lessons taught by history.

The historic attitude of our branch of the Church toward all war as contrary to the spirit of human brotherhood taught by Christ is well known. We are not so narrow as to expect all our fellow-Christians to adopt our point of view, but in this instance we feel it our duty to appeal to you to use your influence toward lessening this danger to the highest religious and moral life of our people.

It may be too late to change the most prominent features of the Jamestown program, but it is not too late to modify the more objectionable elements, and to educate public sentiment to estimate the naval and military side of the Exposition at its true value.

To this end we urge you to appeal to the sentiment of your Church, first: to petition the President and Board of Governors of the Jamestown Exposition Company, Norfolk, Va., to change the emphasis in their plans, and thus redeem this great Exposition from the stigma of ministering to the vanities and passions, rather than to the ideals of our nation; and secondly, to enlighten and rouse the public conscience upon this question, so that those who visit the Exposition, or learn of it through the press, may look upon it from a Christian point of view, and so be strengthened to resist the insidious appeal made to false patriotism.

May all who work and pray for the coming of the Kingdom of God on the earth be united in this cause.

Signed on behalf and by authority of the Peace Association of Friends of Philadelphia,

JOHN B. GARRETT, *President*.  
HANNAH W. CADBURY, *Secretary*.

DEFACTOR to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many failings which must be borne with by others. If thou canst not make thyself such an one as thou wouldest, how canst thou expect to have another in all things to thy liking? THOMAS A. KEMPIS.

At the end of life's brief day we shall be rewarded, not according to the work we have done, but to the faithfulness with which we have been endeavoring to do our duty in whatever sphere.—F. B. MEYER.

## God Manifest in His Works.

[A reprint of this Poem is desired.]

The spacious firmament on high,  
With all the blue ethereal sky,  
And spangled heavens, a shining frame  
Their great Original proclaim.  
The unweary'd sun, from day to day,  
Does his Creator's power display,  
And publishes to every land  
The works of an Almighty hand.

Soon as the evening shades prevail  
The moon takes up the wondrous tale,  
And, nightly, to the listening earth  
Repeats the story of her birth;  
Whilst all the stars that round her burn,  
And all the planets in their turn,  
Confirm the tidings as they roll,  
And spread the truth from pole to pole.

What though, in solemn silence, all  
Move round this dark terrestrial ball!  
What though no real voice nor sound  
And their radiant orbs be found  
In reason's ear they all rejoice,  
And utter forth a glorious voice;  
Forever singing, as they shine,  
"The hand that made us is Divine."  
ADAMSON, 1712.

## On Getting Acquainted with Our Families.

It is not that we do not love our families, but that we do not know them. Love—even the most self-sacrificing—does not imply understanding. Many a mother who would die for her son is utterly blind to his most cherished aspirations. Many a father who would ruin himself for his daughter's happiness cannot converse with her an hour. Brothers and sisters, generous to a fault, live side by side with no mutual interests.

Of course we know well enough all the faults and foibles of our families. There is no trouble on that score. We may take a clannish pride in concealing them from strangers, but we discuss them freely among ourselves and openly charge the offenders with them. This knowledge, far from helping us to a better understanding, is a positive hindrance. We have a curious way of magnifying the faults till they entirely overshadow the virtues. The charity which condones and palliates the failings of strangers seems singularly lacking in family life. Moreover, with this exaggerated sense of our relatives' faults we take no pains to search out the more delicate and subtle traits of character. In fact it does not occur to us that they are worth knowing; we are too busy getting acquainted with other people.

So day after day we sleep under the same roof and sit at the same table, and touch each other's lives only on the surface. The fault is of course a two-sided one; we not only fail to understand the others, but we do not let them understand us. We neither seek in them nor offer to them the best things of life. We have a peculiar reticence—almost a shyness—in unveiling our hearts in our own family circle. Our most intimate relations are usually with outsiders.

Thus it often happens that we first learn from strangers how to appreciate our very own. Have you not sometimes marvelled to see some member of your family "blossom out" in the presence of a stranger? Have you ever surprised any of your family somewhere outside the home and been surprised yourself to see him as others see him? Par-

ents hear with amazement—if not incredulity—the teacher's account of the children's ability in this or that direction. The boy first learns from his father's old college chum that the "old man" is a wit; the girl from her grandmother and aunt that her mother was a belle. By and by, when boy or girl comes to marry, it may be from the new "in-law" that the family learns of hidden traits and tastes which in long years of intercourse they had never suspected.

We are wont to complain that we have no time or opportunity to get acquainted with our families. The thousand and one calls of our rushing modern life exhaust our vitality. With too many books, too many social pleasures, too many clubs, too many philanthropies, there is nothing left for us for our home times. The argument is tiresomely familiar; we have heard it fully exploited in the plea for the "simple life." But it is vain to rail against mere externals when the real difficulty is with ourselves. The utmost simplicity of life does not necessarily bring mutual family understanding, nor does a complex life destroy it. If we really want to know our people better we shall find a way.

Sometimes the revelation comes in a great crisis: sickness, financial stress, peril, bereavement. At such times our shyness drops off, we lose our self-consciousness. In the presence of the great realities we show the best which is in us. We are drawn together in an intimacy which sweetens the bitterest calamity. And then we learn what we have been missing all along, how much we might have had for the mere asking—and giving. Thenceforth we can never altogether relapse into the old indifference.

One of the most pathetic little stories I ever heard was of a sister who only came to know her brother on his deathbed. They had loved each other dearly, but his shy and more sensitive nature had found expression difficult. It was from outside friends that she afterward learned of things she never dreamed of—strangest of all how constantly and proudly he had talked about her, while all the while she had supposed him so indifferent. They walked apart till God brought them together in the strange and awful moment of approaching death. Then the barrier between them fell away, and they looked into each other's souls. They parted in the joy of a new understanding which eternity shall bring to perfection.

The longing for sympathetic companion ship is one of the deepest hungers of the human heart. Life fulfils itself in relation to other lives. No one is quite so lonely that he does not some time open his heart to another. Happy are they whose closest friends are the members of their own family.—*Congregationalist*.

HE GOT THE JOB.—"I was much amused the other day," said a hardware dealer, "a small boy who came around for a job. One of the clerks had dropped a lot of sharp-pointed tacks into a drawer of brass screws and had given up the idea of taking them out. When the youngster turned up, I thought we would try him by letting him sort the two articles. He went at it the same way the clerk had begun, picking out

the tacks with his fingers, and getting the point of about every third tack in the ball of his thumb. He had enough in about a minute, and he straightened up. We all began to smile, expecting him to give up the job. Instead of that he went over to the show case and picked out a horseshoe magnet. Then he came back to the box. In thirty seconds he had the tacks out and the screws were still in the compartment. He knew that the magnet would attract iron and not the brass, and in a half-minute he had accomplished what we had been trying to do all the morning. We didn't really need a boy, but this little fellow's smartness appealed to us, and we engaged him at once.

It would make Christian life a great deal more simple for us if we could get it definitely settled in our minds that obedience is the one thing in discipleship. It is never ours to consider the expediency of any command that is given to us, or to inquire into the probabilities of success or failure in what we are bidden to do. The moment our duty is clear, it is ours to do it without question, without doubting, without reasoning. It is he lack of this prompt, energetic, unreasoning obedience that is the cause of so much indefiniteness, indecisiveness, vacillation and weakness in many Christian lives. We say we are saved by faith, and our thought of faith is apt to become intellectual, theological, or perhaps emotional. But the faith that counts with God is the faith that obeys instantly, and without question, every word of Christ. Whatsoever he saith unto you, do it," is the law of Christian life.—*Westminster Teacher.*

### Bodies Bearing the Name of Friends.

Joseph Elkinton accompanied Thomas Davidson to the latter part of last week on a visit to parts of North Carolina, stopping at Baltimore on the way, he latter proposing to stop at Woodland, N. C., for a considerable visit among Friends of Rich square Monthly and Eastern Quarterly Meeting.

### Says the *Avondale Herald*.—

"The Quakers have long been noted for their 'unities'—in fact charity and brotherly kindness are cardinal principles of their religion. There are said to be in the West Indies two well kept Friends' homes, these homes are under the care of the two branches of Friends, namely, Orthodox and Hicksite. Their board of managers are composed entirely of women, and they exercise the most diligent care over the homes, which are mostly occupied by old folks some of whom are alone in the world. Some of the inmates of these homes are persons well off in worldly goods who could well afford to provide homes of their own. They seem to be very happy and contented, for they do about as they please."

Last week, Monthly Meeting was to be held at Rich Square, N. C., in the new meeting-house, which about completed.

"I think," says our correspondent, "there is too much in what our dear friend S. Haught wrote in *THE FRIEND*, (Second Month 9th) to be put easily aside. But if he had been at Cedar Grove last first-day he could have said truthfully he had attended one more good Friends' meeting, much more so than the early days of Friends. The Gospel was preached with power, quite a number young Friends were reached and tendered. One young man from Virginia who was present said it was the best meeting he ever attended, although he belongs to the Baptists, but is here attending at Friends' school."

The Friends of Kennett Monthly Meeting held

a Tea Meeting in the meeting-house at Kennett Square on Seventh-day afternoon, the 16th instant. Nearly one hundred people were present; composed largely of Kennett, London Grove and New Garden Friends, with a number of others who are more or less closely associated with Friends, though not members. The exercises consisted of a prayer by J. Wetherill Hutton on "The Work of the Monthly Meeting," "A Historical Account of Kennett Monthly Meeting," by Robert W. Balderson, and an address on "Silent Worship," by Alfred C. Garrett. These were followed by a social hour, during which light refreshments were served. It was felt that the occasion was a helpful and profitable one to those present.

Richard Wood, of Philadelphia, on behalf of the Peace Association of Friends of Philadelphia, (Orthodox), presented to President Roosevelt last week a memorial, the bearing of which is turning upon him the importance of including in his instructions to the commissioners to the Hague Conference certain features regarded as important by the association. These contemplate the signing of a treaty making arbitration of all international controversies obligatory; provision for periodic sessions of the conference; thereby establishing a permanent international body whereby a recognized and authoritative code of international law may be developed, the exertion of the influence of this Government to arrest the increase of armaments and ultimately to insure their proportionate reduction, and the absolute neutrality of all private commerce in time of war.

This is a dignified and practical way of bringing the influence of Friends to bear upon the Government. Would it not be well for the Representative Committees of our Yearly Meetings to take similar action?—*From the Intelligencer.*

### Correspondence.

From E. C. J.—

I am desirous to obtain a copy of a poem on William Penn,—pretty old it must be. It begins:—

The Quaker stood under his broad smooth brim  
And plain drab suit that simple and trim  
Was better than royal robes to him  
Who looked to the inward part.

An optimistic life, the side of birth,  
Resigning the wealth and honors of earth,  
For durable riches of matchless worth,  
Reserved for the pure in heart.

Under date of First Month 12th, 1907, Martha J. Wood writes from San Juan, Porto Rico, to Mary W. Stokes. [We would have printed this earlier, but it became placed among private letters.] We had a pleasant voyage. Annetta S. Malin met me on the steamer at the dock. The city band of music greeted the returning Governor and his family with performances from the wharf as the *Coracao* came by her moorings, cast anchor and swung around to the wharf. We were to cross the water until the Governor's party were in their carriage, so Annetta Malin could not come on at once. The little waiting time was not unpleasant. After leaving the boat we went to the Hotel "Englaterra," deposited our baggage, but did not find a room suitable. Took "coffee" with Mr. Currier's family, friends of A. S. Malin. A very suitable room at the hotel we were kindly taken in by Dr. Holmer, the lady who started the Presbyterian Hospital, where we are staying until next Second-day morning, when we expect to start out to visit some of the towns that are open to us, with the hope that we may then be told more clearly as to Martha J. Wood's plan to settle. We go to Cagay, Cayey, Guayama, Ponce, some days to Adjuntas and on up to Arrecibo, Quebradillas, Isabella, stopping perhaps at some other points. We expect to be out about two weeks, taking literature for distribution and getting among the people, this seems to be the united feeling of A. S. Malin and myself. There are many openings there seem to be good openings. There are so many offers it is a little difficult to know just how much is from the leading within, and how much is the effect of external influence. Three towns have offered land as a gift. There are openings on all sides. We need much more prayers at your end, that we may get the inner witness very clearly.

Thy friend,

MARTHA J. WOODY.

### Westtown Notes.

On the evening of the 12th instant the Museum was thrown open and a meeting in petition held under the auspices of the Annual Natural History Committee, John D. Carter, Louisa M. Jacob, William B. Evans and Alfred S. Holmes were present and explained to groups of students various of the scientific collections there.

Thomas H. Whitson, of West Chester, was present at our meeting for worship on Fifth-day of last week and spoke acceptably.

The most recent lectures in the school course were "Glimpses of Italy," by Anna M. Moore and "What Shall We Do With the Temperance Question?" by John R. Cary of Baltimore.

Improvements in the laundry equipment are just being made. A new and much enlarged mangle has taken the place of the old one, and a body ironer has been added. About half of the drying racks have been taken out, as the improved machine renders them unnecessary.

Winter sports have been greatly enjoyed by the pupils during the past few weeks. There has been a great deal of sledding, with some skating, and both girls and boys have been sleighing in big sleighs.

Last First-day, the 17th instant, was a particularly interesting one at the school on account of the visitors present. The "meeting" committee of the Third Month Visiting Committee were here, consisting of John B. Garrett, Walter T. Moore, Hannah J. G. Thomas and Mary C. Roberts. Samuel Emelen, of Germantown, whose deep interest in the school and its progress which continues unchanged since his withdrawal from the Committee, was also with us, and spoke in the meeting for worship. In the evening Alfred C. Garrett addressed the children on the inner light and how the outer essentials of Quaker belief and practice naturally follow from it.

### Gathered Notes.

A RARE REASON FOR POVERTY.—Owing to the fact that almost my entire life has been passed in the public service of the United States and the State of Pennsylvania, I have but a small estate to leave to my dear children and wife.—*JUDGE THAYER'S WILL.*

Professor William James, of Harvard, the eminent philosopher, author of "Varieties of Religious Experience" etc., whose name has been becoming interesting to Friends, has announced to the students that he had delivered his last regular lecture at the university, and that from now on he would take no active part in teaching at Harvard.

The Hebrews are reaching out in the various forms of philanthropy which are common to the humanitarian of the day. They are est-blishing hospitals, day nurseries and fresh air excursions, and many other ministries intended to reduce human suffering and misery. Over twenty thousand children and mothers were given excursions to the seashore by a New York City association last summer.

King Edward is said to have spoken of Baroness Burdett-Goutts as "After my mother, the most remarkable woman in England." Her charities, always most useful and practical, made her a blessing to the needy and unfortunate in England for nearly two generations. The many institutions of direct practical value to the poor and various classes of England's working people will keep her name in honored memory for long time to come.

The Papal Encyclical condemning the latest French law on Church matters closes with these words, which will sound startling to ears not accustomed to them, says the *Independent*:—

"Trusting that the Immaculate Virgin, Daughter of the Father, Mother of the Word, Spouse of the Holy Ghost, will obtain for you from the divine help and adorable Trinity better days, as a presage of the calm which will follow the tempest, and having firm assurance thereof, it is from the bottom of our heart that we accord you our apostolic benediction."



The good-natured Japanese engineer traveling in this country, who said last week that "This war talk is all—what do you call it?—rubbish," expresses what we hope is the feeling of the most of his countrymen. Many of them, we imagine, would not not. We are inclined to think that the Japanese mention struck very nearly the center of the target when he said, "This talk of war is the product of the yellow minds of over-enterprising journalists in both this country and my own."—*The Presbyterian.*

BOTH ABRAHAM LINCOLN'S and DANIEL BOONE'S ANCESTORS FROM BERKS COUNTY, PA.—From the *Public Ledger* of 11th instant we glean, that the land for the Exeter Friends' Meeting-house was purchased by Friends from the father of Daniel Boone of Kentucky pioneer fame when Daniel was three years old (1736). The Boones were Quakers and Abraham Lincoln's great-grandfather who married Anne Boone, a Quaker, was a Congregationalist. He left Exeter about the time the Boones did, and went to Virginia, and from there Lincoln's grandfather Abraham moved to Kentucky. His son Thomas was father of the President, whose mother, Sarah (Hanks) Lincoln, was daughter of John Hanks, who also, about 1750, left Berks Co., and finally settled in Virginia.

#### SUMMARY OF EVENTS.

UNITED STATES.—In a recent message to Congress, President Roosevelt has urged upon that body the importance of adopting measures for the preservation of forests and of coal supplies upon the lands yet belonging to the Government. In it he says:

Mineral fuels, like the forests and navigable streams, should be treated as public utilities. In our own Western States and Territories the scarcity of both water and forests has rendered necessary their preservation as public utilities, and the preservation of the forests for the purpose of conserving the waters and the timber supply has come to be recognized as one of the chief policy of the Federal Government. The quantity of high-grade mineral fuels in the West is relatively much smaller than that of the forests, and the proper conservation of these fuels is a matter of far-reaching importance. This Government should not now repeat the mistakes of the past. We have a right to the proper use of both the forests and the fuel during our lifetime, but we should not dispose of the birthright of our children. If this Government sells its remaining fuel lands, they pass out of its future control. If it now leases them, we retain control, and a future Congress will be at liberty to do as it pleases whether it will continue or change this policy."

The Department of Justice at Washington, is about to begin proceedings against several railways for violations of the law relating to the shipment of cattle. It provides that cattle shall not be confined in cars for more than twenty-eight hours without being unloaded for food, rest and water. In many cases, it is alleged, cattle have been confined for fifty and even sixty hours. The Government will insist upon the maximum penalty of five hundred dollars. The department has already prosecuted three hundred cases. In each case, it is said, the railways have actually paid the minimum penalty of one hundred dollars.

The Senate has adopted a resolution extending cordial support to the President in any steps he may deem wise to take in relation to Congo affairs, so long as his action is not inconsistent with treaty rights or other international obligations or with the traditional American foreign policy.

On the night of the 11th instant, the steamboat *Larchmont* was cut nearly in half by a collision with a large schooner heavily laden with coal in Long Island Sound. The steamboat was on her way from Providence, R. I., to New York, and about one hundred and fifty passengers and crew perished in the icy waters.

In a recent address in this city on the condition of the negro, Booker T. Washington said: "The

vicious negro of the South is the man without education, who does not own property and who will not work. Ninety per cent. of the negroes in the Southern prisons have no knowledge of a trade. Sixty-one per cent. of these people are illiterate. Of four hundred graduates of Tuskegee, Hampton and other schools not ten per cent. are living in idleness. The effect of agricultural and industrial training has been greatly to develop the moral and religious life of the negro."

The number of passenger trains arriving every week-day at Broad Street Station and the other stations of the Pennsylvania Railroad Company in this city is stated to be four hundred and twelve, at the same stations four hundred and five trains depart every week-day. In summer-time these are increased by a number of additional trains to the seashore and mountain resorts.

Bishop Mackay Smith of the Episcopal Church lately speaking in this city said: "We had ten thousand homicides in America last year, and in few cases was adequate punishment administered. One half million of our people are living in divorce, and unless this evil, which strikes at the root of home life, is abolished, our nation will perish as did Greece because of the dissolutions of American homes religious life is at low ebb."

A comparison has been made in Arkansas during the six years from 1899 to 1904 inclusive, between negroes and Italians as tenant farmers and laborers on a cotton plantation, which, it is reported shows that in the same climate and under exactly similar conditions the Italians produced 72.9 per cent. more cotton per acre than the negroes, and cultivated 6.2 acres per working hand, as against 5.1 acres for the negroes. Moreover, the Italians generally accumulated live stock while the negroes did not, while of the negroes 44.7 per cent. found themselves at the close of the period no better off than when they began.

A despatch from Imperial, California, of the 11th instant, says: "The break in the Colorado River was finally shut off to-day, after a long struggle, by the Southern Pacific Company. The levees have been put in good condition several miles below the point where the extending rapidly with the aid of hundreds of men and teams, and the water is now in Alamo River, carrying water from the Colorado to Salton Sea, are rapidly going dry. It is expected Salton Sea will disappear through evaporation in about ten years."

Professor Brashear, of the Allegheny Observatory, and George Easton, of the observatory of the greatest sun spots ever called to the attention of astronomers. As a result he says electrical disturbances will be experienced throughout the country. These disturbances may take the form of a display of the Aurora Borealis or telegraph and telephone communication may be seriously affected. The present year is so large that we see through a smoked glass, and stretches an eighth of the way across the sun. Professor Frost of the Yerkes Observatory stated on the 17th that the spots which have been visible from the earth for some days are undergoing rapid changes and intense activity is apparent in great eruptions of glowing gases.

Parliament on the 12th instant the British Foreigner, the 12th instant, Edward made a speech from the throne, in which he made references, which are believed to be quite significant, upon the two great questions of limitation of the powers of the House of Lords and Irish governmental reform. The suggestions have been presented to the public to the first meeting of the House of Lords more amenable to the popular will.

The women suffragists who have made strenuous efforts to bring before Parliament their claims to be allowed to vote made a renewed attempt on the 13th instant to enter the House of Commons, notwithstanding the entrance to it they were strongly guarded against them. Fifty of the women who were arrested were given the option of a fine or imprisonment, and all, with two exceptions, elected to go to jail for periods varying from two weeks to a month.

Professor de Martens who has been canvassing the subject to the European Powers in reference to the subjects to be considered at the meeting of the Hague conference has stated that it will probably occur about Sixth Month 15th, and its sessions may continue for two months.

A despatch from Mexico City of the 12th instant, says: "For the first time in many years snow fell on the streets of this city yesterday. The unusual

weather conditions have caused much suffering, particularly among the poorer classes, who habitually go about clad in light garments and with feet unshod. The Government is providing food and shelter to throngs of poor people."

#### NOTICES.

WANTED.—A mother's helper to assist with care of children and help with sewing.

Margaret H. De Con,  
141 Oak Avenue, Moorestown, N. J.

WANTED.—A teacher for the Shelter for Colored Orphans for the school year beginning Ninth Month, 1907. For particulars apply to  
ALICE HOOPER YARNALL, Chairman,  
4703 Springfield Ave., West Philadelphia.

WESTWIND BOARDING SCHOOL.—Our stage will meet trains leaving Broad Street Station, Philadelphia, at 6.48 and 8.21 A. M., 2.49 and 4.32 P. M., other trains will be met when requested; stage fares fifteen cents; after 7.00 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D and A. Phone 144 A.

Wm. B. HARVEY, Superintendent.

Friends' Freedmen's Association is preparing to send its usual boxes of clothing, etc., to Christiansburg Industrial School. Partly worn clothing and shoes, and children's books, and many other articles are all welcomed. Those wishing to contribute will kindly get the things to Friends' Institute No. 20 S. Twelfth Street, not later than Second Month 20th, plainly marked for Christiansburg Industrial Institute. Packages can come at once and be cared for if Friends so desire.

DIED.—At the home of his son, Peter Cook, near Earlham, Iowa, on the tenth of First Month 1907 WILLIAM H. COOK, eldest son of Peter and Keziah Cook, in the eighty-fourth year of his age. He was born in Vermillion County, Indiana, on the fifteenth of Fifth Month, 1827. He was married to Keziah Bowles Second Month 10th, 1845, who departed this life on the 10th of 1885. William and Keziah's family removed from Indiana to Iowa in the year 1853, locating in Dallas County. He was among the number who organized the first Friends' meeting in the then new settlement since known as Bea Creek. The first Friends' meeting was held at his house, an appointed meeting by Seth Barker, of the same community. In the latter part of his life he was called to many important stations in the Church, all of which he filled faithfully and at the time of his death occupied the station of elder. His words were few, his judgment good, and his conclusions were to the point. When a time of trial came to the meeting and it was much reduced in numbers, he declared his belief in the principle of Friends and manner of worship remained unchanged, saying that he felt that he must uphold them if he stood alone. It could be said of him not only that he was an esteemed member but of good report among those who were without. His life and conversation bore evidence that he was deeply interested in the spiritual interests of the affairs of the Church never waned. A few hours before his departure at his request members of the family read to him from the minutes of the last Yearly Meeting. As the end drew near and bodily suffering increased he was heard to make request that he might be granted an easy passage out of this world, and he then solemnly said, "O Lord, Jesus, receive my spirit," and quietly passed away.

He was the son of his nephew, Haddonfield New Jersey, on the evening of First Month 1, 1890 MARY W. BACON, of Greenwich, N. J., in the eighty-ninth year of her age. This dear Friend bore with much patience, the various afflictions that fell upon her. At one period, during her last sickness, she remarked, "I have a King. Heaven has referred to her blessings, and hoped she was thankful for them and spoke of the "glorious place," in the joys of which we trust she has entered—gather like a sheaf of corn fully ripe.

—, at his home, near Harrisville, R. I., First Month 23rd, 1907, JOB W. STYER, in his fort-seventh year. He was a life-long member of Smith field Monthly Meeting.

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# THE FRIEND.

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BETTER is Truth without courtesy, than courtesy without Truth.  
Yet for the honor of Truth let courtesy go with it. For they belong together.

A principle once embraced in a heart, will find its own way of expressing itself in the outward; and sometimes more than one way, according to a man's condition. Let the principle be the principal thing. Let the expression flow from the principle, and it will take its place.

A peculiarity or sign displayed because of a felt truth, is a testimony.

When held not in its life but as one's custom merely, that which from others is a testimony, is ritualism in him, and a dead letter.

Or if changed to a fashion of others, it is still a ritual, whether of worldliness, or worse.

How, then, in religious profession, shall we escape the death of the killing letter? Embracing and obeying the truth which is understood to spell. By surrender to Spirit which makes alive. "If by the Spirit we live, by the Spirit let us also walk."

The word of the Law says, "Do, and thou shalt live." The word of the Gospel says, "Live, and thou shalt do." But the law of the Spirit of life in Christ Jesus, establishes the Law in Love, and makes both one.

"AN Arraignment of the Traditional Sermon, and a Plea for Preaching the Word," by the concern of Robert Westly Peach, pastor of the Second Presbyterian Church, Camden, before the Ministerial Association in Philadelphia, week before last.

Of the conventional sermon, he said that it is a human invention, without warrant or pattern in the Bible; that it restricts

liberty of prophesying, and becomes a sort of homiletic ritualism. He pleaded for more devout searching of the Scriptures, for more prayer, and for prolonged and profound meditation in the Holy Spirit; and for the kind of preaching that would come out of that exercise of mind and preparation of the heart,—namely the preaching of the Divine Word.

It is because better things are expected of the "Quaker City" than of other cities, that sin in its administration is made to seem the more exceeding sinful. "Founded by the Quakers," was an exclamation in the British House of Commons, lately uttered as a back-ground on which to paint modern Philadelphia.

A dark spot on a white tablet looks uglier than on a black one. So it may be a moral credit to Philadelphia that the same corruptions are held up to universal abhorrence when detected in her, which are taken as a matter of course when they appear in other cities or countries.

"Better things are expected of the Quakers," say the very critics who are intelligent enough to know that the Quakers are not in the government, except to protest against misrule as voters; and that they cleared themselves of control in the Legislature, previous to the Revolutionary War.

Let those who wish to know whether the Friends' religion, or what nationality, is at the bottom of our civic corruption, read over a list of the saloon-keepers of Philadelphia, and judge under whose domination the saloon vote is cast.

FOUR cents a week for THE FRIEND, and how much for daily table supplies not exactly needed for health, throughout the fifty-two numbers of the year? How much for several expenditures of dollars that leave nothing in mind or body to show for them afterwards? A single street-car fare a week where one might walk and be the better for it, costs what would supply permanent fare for mind and soul. Yet the two dollars a year is what one thinks he cannot afford, while the two dollars, or one dollar, per day for carnal things, he can.

We say these things to the many who think that THE FRIEND alone stands for the sound type of profession under that

name. If its principles are a privilege to hold, may it be felt as a privilege to sustain them, and to help the advocacy of them in a weekly journal.

The present price to subscribers is necessary in order to meet its annual expenses, as paid advertisements are not admitted. But standing alone in the land as a conservative organ of the original principles of the Society of Friends, our periodical, for its intentions even if not claiming perfection, deserves the annual sacrifice to be incurred by each subscriber who would come up to the help of the cause.

## Glimpses of the Life of Samuel Morris.

(Continued from page 260.)

"Ninth Month 3rd, 1892.—After lunch we took a 'Kago' (pronounced Kängo), being a box, not long enough to stretch one's self in, with a heavy pole running lengthwise through the roof; each required three porters, and with a seventh to carry our luggage, we clambered up the mountain steep. Sometimes the way was so rough, and the elevation of the feet above the head so great that, if only for comfort sake we were fain to relieve our bearers of their load. At length nestling among the mountain-tops, beside a peaceful lake with Fuji-San herself towering above the surrounding peaks, we found the little town of Hakone. Our coolies dropt us at the 'Hafuya Hotel.' We left our shoes at the entrance, and slipping, as good travelers should, into straw sandals that were handed us, we were shown two roomy apartments in the second-story. Thrown together by sliding partitions, and opening upon the lake, they give a fair view of Fuji-San, when her face is not veiled in clouds. At night-fall the water was lighted up with quite a pretty effect, by many lanterns on 'prayer-floats,' set out at different points by boats, and then left to drift with the wind. In the evening Dr. Imbrie, to whom we had a note of introduction, called pleasantly. He is a leading clergyman connected with the Presbyterian Mission work at Tokyo. We were glad to learn that the several branches of the Presbyterians in England, the United States and Japan, had agreed that it was for the best interests of this country, that these branches should be here united, and they are now known as the 'Church of Christ in Japan.'

At 3 P. M. in Brother Fisher's house, there came together fourteen missionaries beside ten Eurasian girls, (a class only too large in Japan). I read the fourth of Ephesians, and then dear Jonathan offered an impressive prayer. I spoke with much liberty of

the blessedness of having any service as an 'ambassador for Christ.' Then J. in tender and encouraging words addressed the Christian wives and mothers, reminding them that the gifts of the Holy Spirit are bestowed alike upon either sex, for the edification of the church and the winning of souls to Christ.

"8th.—Returned to Kamakura, I again met Anna Satterland and Albertina Petersen, the Swedish sisters who with several more of their "Free Mission" workers intend to settle at different points along this coast.

"Caroline B. Whitney and I had a pleasant stroll with little Bevan, through the busy hamlets. I much enjoyed the quiet companionship of this excellent woman, whose strong good sense, religious experience and Christian graces, impress me. As a wife, mother and 'Friend,' she fills a most valuable place in her home and the community here. An interesting young Japanese returned with Dr. Whitney this evening; he has just completed a tour as an agent for the 'Scripture Union,' going one thousand miles in ninety days, much of the distance on foot, sometimes pelted with stones by the people; but in many respects he feels encouraged. His traveling expenses only are paid.

"On our road to Mito, Dr. Whitney dealt out many a leaflet and larger tract among the station masters and fellow-passengers on the train, or threw them from the windows among the people. 'Twas interesting to watch the eagerness with which young and old, ran after the flying missives, and to see them earnestly scanning the contents.

"Among the company at our meeting at Mito, was a young man who is a teacher in the government school here, who felt strongly opposed to Christianity on various grounds, and had never before attended a meeting of Christians. When it was over he expressed himself well pleased with what he had heard, and said he would come again this afternoon.

"19th.—We started for Tsushuira, about thirty miles to the south east of Mito. With two sinewy coolies to each jinrikisha, 'tandem fashion,' we made excellent time, while the over-cast sky and cooler air rendered travelling quite comfortable. The road was thickly set with hamlets and smaller towns. Ishioka, one of the latter about midway of the journey, being quite a thrifty little place, where various industries were being carried on, and numerous shops supplied the wares for town and country folk. Indeed it was most interesting as we trotted along to peep into the open houses throughout the whole route, where the industrious inmates were plying their tasks: now a family of basket-makers, then a silk winding household; others weaving or spinning with their simple machinery, while occasionally the clink of a smithy was to be heard, or a cooper hammering at his staves, the whole road was alive with pedestrians, often heavily laden, or leading their little horses with loads of all sorts, sometimes so enveloping them that head and feet only were visible, and like walking hay-stacks, or piles of wood, they moved along. At our destination a meeting for the public had been called, the room was filled, and then the doorway and windows

crowded with eager faces. Our young Friend Mayama offered a short prayer and after a time of silence I referred to the teachings contained in the 'Sermon on the Mount,' and remarked that though there are many religions in the world, yet I knew of none that taught such good things as the religion of the Lord Jesus. It is good, not only for the people in America, but those in Japan, and indeed for all the world. 'Now do not you see,' I asked, 'that if men and women did but believe and follow this religion, they would no longer try to cheat and deceive one another in their dealings; when a man made a promise he would keep it. He could neither lie nor steal. When he is wronged by another, he will forgive that man, instead of returning evil for evil. Men and women would not lead low unchaste lives, but be pure and virtuous; quarrels and fights between men would cease and nations would no longer need great warships and forts and armies, because there would be no more war. I was sorry to have to say that many who call themselves Christians do not live as though they believed in what they profess. They do many things which the religion of Jesus forbids, so they cannot be rightly called his disciples. It is not such Christianity as this that we want you people to believe in, but we hope that those who hear us to-night will think a great deal about these things, and if you want to know more about what the blessed Saviour did and taught when He was on earth, you will find it in the Bible which our good friend Dr. Whitney would help you to get for yourselves. As a knowledge of this holy book spreads among your people, we hope that Japan will be filled with real Christians, for that would be one of the best things that could happen to your country.'

"Dr. Whitney followed in an earnest appeal to the hearts and consciences of his hearers. Close attention was paid throughout by most of the company, and after many had left the house, a number of bright-faced young men, gathered in our corner in the hope we might have something to say especially to them. My dear companion was soon given a brief message which seemed suited to their case, while the doctor and I had also something to offer for their counsel and encouragement. On returning to our hotel, rugs were spread on the floor of the upper room, mosquito bars had been stretched about them, and though the 'priest pillows' were about six inches across by twelve inches long, and mounted upon little wooden stools, we passed a fairly comfortable night.

"In our walk we passed companies of convicts from the jail chained two and two, and hauling with little push-carts gravel from the river shoals for mending the streets. They were well clothed and looked well fed, and though officers with swords gave them their orders, there seemed no severity in their treatment. We passed near the castle of an old Daimio of Sendai which is among the objects of historical interest. Near this is his tomb, and on either side the graves of twelve of his samurai, who slew themselves at his death, as an act of love and devotion.

(To be continued.)

FROM RICHARD JORDAN'S JOURNAL.—And now I may mention a trying dispensation, which I have had to pass through for more than eighteen months; indeed it has been nearly two years, since my mind became impressed with a language which was intelligible to my mental ear, saying, "Ye have encompassed this mountain long enough;" and I said in my heart, "What, must I break up again, and become a sea journey?" For a time I saw not where I should go, and I said, "Lord, where shall I go, and where shall I sojourn?" and I seemed to be left under this conflicting dispensation, without any sight or pointing to any particular place or service; but after a time of sore conflict, and seeking to know the blessed mind and will of the Lord concerning this thing, at length a little meeting of Friends called Newton, in New Jersey, a branch of the Monthly Meeting of Haddonfield, opened as the place, within the verge of which I was to go and reside with my family. This prospect became so impressive that I mentioned it in our meeting at Hartford, (Connecticut), more than a year since in order for their sympathy and communion, as way might open. I had there a fine farm now in good order, and likely to be very productive, so that we were comfortably settled as to the outward. Ah Simon son of Jonas, how didst thou feel when, under the blessing of Heaven, thou hadst just made a fine draught in the line of thy outward business, and thy Divine Master queried, "Simon son of Jonas, lovest thou me more than these?" Yea, when thy creature attachments were so closely tried and brought to the test by his query even to the third time, respecting thy preference for Him, until thou wast grieved, because thou hadst aforetime professed to love Him; and yet even at the third query being sensible of thy weakness, thou seemedst almost afraid to say "more than these. But He who loved thee would prove thy love, and therefore did plainly tell thee that although in thy younger years, thou didst gird thyself, and wentest withersoever thou wouldst, yet even if thou "lovest me more than these," or above all, so as to feed my sheep and lambs at my bidding thou must submit to be girded by another even by Me, and carried where thou wouldst not, of thine own inclination, go; but though He had said for thy encouragement "never heed, Simon, only do as I bid thee and all will be well," He saith unto the "follow Me."—From Friends' Library, Vol. XIII, page 341.

"INDEPENDENCE is a trait I like in Americans," said a girl near me the other day says a writer in an exchange. "To this that 'I am as good as every one else' puts a strain of confidence into me."

"That same reflection, 'I am as good as every one else,' is at the bottom of a great deal of our proverbial bad manners," was the reply. "Would it not be better to this 'every one else is as good as I am?'"

INQUIRY is human; blind obedience, brut Truth never loses by the one, but often suffers by the other.—Wm. Penn.

So much we miss  
If love is weak, so much we gain  
If love is strong.

FOR "THE FRIEND."

### The Light and the Discipline.

William Penn has left it on record that the chief characteristic doctrine of Early Friends was the Light of Christ, as God's gift for man's salvation, and says: "For of light came sight, and of sight came sense, and of sense came sorrow of heart, and of sorrow of heart came repentance and amendment of life."

Friends have ever believed this Light is one and the same as variously stated in the Holy Scriptures, as the Light of Christ; the Holy Spirit; the Grace of God; a manifestation of the Spirit of God; the Anointing, etc.; and that it is not only sufficient for our cleansing, purification, and sanctification but is that, chiefly, by submission whereunto in childlike simplicity it can be effected. For it yet remains to be true, as when first uttered by the lip of Truth, that, "except a man be converted, and become as a little child, he can in no case enter the Kingdom of Heaven," nor, the straight and narrow way that alone leads thereunto. So if, when awakened by the inshining of this Light that alone maketh manifest our lost and fallen condition by nature, we should with that, comparable to the vulture's eye, presume to scan the religious horizon, and from such view, through the strength of intellect and dependence upon outward means, undertake to fathom and circumscribe the way of Truth,—the pathway we should walk in, thus soaring above the witness in ourselves; we should doubtless be in the condition of some formerly, of whom the Lord complained through his prophet: "My people have committed two evils, they have forsaken Me, the fountain of living waters, and hewn to themselves cisterns, broken cisterns, that can hold no water." A pitiable condition indeed, and one claiming the commiseration, sympathy and prayers of all those who can truly feel for the froward and self-sufficient.

For though such are destitute of the bread and water of life, as to its sustenance, they seem not to be sensible of it, but are generally rich and full and have no need; a condition into which the enemy of all righteousness readily insinuates himself, and installs his light as the Light of Truth; even he, as saith the apostle, who now ruleth in the hearts of the children of disobedience," and adds, "amongst whom we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh, and the mind, and were by nature the children of wrath even as others." This is confirmatory that such is the condition of mankind universally in a state of nature; which being so, and the utter helplessness of ourselves realized even to see it or know it, much less to be able to extricate ourselves therefrom, should make quite apparent the need of our dependence being fixed upon Him, who alone is sufficient therefor through his Light, that truly gives sight, sense, that sorrow that worketh repentance not to be repented of, and abilitates, for that amendment of life,

which exhibits the fruit of the goodly tree brought forth to perfection.

This being what is called for at our hands as the professed children of the Light, the consciousness of our coming short of what our privileges invite us to, should lead to deep searching of heart why is it so, and to the place where we may find strength and ability to heal all our back-slidings, and again experience his love to be toward us as a people in that measure as formerly, when more faithfulness was abode in.

From the history of our religious Society it appears that at a very early period in its existence, even whilst in its formative stage, it was made quite apparent that a profession of a belief in the Light, was not equivalent to that of witnessing its fruits brought forth in all those so professing; so that those on whom the burden and responsibility of the well-doing and well-being of the infant Society chiefly rested, early saw the imperative need of the establishment of an outward order and of rules of Discipline for the better regulation and more orderly walking of those thus drawn together.

It is well-known by all those acquainted with the circumstances, that this movement, under the putting forth and sanction of Divine authority, was opposed by those whose zeal seemed to be not according to knowledge; such saying that as they all had the gift of the Light in themselves, each one should be left to that alone as their instructor and guide without other interference or restraint. That it is all-sufficient, was admitted, were it not for the fact, that we have this treasure in earthen vessels, and the liability, (and certainty in some cases) of its being contaminated and biased thereby, rendered the outward hedge of helpfulness and preservation necessary. Although the opposition was considerable, and the chief instruments in the Divine Hand in its installment, had not a little to bear, by way of uncharitable criticism and censure, which they bore with Christian meekness and forbearance, they are long witnessed this their labor in the Lord (as faithful Friends have ever believed) crowned with success.

The subsequent and later history of the Society is rife with instances showing the wisdom of such action by its worthy founders; for wherever the Discipline has been cherished and maintained in the spirit that gave it birth, it has proven a shelter and hedge of preservation to the Society of incalculable value; sufficiently exemplifying, that it was a *creature* of this Light of Christ, even Him, the Rock on which rests our whole superstructure, including those precious testimonies, having their origin in faithfulness to the Lord's Light and leadership, which the light owns as its *creatures* and will continue to do so, while ever the conditions remain that originally called them into being; for however much and often man may change, the Lord and his Truth change not. The writer does not wish to be understood by this, that the Discipline has not needed any change from the first, but only such change as that Light and wisdom in which it was founded would dictate; for had this more generally pervaded the minds of its professed adherents, it should be read-

ily seen, that it would have been impossible for its creature, the Discipline, to have so fallen into disfavor, as has lamentably at times and places been the case.

The enemy of all righteousness, who was the instigator of the malcontents at the first, has been very busy all along through our career, not to loose his hold; and busy insinuating himself whenever and wherever opportunity offered, to lay us waste; that he has succeeded but too well the facts revealing our past and present conditions will abundantly verify. That he has not been deprived of his hold upon us as a Society is evidenced by the fact of the too prevalent tendency, even in places where conservative rule in a good degree predominates, to undervalue the Discipline, and those time-honored testimonies and practices that have ever been characteristic of faithfulness to our high and holy profession; and this under the specious plea of exhaling the Light and its Life from which they emanated, and from which they still have a being, as the writer believes the faithful must and do witness to at the present day.

It may be remembered, that it was under this specious plea, that adherents of Unitarianism under our name entrenched themselves; but the sequel shows, that instead of its being the light that shines out of darkness, it was darkness itself, that actuated them, even to deny Him, its blessed author and glorious dispenser.

Oh! my dear Friends everywhere these lines may come, who are still on the stage of action:—the scattered and shattered fragments of a once highly favored people, beware whilst we may, and remember the Rock from whence we were hewn, and forever cease seeking to enter the sheepfold in other ways than by Him the door, lest we be accounted thieves and robbers, and be brought to realize when too late, that such find no entrance there. This, dear Friends, may seem harsh language; but my many months of exercise "because of the way of Truth being evil spoken of," has kindled into a zeal, I trust a righteous zeal, for its defence, though but a stripling—poor in Manassah, and the least in my Father's house.

It is encouraging to note the revival of interest of latter time set in, in places, chiefly amongst the young and younger members, to become more familiar with the principles of Christianity as held from the first by faithful Friends, through familiarity with the Society's literature. I feel lovingly to entreat all such to examine your motives in connection with the foregoing considerations that you may be rightly grounded in every step of your laudable undertaking. Though loth to criticize, I would tenderly entreat you not to go beyond your measures or right promptings, in seeking when together to entertain and enlighten one another with the relation of your supposed discoveries in the realms of Truth, lest you should give away that which was intended for your own sustenance and growth; ever remembering that it is they that wait upon the Lord, that shall renew their strength; that shall mount up with wings as eagles; that shall run and not be weary; that shall walk and not faint;



for such as these only, come to drink deeply of the waters from out the wells of salvation, and in his own good time as faithfulness is abode in, come to experience an establishment as pillars in the Lord's house that shall go no more out forever.

DAVID HOLLOWAY.  
COAL CREEK, IOWA, Twelfth Month 25th, 1906.

## TEMPERANCE.

[A department edited by EDITH BARDSLEY BELLINGS, 902 Second Street, Brooklyn, N. Y., on behalf of the "Friends' Temperance Association of Philadelphia."]

HERE is the editorial jubilation in the *Brewers' Journal* (which every temperance man who ever flirted with license, high or low, would do well to learn by heart):

"During the first eight months of the present year 3,066,505 barrels of beer were sold in this city (Chicago), an increase of 209,366 barrels over the same period of 1905. And now let the temperance cranks explain what they have gained by raising licenses to one thousand dollars per year? While they may be bothering their heads for an answer the brewers of Chicago are prospering more than ever and they predict a continuing rise of brewery and saloon property, and a prominent brewer of Los Angeles, who recently visited Chicago, has told me that conditions here will probably soon be identical with those in Los Angeles, where saloon licenses now sell from three thousand dollars to twelve thousand dollars because the authorities of that city have limited the number of saloons to two hundred. The whole matter resolves itself into a simple mathematical problem, the logical consequence of foolishly restricting the number of drinking places being that the value of the individual places is enhanced."—*New Voice*.

ENLARGE CORRUPT PRACTICES ACT.—The Washington (Pa.) *Observer* of recent date has an editorial, which makes a splendid suggestion regarding campaign contributions from liquor men. As a matter of fact liquor contributions are made for the same purpose that prompts campaign contributions from any corporation, and any argument or law which forbids the latter will apply with equal force to the former. The *Observer* says:

"A special from Washington City to the *Philadelphia Record* says that the brewers of Pittsburgh contributed twenty thousand dollars to the Republican State campaign. This may or may not be true. If they did, what was the object? Surely not disinterested benevolence or unadulterated patriotism. Many of those connected with the brewing combines are Democrats.

"Whatever the motive that actuated them, the act was reprehensible. Temperance legislation is to come before the General Assembly which was elected in November. Every member should be free to vote upon these measures according to their merits, and not be bound to defeat them because hostile interests financed the Republican State campaign.

"At all events this report shows the necessity for enlarging the scope of the corrupt

practices act. It now prohibits corporations from contributing to campaign funds. It should also include all those who are in any way engaged in the liquor business as brewers, distillers, wholesalers or retail dealers."—*Keystone Citizen*.

JUDGE POLLARD, of St. Louis, has made a statement which has a scientific value as far as it goes. Various other judges in different parts of the country have pursued the same course. Many years ago it was quite common. When the judge says: "Of course it would do no good to make a confirmed drunkard take a pledge," he utters a great truth, but many a confirmed drunkard has taken the pledge and kept it. We have had the acquaintance of many scores of such. It is to the pecuniary interest of a certain class of persons continually to affirm that confirmed drunkenness is a disease of such depraving power that every confirmed drunkard is as helpless as an epileptic. There is a diseased condition of that kind known in science by the three names dipsomania (thirst-mania), methomania (drink-mania) and inomania (wine-mania); but only a minority of confirmed drunkards answer that description. In the earlier days of Methodism quite a large proportion of the converts were habitual drunkards. While there were always some back-slidings, many were absolutely reformed, not a few of whom became powerful preachers. A large number of the persons who have gone to Captain BUNTING'S Home, where no influences other than moral and religious are exerted upon them, have recovered. The accounts at various times of the influence of the JERRY McAULEY Mission have a bearing of considerable importance upon the subject. Many thousands in the days of the Washingtonian movement were reformed and stayed so. For many years the order of the Sons of Temperance was the means of reforming a multitude, and the theory that all drunkards are helpless is one of the greatest obstacles in the way of their reformation that can be imagined; the majority of those whom people attempt to reform by any short patent method, without a moral sense and a development of will corresponding thereto and a change in life and associations, fall away.—*Christian Advocate*.

THE Littlefield-Dolliver bill, or more properly the Littlefield-Carmack bill has been reported from the House Judiciary Committee without amendments. This most just and needed legislation has met with stubborn opposition in that committee. The reason assigned for this opposition is the usual one met with in every legislature, as well as in Congress, when measures affecting the liquor traffic are brought forward, namely "unconstitutional." It would seem that when such recognized constitutional lawyers as Littlefield of Maine, Judge Smith of Iowa, and many others both in and out of Congress, of high professional ability, are clear as to the constitutionality of the measure, it is not an unreasonable request to ask lawyers whose reputation for legal acumen has not transcended the boundaries of the country in which they live, to leave some

things for the courts to decide, especially upon a measure like this for which there is such a universal demand.

The fight has now been transferred from the committee to Congress, where we have not the slightest doubt as to its passage if it can fairly be brought before Congress. But the liquor interests, knowing the importance of this measure, are not likely to abate their efforts one whit. In fact, they may be counted on to redouble them. The present program of the opposition is to prevent its being brought to a vote.

Above thirty-three millions of the people of the United States are now living in prohibition territory under laws which they cannot make as effective as they ought because Congress has thus far refused to amend the interstate commerce law so as to prevent distillers, wholesalers and brewers from any state shipping their wares into prohibition territory of the other states. Hundreds of thousands of people have, by telegrams, letters, petitions and personal appeals, besought Congress to remove this injustice, but until this present time their appeals and supplications have not been effective. The Littlefield-Carmack bill is not, strictly considered, a temperance measure. Congress is not asked by the passage of this measure to close a single dramshop. It is simply asked to permit the people in the different states to enact laws against the liquor traffic the effectiveness of which will not be destroyed after they are enacted because Congress persistently refuses to remove the chief impediment to their enforcement.

We appeal to the temperance people everywhere to continue writing courteous letters to their United States senators and congressmen urging them to pass the measure at this session.—*P. A. Baker, National Superintendent Anti-Saloon League*.

FOR forty years no President of the United States has cared or dared to touch upon the question of the Legalized drink traffic in his messages to Congress!

The *Asso. Prohibition Press*, commenting upon the thirty thousand words of exhortation discharged at the senators and representatives of the Fifty-ninth Congress by President Roosevelt, says in part:—

"Time was when this Presidential ignorance or indifference might pass without comment—but not to-day.

To-day the \$175,000,000 annual tribute paid by the drink trade to the government cannot but startle even those who may try to defend the morality of the internal revenue system.

A business, that nationally organized, and protected with over two hundred and forty thousand legalized agencies,—that takes every twelvemonth over one and a half billion dollars (\$1,500,000,000) out of the pockets of the people and in return, floods, the land with crime, poverty, suicide, divorce and disease—if such a curse and such a problem is not worthy of a single line in the annual official message of a President of the United States, one would like to know what topic or what issue is sufficiently important to deserve his attention?

## OUR YOUNGER FRIENDS.

President Roosevelt considers at least thirty-three general topics of sufficient national importance to warrant his notice, all the way from the protection of Alaskan seals to the control of corporations and fair treatment to foreigners in this country.

He gives nearly two thousand words to a vigorous discussion of "Labor-Injunctions," and although he declares "IT IS CRIMINAL TO PERMIT SYMPATHY FOR CRIMINALS TO WEAKEN OUR HANDS IN UPHOLDING THE LAW" he has nothing to say regarding the astonishing failure of Congress to pass the needed Hepburn-Dolliver legislation demanded by thirty million of our people in order to make it possible for them to "uphold" local and state Prohibition law, now at the mercy of interstate liquor sellers and brewery agents.

The President denounces, in an exhaustive observation of two thousand words length, Lynching and mob-law, but does not suggest by so much as one syllable the well-known fact that liquor has played a signal and diabolical part in practically every lynching and mob-tragedy north, south, east or west from the Haymarket riots to the Atlanta massacre.

Would it have been out of place for our national executive to have made allusion to this significant and omnipresent feature of mob-violence, and suggested measures of prevention as clearly as he does outline other direct and indirect educational and legal remedies?

And so the message goes on dealing with foreign and domestic topics, *ad libitum*, and with evident intelligence and good-judgment, but in every case where the drink question would naturally come in, there appears to be an almost deliberate purpose to ignore it and suppress the facts of its importance as a factor in the subject under discussion.

Coming to the army and navy, President Roosevelt inserts a preface to the topic which teems with exalted idealism. In one paragraph he declares:

"NEITHER CAN A NATION, WHICH IS AN ENTITY AND WHICH DOES NOT DIE AS INDIVIDUALS DIE, REFRAIN FROM TAKING THOUGHT FOR THE INTEREST OF THE GENERATIONS THAT ARE TO COME, NO LESS THAN FOR THE INTEREST OF THE GENERATION OF TO-DAY; AND NO PUBLIC MEN HAVE A RIGHT WHETHER FROM SHORT-SIGHTEDNESS, FROM SELFISH INDIFFERENCE OR FROM SENTIMENTALITY, TO SACRIFICE NATIONAL INTERESTS WHICH ARE VITAL IN CHARACTER."

This is all right, but even if the liquor traffic with its nation-damning tide of poison is not yet an issue "big" enough for Presidential attention, what will not be its deadly influence upon the "generations that are to come" if no effective move is made in the nation at large to stem the flood of its corruption and no President or public official dare raise a protest, *because it pays, politically, to leave it alone?*

THAT IS THE QUESTION FOR EVERY THINKING CHRISTIAN MAN AND WOMAN OF AMERICA TO LOOK STRAIGHT IN THE FACE IN SUCH AN HOUR AS THIS.

THE CURIOSITY OF A LITTLE BOY.—Little things and little people are often responsible for great results, and maybe you do not know that the discovery of that important instrument, the telescope, may be traced to the curiosity of a little boy, and this is how it came about:

The little boy I am telling you about, was the son of an optician, who lived in Holland. He and his sisters loved to play about their father's work bench, and often they amused themselves by looking at the sea through the little smooth concave glasses, which their father used in his work.

Now, one day, it happened, that the boy, while playing with two of these glasses, chanced to hold them before his eyes, in such a way that the face of the Cathedral clock seemed very near.

This surprised him greatly, for the clock was so far away that he could scarcely see the hands with his naked eyes.

For a while he stared at the clock and then at the glasses, each of which he tried in turn, but the clock was as far away as ever, and so it remained, turn them as he would, until by chance again he held both up together, when, lo! as if by magic, the church stood beside him.

"Oh, I know, I know!" he cried aloud. "It's the two together." Then in great joy he ran to his father and told him of his remarkable discovery.

His father tried the glasses in his turn and found that the boy had spoken the truth, when he said he could bring the great Cathedral clock nearer.

So this was the way the people learned that putting a concave and a convex glass together in just the right position, would make distant objects seem nearer. Without this knowledge, we should never have had the telescope, and without the telescope we should have known little of the sun, moon or stars.

So, if you ever have a chance to look through a telescope and see the wonders it has to reveal, just remember the little boy who once lived in far off Holland.—*Brooklyn Eagle*.

ABRAHAM LINCOLN'S COMPASSION.—We lately gave a selection showing William Penn's kindness in helping a little girl on the road. Now we will give another which shows the same spirit in Abraham Lincoln:

One day, after he became a Congressman, he was walking along the street, when he saw a little girl crying at a gate. "What's the matter?" asked Lincoln. The little girl explained that she was going on a journey, no one had come for her trunk, and she was afraid she would lose the train. "How big is the trunk?" was the next question, as the tall man pushed through the gate.

When he saw it Lincoln shouldered it, and very soon was striding down the street with the little girl trotting behind him. "Just like him," said people when they heard.

A still more touching story is told of him during the hard days of the war. He was visiting at the hospital one afternoon and

stopped to speak to a boy of sixteen, wounded mortally, and near his end. Lincoln, taking the thin, white hand, said:

"My poor boy, what can I do for you?" With a beseeching look, the little fellow turned his eyes up at the homely, kindly face, and asked, "Won't you write to my mother for me?"

"That I will," answered the President, and, calling for a pen, ink and paper, he seated himself and wrote a long letter. When it was finished the President rose, saying:

"I will mail this as soon as I get back from the office. Now, is there anything else I can do for you?"

In some way the boy had come to know that it was the President. And so, looking at him in a most appealing sort of way, he asked:

"Won't you stay with me till it's all over? It won't be long, and I do want to hold on to your hand."

That was too much for the great-hearted President to resist. The tears came to his eyes, and he sat down by him and took hold of his hand. The little fellow did not move nor speak a word. This was some time before four o'clock, and it was long after six that the end came.

But the President sat there as if he had been the boy's father. When the end came he bent over and folded the thin hands over the breast, and then looked so sorrowfully at the pale, thin face. The tears streamed down his face unheeded.

BETTER THAN IS NECESSARY.—A certain business firm has upon its seal the motto: "A little better than is necessary." It is the secret of success in every business of life, from the first lesson to the last. Take it in school, for instance. One pupil may prepare his lesson perfectly, as far as limits of the text require; another, studying with broader purpose, does not stop with the limits of the appointed lesson, but seeks everywhere for deeper knowledge of the subject itself. Is there any question which work will rank higher in the end?

A young clerk in a store may be accurate, faithful, honest, and industrious—and stay there; another clerk may add to these necessary qualifications for his work, a personal interest in his customers which makes him remember their peculiar likes and dislikes and makes his serving them seem almost a matter of personal friendliness. Is there any question which will win the better trade?

A young girl at home may set the table and dust the rooms perfunctorily as a duty to be done faithfully, of course, but dismissed as soon as possible, or she may add a score of dainty touches to her work that will make it a pleasure to herself and a joy to others. "A little better than is necessary"—it makes the difference between being a slave or an artist; for, after all, it is in the spirit that the secret lies. To the high soul the "necessary" is always the very best way that it can give.—*The Word and the Way*.

EARS WILLING TO HEAR A VOICE.—Have

you ever had a case of nerves, so that a burnt potato or an underdone biscuit or any such trifle would cause an explosion? Here is how a fellow-sinner gained the victory. No, I did not mean to say sufferer, I meant sinner. She was awakened one morning by a heavy crash in the hall. Groping her way to the head of the stairs and looking down, she saw that her husband had let a lamp slip from his hand, and oil was everywhere over the carpet and stairs and hall. You see they were old-fashioned folks who thought a hall and stairs needed more than a bit of a rug to look furnished.

She felt she must say, "Now George, how could you be so careless!" But a voice whispered, "Yes, but that would not be Christ-like."

"I know," she responded, "but I think I ought to say something that would make him more careful in the future." "Yes, but that would not be Christ-like," repeated her monitor.

"True, but I want to say something." "Yes, but that would not be Christ-like," again uttered the gentle voice.

"Sure, but I must say something, or he will break all the lamps in the house and ruin everything." "Yes, but that would not be Christ-like."

She went back to her room and fought it out; no, she just ceased fighting and gave up to God asking Him to work the wrong thoughts out and the right thoughts in and like a flash of lightning every desire to say an unkind word was taken away and with a heart brimful of tenderness and love she went to the head of the stairs and in the sweetest tones asked: "Hello, George, what is the matter down there?" With a look of agony and expectant reproof he said: "I am trying to take the lamp down and it slipped from my hand. Oh, its too bad!"

"Yes, it is quite a muss," she said, "but never mind, we'll fix it up after breakfast."

And the man looked up to see if it really could be his wife, his bundle of nerves. Have I shown unto thee a better way? Follow it.—*Christian Instructor.*

#### Memoranda and Letters of Ellwood Dean.

(Continued from page 214.)

15th. Went to Salem, and stayed overnight at T. Streets'.

16th. This morning we took cars at four-thirty for the West with easy peaceful minds. The weather was fine, and we had a comfortable journey, and reached Downey Station, Iowa, at about nine o'clock on the morning of the seventeenth, where we were kindly met by J. Armstrong and J. Oliphant, who took us out in time for meeting at Hickory Grove.

17th. Notwithstanding that we were much wearied with the journey, we had a good comfortable meeting at Hickory Grove, and towards the conclusion Ellwood delivered a short communication. . . . After meeting we went to J. Armstrong's, where we were kindly entertained. They proposed to us to make our home with them for the present, which is comfortable to us.

21st. This morning we were a little refreshed by the evidence being renewed that

we are not forsaken, but are still under the watchful care and protection of the unslumbering Shepherd of Israel. After a chapter was read, Ellwood remarked that it was a practice he was always rejoiced to find in any family, that of sitting down at least once in the day to read a chapter in the Bible and to have our minds retired before the Lord, that our spiritual strength may be renewed, and that we may journey forward towards the land of rest and peace. We attended Hickory Grove Meeting and after a time of silence, Ellwood arose and said that people generally seek after happiness, but many seek where true and lasting happiness cannot be found, many seek it in the fading pleasures of this world, some in riches, and in accumulating the treasures of this world, some in vanities of the world, and some in seeking fame and the honors of this perishing scene; but happiness or lasting peace cannot be found in any of these nor in any other earthly thing. All these, when we have obtained them and tried to satisfy ourselves with them, still leave the soul unsatisfied, still leave an aching void, which the world can never fill, for it is the carnal mind which is enmity towards God seeking to satisfy itself in the things of this world without God. But this carnal mind is not subject to the law of God, neither indeed can be and cannot produce happiness; "for to be carnally minded is death, but to be spiritually minded is life and peace." "So then they that are in the flesh cannot please God, but ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his." So that true and lasting happiness and peace consist in our having attained to that state wherein we can adopt the language of the Apostle Paul, when he says: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."

(To be continued.)

#### Science and Industry.

THE LEGUME OR BEAN FAMILY.—Science has recently found out that the whole legume family has a specific method of taking a part of its nourishment directly from the air. The roots have little tubercles, scattered along the fibers, caused by and infested with bacteria.

These bacteria are always present, but they multiply more rapidly in good soil. They are minute bodies, branching out into many forms. The branches become nodulated, and these nodules feed directly upon the nitrogen of the air. While other plants are compelled to find their nitrogen in the soil, through decomposition of manures, the whole legume stock, by means of this peculiar root system, gets its supply from the atmosphere. As a consequence the bean is not only largely independent of manures, but it fattens the soil instead of exhausting it. This is true not only of the beans, but of the peas, the clovers, the cow peas and many legumes not known in our Northern States. For this reason also the Kentucky

coffee tree and the honey locust and the mimosa may be grown for shade where it is desirable to retain a good turf, while the ash and elm and the maple will soon prevent the grass from finding nourishment.

Pure cultures of this nitrogen-hunting substance are called nitrogen, and are sold to farmers whose soils are deficient in these specific micro-organisms. Soil inoculated with these cultures is in condition to furnish alfalfa or any of the clovers, where before they could not be produced. It is an important fact that these legumes may then be grown on the same land for successive years without exhausting it; on the other hand, they are constantly increasing the foodstuffs contained in the soil. Used as cover crops, and then plowed under, the nitrogen is left in the soil for other plants to feed upon. Some species possess bacteroid peculiar to themselves, but in other cases the same bacteroids are common to two or more varieties. They are distributed through the soil by the action of the cultivator, and to some extent by minute current of water. Here we have one of the most wonderful provisions of nature for recuperating worn-out soil—restoring exhausted corn lands and wheat lands to fertility.

One of the most remarkable members of the legume family is the cow pea. This is peculiarly a gift of nature to the Southern States, although a few varieties will thrive anywhere in the corn belt. In reality it is a bean growing on a rambling vine. In the North it is used mainly as a cover crop, but in the South it gives a heavy yield of hay may then be used as a cover crop, and finally plowed under. Here we have a triple value the hay itself being of excellent quality; a cover crop it is an important winter protection in the orchard; and again the stubble adds a vast amount of humus to the land and the roots furnish the nitrogen.—E. I. POWELL, in *The Independent*.

MARS AND ITS CANALS.—While some are seeking the elusive North Pole, others are bent on tours of exploration to Mars, globe akin to but very different from our own. Its face shows features which stand it as cognate to the earth.

Science, in spite of the millions of miles of intervening matterless void, is deciphering suggestive topographical aspects, seemingly familiar yet completely strange.

Mars shows signs of being a living world like ours. Beginning with Maedler, in 1847 there is an orderly succession of maps. Mars made by leading aerographers. The gallery of such portraits comprises that by Kaiser, Green and Schiaparelli, at those of — Lowell, the author of this *wo* Flammarion added one in 1876.

The second period was the period of the discovery of the now famous canals—a new era opened by Schiaparelli in 1877—the course of his labors he became aware hitherto unrecognized ligaments connect the seas with one another. Unanimous belief met the announcement of his discoveries.

Professor Lowell shows wherein Mars differs from other great planets. He considers the climate and weather of Mars,



mountains and clouds, the blue-green areas, vegetation, terraqueousness and terrestriality of the planet.

Professor Fowler summarizes the labors of the Martian explorers by deducing that Mars is inhabited by beings of some sort. Apart from the general fact of intelligence implied by the geometric character of their instructions is the evidence as to its degree afforded by the cosmopolitan extent of the action. Girdling their globe and stretching from pole to pole, the Martian canal system not only embraces their whole world, but is an organized entity. Each canal joins another, which in turn connects with a third, and so on over the entire surface of the planet. Considering that Mars is 4200 miles in diameter, 212,000,000 square miles in area, the unity of the process acquires such significance.

That the canals and oases are of artificial origin is suggested by their every lack. Dearth of water is the key to their character. Water is very scarce on the planet. We know this by the absence of any bodies of that size upon the surface. So far as we can see the only available water is what comes of the semi-annual melting at one or the other cap of the snow accumulated there during the previous winter. Beyond this there is none except what may be present in the air. Now water is absolutely essential to all forms of life; no organisms can exist without it.

As a planet ages it loses its oceans, and gradually its whole water supply. Life upon its surface is confronted by the growing scarcity of this essential to existence. Lines of communication for water purposes, between the polar caps, on the one hand, and the centres of population on the other, would be the artificial markings we should expect to perceive.

It is not a little startling that the semblance of just such signs of intelligent interference with nature is what we observe on the face of Mars—in the canals and oases. So dominant in its mien is the pencil-like directness of the canals as to be the trait that primarily strikes an unprejudiced observer who beholds this astounding system of lines for the first time, and its impressiveness only grows on him with study of the phenomena.

One of the things that makes Mars of such transcendent interest to man is the oversight it affords of the course earthly evolution is to follow. On our own world we are able only to study our present and our past; in Mars we are able to glimpse, in some sort, our future. Different as the course of life on the two planets undoubtedly has been, the one helps, however imperfectly, to a better understanding of the other.

Professor Percival Lowell is director of the observatory at Flagstaff, Arizona, and its work describes the observations of Mars regularly conducted at that station. He has admirably succeeded in his purpose to present the matter in popular form, comprehensible to general readers. He has simplified the subject and given it a personal interest, that makes of more than ordinary interest and importance his book as above reviewed in the *Public Ledger*.

## Bodies Bearing the Name of Friends.

At a meeting held in Germantown on Second-day evening, seven papers were read on the question, "How Can We Make Our Monthly Meetings a Greater Power for Good to Ourselves and to Those About Us?"

A public meeting for Divine worship is appointed by a committee of Philadelphia Quarterly Meeting to be held in the meeting-house at Forty-second and Powelton Avenue, on Sixth-day evening, Third Month 8th, at half-past seven o'clock, to which Friends and others interested are invited.

Job S. Gidley, from North Dartmouth, Mass., who attended the last Quarterly Meeting held at West Grove, Pa., visited Westtown School Meeting last First-day forenoon, Orange Street Meeting in the afternoon and Twelfth Street Meeting, Philadelphia, in the evening; at the close of which he proceeded homewards to New England by a night train.

## Correspondence.

I have often thought if interested Friends in different parts of the Society would contribute to THE FRIEND more in money and items of interest, that it would add strength and encouragement to those immediately connected with its management. I am sure the paper does not have the readers in this neighborhood it ought to have. Possibly a remedy might be found in a greater effort on our part to increase its circulation.

Kansas.

VIVIAN, South Dakota,  
Second Month 15th, 1907.

I believe that it will be of interest to many Friends to know of the new settlement of Friends at this place. There are about twenty members permanently located here and we hope to have a meeting regularly established in the near future. The delightful climate and great productiveness of the soil and low price of land here are as hopes of having many more members before another winter. The Friends located here come from Ohio, Indiana and Iowa.

E. Y. GAMBLE.

From a North Carolina "Pastor."

"This evil of which thee writes [under the title "Our Spirituality Hampered," in No. 32] is the strongest ground for pessimism that I see. I see nothing to save us as a Society unless we individually follow the Spirit more faithfully and become more deeply spiritual.

In some of our meetings we have pastors of which I am one. The need for some one to look after the poor and needy and encourage the weak, is very apparent, for two of us devote almost our entire time to such work; but many members take advantage of this as a subterfuge and neglect their duty of personal visitation.

Conservatism, nor the more progressive method, will neither of them do the work. Nothing but a deeper sinking into God and out of self, will meet the need. The *pastoral system*, so called, is not sufficient, for there is no spiritual baptism sought and obtained and lived in, a pastor among Friends is just as hollow and empty, and even more so, than among other people. We as channels of God's grace in whatsoever place we find our service, are His vehicles of blessing.

## Gathered Notes.

Dr. Nicholas Murray Butler, in a recent address, deprecated what he chose to call "a narrow education," and declared that "the time has come when, in the interests of good citizenship, something should be done to give religious education its proper place in our educational system."

John Watson says that "Cranks are the most trying people in the religious world;" that a good story to tell them, after they had been airing their views, was that of the old Scotch woman, who, seeing her son parading with eight hundred soldiers, declared that he was the only one in step.

Pundita Rambhai has now two thousand women and girls in her charge, says the *Woman's Journal*.

and the small school she began seventeen years ago has grown in to a populous village. The girls are not influenced as to their religious faith, and some of the teachers retain this Hindu faith. She is the only Indian woman who has the title of pundita.

Phillips Brooks was once asked to preach an especial sermon to working men. He replied: "I like working men very much and care for their good, but I have nothing to say distinct or separate to them about religion; nor do I see how it will do any good to treat them as a separate class in this matter in which, their needs and duties are just like those of other people."

J. S. Dennis has recently stated that the number of translations made by missionaries covering the entire Bible—including three versions now obsolete—is one hundred and one; number of additional translations by missionaries covering the entire New Testament—including twenty-two versions now obsolete—one hundred and twenty-seven; number of additional languages into which missionaries have translated only portions of the Old and New Testaments—including fifteen versions now obsolete—two hundred and fifty-four; the resultant total being four hundred and eighty-two, to which may be added the versions prepared by translation.

Professor Frederick Starr, of the University of Chicago, department of anthropology, has just returned from the Congo, where he spent over a year studying the pygmy races along the Kafai and Batus Rivers. The pygmies average three feet ten inches in height. To a reporter he said: "Their 'cat's cradle' is a game known to many American boys. I saw them playing the game just after I reached the Congo, and I spent much time investigating the game and its origin. I found that the natives played over one hundred different forms of the game. The negroes of the Congo Free State are bright, intelligent people. I went up the Congo as far as the falls, and then continued around them to the upper stream. The trip up the Oiku River was most interesting. I was the second white man to go into that country to such an extent. I kept near the stream, however. I had a number of narrow escapes."

It is interesting to note that the convention now engaged in framing a constitution for the new State of Oklahoma, at Guthrie, contemplated a preamble which distinctly acknowledges the need of the guidance of God in human affairs. Before the meeting of the convention a movement was set on foot by a few citizens of the new State to prevent the mention of any Divine power in the constitution. A petition came up that there should be no mention of God in the basis of the constitution. At this juncture, William H. Murray, insisted that the very first clause should acknowledge the guidance of God, and himself presented a preamble which was adopted as follows: "Invoking the guidance of Almighty God in order to secure and perpetuate the blessing of liberty, to secure a just and righteous government, to promote the interests of the people, and to the people of Oklahoma, do ordain and establish this constitution." The discussion of the preamble led some of the reporters to call the convention a theological body, a prayer-meeting and a Methodist class-meeting. It is cheering to believe that the convention did represent the Christian sentiment of the people of the new State, and that the character of the newly established commonwealth is likely to be in accord with the constitutional recognition of God and His overruling.—*The Presbyterian*.

## THE RUSSIAN FAMINE FUND.

It has been one of the very pleasant evidences of human sympathy still extant to receive so large and prompt a response to the appeal made in THE FRIEND in behalf of the starving Russians.

Nearly thirteen hundred dollars have come to hand and all of this sum has been forwarded to Isaac Sharp who with E. W. Brooks are in care of the funds thus collected and will see that it is placed in the hands of reliable parties in Russia.

Those contributing to these sufferers so far are—E. W. S., \$250; S. R. W., \$200; C. S. W., \$10; J. R. H.

\$50; W. E. \$100; M. P. S., \$30; E. P. S., \$10; L. M. C., \$25; F. G. \$10; M. H. G., \$20; P. H. B., \$25; R. W. \$25; L. E. P., \$25; G. J. S., \$50; L. W. B., \$27.50; M. C. S., \$24; S. B., \$10; S. R., \$10; J. E. R., \$25; L. R. T., \$25; M. L. R., \$20; M. E. W., \$10; S. R., \$15; E. J., \$10; E. J., \$10; M. P. S., \$15; J. J. C., \$10; H. E. S., \$10; P. S., \$8; E. P. S., \$5; J. W. L., \$5; B. B., \$5; M. C., \$20; R. W. S., \$20; S. A. G., \$5; Friend, \$5; D. E., \$2; S. M. O., \$2; S. G. E., \$5; H. B. E., \$6; H. S. J., \$5; N. Y., \$5; E. S., \$10; W. M. W., \$6; S. S., \$5; L. P. N., \$10; S. S., \$20; W. M. W., \$20; S. S., \$25; P. L., \$2; M. W. L., \$2; R. P., \$1; E. C. D., \$3; J. A. McG., \$2; L. S., \$1; C. B. D., \$2; A. Friend, \$1; J. W. O., \$2.

JOSEPH ELKINTON.

Media Second Month 26th, 1907.

### SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt has lately been in communication with the Mayor of San Francisco at Washington and also with the representative of Japan in that city, with the view of arriving at a plan by which the question of refusing admission to children entering the public schools in San Francisco may be adjusted satisfactorily. The plan proposed includes the passage of an immigration bill preventing the Japanese from coming to this country by way of Hawaii, Mexico, Canada, and the Canal Zone—and the negotiation of a new treaty with Japan authorizing legislation by both Japan and the United States to exclude from each of their respective territories the immigration of all subjects of the other of said nations, who are laborers, skilled and unskilled. In addition to these changes the school authorities in San Francisco are expected to modify their action excluding Japanese children from the public schools, so to allow them to attend those of certain grades when their educational qualifications are sufficient. An immigration bill has been enacted by Congress containing the Japanese coolie exclusion clause, in accordance with this plan.

The Senate of the United States by a vote of twenty to twenty-eight has recently declined to adopt a resolution declaring that Reel Smoot, a Mormon from Utah is not entitled to a seat in that body.

The milk supply of New York City is said to come from thirty thousand farms scattered through several counties some being four hundred miles away. The milk reaches the consumer from fourteen to forty hours after it has been drawn from the cow. An effort has been made to enable the Board of Health to establish pasteurizing plants in different parts of the city, and to make it mandatory that all milk coming into the city shall pass through these plants.

Eli Smith, an Alaskan mail carrier, has lately made a trip from Nome, Alaska, to Washington in a sled drawn by Eskimo dogs. On the 20th ult. with his sled on wheels he drove to the White House.

New automobile mail cars have lately been used in Milwaukee, Wis., for the delivery of mails. It is stated that the cars are constructed on the plans of regular railway mail cars and are capable of high speed. They are fifteen feet long, five feet wide and nine feet high. There is sufficient space inside the cars for a man to sort letters en route. This will insure many additional collections, especially in outlying districts.

In an election in this city on the 19th ult. John E. Reybun, the candidate for mayor nominated by the Republican organization was elected by a vote of 130,583 over the candidate of the City or Reform party who received 97,582 votes.

The Census Bureau has been engaged in compiling statistics in regard to divorces from which it appears that during the 20-year period from 1847 to 1886 there were thirty-three divorces per one hundred thousand of population for the whole country, and about seventy per one hundred thousand for the period from 1887 to 1900. During the last named period it is expected that the divorce statistics will show that over one million divorces were granted.

Frederick T. Gates, the business representative of John D. Rockefeller, has recently said in order to correct some mis-statements in regard to the subject that the wealth of John D. Rockefeller cannot exceed \$250,000,000 to \$300,000,000. His holdings of Standard Oil stock are about twenty per cent of the total stock of this Company, and his income in

his most prosperous year has not exceeded \$15,000,000 to \$20,000,000.

President Roosevelt has lately written a letter to the president of the Washington Playgrounds Association, warmly approving municipal provision for playgrounds for every child. He says: "Play is at present almost the only method of physical development for city children, and we must provide facilities for it if we would have the children strong and law-abiding. We cannot raise the age at which the child may go to work and increase the number of school years. If we do not allow the children to work, we must provide some other place than the streets for their leisure time. Since play is a fundamental need, playgrounds should be provided for every child as much as schools. This means that they should be distributed in the same way as the child is to be within walking distance of every boy and girl, as most children cannot afford to pay carfare. In view of these facts, cities should secure available spaces at once, so that they may not need to demolish blocks of buildings in order to make playgrounds as New York has had to do, at a cost of nearly one million dollars."

A bill has been introduced in the New York Assembly calling for the appointment of a commission to investigate the matter of abandoned farms and the depopulation of the rural districts of the State. It is stated that the opportunity for higher wages and longer hours of work of a less laborious nature and the chances involved in the business contact with life in the shops of the towns not only drew the younger generations from the farms, but prevented labor from going to them. Inability to work the farms to their full capacity and the small profit on crops produced caused them to be abandoned. The average of cultivation was diminished until the stage was reached when not a farm in New York outside of a market garden district could be sold for a price which is based on its productive capacity.

FOREIGN.—It is stated from Washington that reports of the pitiable condition of the twenty million to thirty million famine sufferers in Russia have been officially confirmed, the American Red Cross will actively engage in the collection of funds for their relief.

As the result of the alarming number of attacks on Jews in Odessa, the foreign Consuls in that city sent telegrams to their respective embassies at St. Petersburg saying that the lives of their fellow workers in Odessa, Russia, are in danger. In reply the Austrian Embassy to the Government of these and other efforts have had the effect of causing Premier Stolypin to issue imperative orders to prevent further anti-Jewish attacks, which orders appear to have been observed by the local authorities.

A large field of anthracite coal, sixty miles broad, it is reported has been discovered in Oregon, in Eastern Russia, near the Ural Mountains.

The newly elected Duma is expected to meet on the 5th instant.

A late despatch from Paris says: "The rapidly increasing consumption of alcohol in France is attracting the attention of statesmen, and in both Chambers important groups have been formed, whose members are endeavoring to secure the enforcement of existing enactments and the promotion of fresh legislation with the view of limiting the number of saloons, of strengthening the hands of the authorities so as to improve their supervision and eventually forbid the sale of absinthe as being the most deleterious of alcoholic liquors. It is argued that the enormous augmentation in the percentage of lunatics among the population of recent years is for the most part due to drink, and that the habit is, besides, having a general demoralizing effect on the nation."

A despatch from London of the 20th ult. says: "Tremendous gales, accompanied by snow, hail and thunder-storms, swept over northern Europe to-day, and were especially severe in the British Isles. There has been widespread damage to property in all directions, numerous fatalities and many shipping casualties."

Captain Kirton, the representative of the Foreign Famine Relief Committee in China, in a recent report emphasizes the incompetence of the Chinese officials in dealing with the famine situation. He estimated that ten million persons are involved, that the Chinese are doomed unless the Government takes energetic measures and adopts modern methods.

### NOTICES.

JOHN S. BROWN is appointed agent for THE FRIEND in place of Renben Bateman, resigned.  
Address, Forkville, Penna., R. F. D., No. 2.

WANTED.—A mother's helper to assist with care of children and help with sewing.

Margaret H. De Cou,

144 Oak Avenue, Moorestown, N. J.

WANTED.—A teacher for the Shelter for Colored Orphans for the school year beginning Ninth Month, 1907. For particulars apply to  
ALICE HOOPES YARNALL, *Chairman*,  
4703 Springfield Ave., West Philadelphia.

WESTTOWN BOARDING SCHOOL.—Our stage will meet trains leaving Broad Street Station, Philadelphia, at 6.48 and 8.21 A. M., 2.49 and 4.32 P. M., other trains will be met when requested; stage fare fifteen cents; after 7.00 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D. and A., phone 114 A.

WM. B. HARVEY, *Superintendent*.

DIED.—Tenth Month 20th, 1906, KATHARINE WISTER SHARTLESS, wife of Jesse Shartless, formerly of Camden N. J., daughter of Joshua S. and Rebecca W. Willis, in her thirty-third year. A member of Upper Freshmont Monthly Meeting, Mendon, N. J. "A loving daughter, a devoted wife, a tender mother."

—, at the residence of Daniel S. Kashner, her son, Trenton, N. J., on the first of Twelfth Month, 1906, MARGARET S. KASHNER, widow of George I. Kashner, in the seventy-ninth year of her age. A member of Upper Springfield Monthly and Mansfield Particular Meetings, N. J. This dear Friend, who for many years lived in the Society of Friends from convictional care in their married life, and their consistent, Christian walk had an influence for good among those with whom they mingled. During a lingering illness of more than two years, she often expressed a desire that her patience would hold out; and said at one time "If I could only have lived long enough to see my dear friends in early life in regard to changing my dress, and appearing as a Friend, what would I do at this hour? It is an honest hour that tries the foundation of us all. I have a hope, though not through any merit of my own, that there is a place prepared for me above." Death had lost its sting and the grave at the feet of her dear family and friends reverently believe that she is now enjoying one of those many mansions, prepared for those who love and follow their Saviour.

—, at her late residence, on the tenth of Twelfth Month, 1906, MARY JANE CHAMBERS, in the eighty-ninth year of her age. A beloved member of New York Monthly and London Britain Preparative Meetings of Friends, Gloucester County, Pennsylvania. Faithful in every relation of life, when active duties were no longer possible, a quiet, happy trust pervaded her mind, as she waited for the coming of her Lord. "Blessed are the pure in heart; for they shall see God."

—, at her home in Coal Creek, Iowa, on the sixteenth of First Month, 1907, PHEBE R. SMITH, aged seventy-one years, widow, no more, thirteen days. "Blessed are the peacemakers, for they shall be called the children of God."

—, at her home in Coal Creek, First Month 26th, 1907, GEORGE SMITH, aged eighty-three years, two months and nineteen days. This dear Friend, although afflicted for a number of years, yet bore his afflictions with meekness and patience. They both left an evidence "that their end was peace."

SAMUEL BAKER, in the eighteenth year of his age, a member of Woodbury Monthly Meeting of Friends, New Jersey. He gave evidence that the love of God was shed abroad in his heart by the Holy Ghost in early life; and it was a love that "many waters did not quench." His earthly career was a clear one, and he walked by faith and not by sight in God and in his mercy. And his faith seemed to be the true faith of the Gospel, which works by love to the purifying of the heart; so that through the merits and mediation of his dear Saviour, he was favored with a peaceful close of his life on earth and a precious humble hope of immortality to come.

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## Loneliness of the Aged.

"My children and neighbors are tenderly kind to me, but I think it is not generally known how old folk hunger after sympathy when they have lost their life partners."

"Alone, and yet not alone, for the Father is with me," is the voice of many such, who can use the above language of our bereaved friend. "Alone, and how hopelessly alone, without God in the world!" is the voice of many who make themselves fatherless by voiding a faith that lays hold on our Father who is in heaven and is not far from every one of us.

Whenever his presence is felt as a welcome reality, his grace is sufficient for us, and the sympathy of the dear Son of God as our Saviour, who cannot be otherwise than touched with a feeling of our infirmities, lifts one above the yearning for human sympathy, yet that hunger is a right one, or it is not good for man to be alone; and he same hunger was known by the Saviour when men in his extremity He longed for his companions to "watch with Him one hour;" and longed in his prayer for the real future, "that those whom Thou hast given Me, be with Me where I am;" and promised to return after his going away, "that where I am ye may be also." He would include us, who, both the younger and the older, "are members one of another," in his own membership, as his own body; so that one cannot say of another, "I have no need of Thee."

They who feel that the lively and lovely harm of youth is for them a thing of the past, and often their mental cry is, "Oh, that I were as in years past, as I was in the days of my youth!" yearn to borrow, as it were, a little of their youth back again in the confidence, attentions and sympathy of

fresh and young hearts, cheering the atmosphere about them in their exuberance of life. What a relief it is, if but for a few moments, to forget the infirmities and solitude of age, in being welcomed into partnership with the vivacity and enthusiasm of children, as one with them; to discover we have still a place with them, as one not wholly laid aside. Yes, we need the youth to keep us young, and they need the aged to get them wise. They need the aged to make them unselfish, in bestowing attentions upon the older ones, which their long pilgrimage has earned. Truly the young will never lose anything, except raw and ugly qualities, by being feet for the lame, eyes to the blind, a joy to the mourning, company for the desolate, love to them that think they are despised and rejected of men and have nothing further to live for. How will our hearts ache, after an aged parent or grandparent has passed away, to get them back again if but for an hour, that we might gladden them with our appreciation where once we seemed to slight them, or did not bear with them, or brushed by them in their loneliness, as if we belonged to a different set and they to a foreign race. Too late we learn how much greater were our infirmities than theirs. Too late we awake to a sense of the heroism of old age, in those who were bravely and silently enduring old age itself. The young who have, in the sympathy which Christ lends to them, been a joy to hearts weighted with declining years, will find in their time of need that He gives unto them, in their turn, "beauty for ashes, the oil of joy for mourning, and a garment of praise for the spirit of heaviness."

Let any of us who are growing old, on our part be careful lest we be laying up for ourselves a store of loneliness against a time to come, by forming a habit of unapproachableness to the youth, cultivating a safe and rigid distance from them in interests which we think we have outlived; fixing a gulf between ourselves and them, so that our final isolation becomes one of our own making. What we want is a sympathetic travel of remembrance of all the stages through which our own lives have had to pass; and what the younger want is a sympathetic putting themselves in the place of their careworn elders, for the tribulations

through which they have thus far gone. And the Christ, who so put Himself in the place of us all, both youthful and aged, as to be made sin for us and taste its wages for every one, will satisfy us in the revelation of his likeness.

DIVINE PROVIDENCE, ANSWER TO PRAYER.  
—One incident I must record here, because of the lasting impression made upon my religious life. Our family, like all others of peasant rank in the land, were plunged into deep distress, and felt the pinch severely through the failure of the potato, the badness of other crops, and the ransom price of food. Our father had gone off with work to Hawick, and would return next evening with money and supplies; but meantime the meal barrel ran low, and our dear mother, too proud and too sensitive to let any one know, or to ask aid from any quarter, coaxed all to rest, assuring us that she had told God everything, and that He would send us plenty in the morning. Next day, with the carrier from Lockerbie came a present from her father, who, knowing nothing of her circumstances or of this special trial, had been moved of God to send at that particular nick of time a love offering to his daughter, such as they still send to each other in those kindly Scottish shires, a bag of new potatoes, a stone of the first ground meal or flour, or the earliest home-made cheese of the season, which largely supplied all our need. My mother, seeing our surprise at such an answer to her prayers, took us round her knees, thanked God for his goodness and said to us: "O my children, love your heavenly Father, tell Him in faith and prayer all your needs, and He will supply your wants so far as it shall be for your good and his glory." Perhaps, amidst all their struggles in rearing a family of eleven, this was the hardest time they ever had and the only time they ever felt the pinch of hunger; for the little that they had was marvelously blessed of God, and was not less marvelously utilized by that noble mother of ours, whose high spirit, side by side with her humble and gracious piety, made us, under God, what we are to-day.—(John G. Paton.) A. F.

Poem, found under the pillow of a dead soldier in Port Royal in 1862:

"I lay me down to sleep, and little care  
Whether my waking find me here or there.

"I am not eager—bold: all that is past.  
I'm ready now to do at last—at last."

"My full day's work is done, and that is all my part  
I give a patient God my patient care—"

"And grasp his banner still, though all the stars  
be dim—  
For stripes no less than stars lead up to Him."



### Glimpses of the Life of Samuel Morris.

(Continued from page 266.)

"Ninth Month 26th, 1892.—Having acceded to the request of the Faculty to meet the students at the Presbyterian College, I spoke to them upon the advantages offered by such an institution as theirs, both from an intellectual and a religious standpoint. I trusted they would clearly see that neither their own highest interests, nor those of their country will be met by the mere training of the intellect, and the acquisition of scientific knowledge; but that the heart, as well as the head, needs to be brought into harmony with the Divine government. In my own country, where the great mass of the people had received a fair degree of education, this alone was found insufficient to prevent a vast amount of vice and crime. Our jails were by no means filled with the sensual and the ignorant, but large numbers of young men who had used their fine talents and liberal education for base purposes, were to be found among the prisoners. Instead of filling places of trust and usefulness, they had been early wrecked, as to reputation and happiness. Through a lack of high principle to govern their actions, they had fallen beneath the temptations that assail the young and unwary. In studying the history of other nations, I trusted they would be convinced that true national strength and greatness does not consist in the completeness of military or naval power which may be developed by them, but in the wisdom of the rulers, and the virtue of the people. The more there are of God-fearing men and women in a country, the more that country will be blessed and prospered. Their influence will be felt in the various departments of business, and in the social relations of life. They will impart an elevated tone to the whole community, and exercise a controlling power over the government. This is the element which we believe will grow stronger and stronger in Japan, if the pure teachings of the Gospel come to be accepted and followed.

Tokio, Ninth Month 28th.

"Paid an interesting visit to Dr. Whitney's hospital, founded in memory of his mother, with funds which had been originally given by her friends for erecting a monument. The buildings are small, but well adapted to the number of patients, which could scarcely exceed twenty. Dr. Whitney visits it daily, but a resident Japanese physician, a skilful and experienced practitioner and withal a devoted Christian, is the superintendent.

"First-day. We all attended the Friends' Meeting in a substantial plain structure of frame capable of seating one hundred and fifty. Many pupils came from the girls' school which is within the same enclosure. M. Kuno spoke of the strangers who had come from abroad to visit them, and after a time of silence dear Isaac Sharp arose and in short pointed sentences was favored to set clearly before his hearers some of the simple truths of the Gospel, Medzumo interpreting. A man offered prayer, and then I spoke. At our Bible reading this morning I felt called to supplicate on behalf of our

friend I. Sharp, in view of the extensive service for his Divine Master yet before him in China and other distant lands.

"To our astonishment who should appear to-day but Inazo Nitobe, who had spent one week in Philadelphia and hastened back to Japan. With M. A. Gundry we passed through the school building and the house occupied by J. Gosand and his wife, all of which are judiciously planned, the premises well located with a fine outlook over the bay, as well as the adjoining country. After dinner and a rest, we saw the pupils together, their ages ranging from ten to eighteen, and many of them have good and pleasing faces. The evening passed quickly in reading some of the shorter poems of our beloved poet, J. G. Whittier, the tidings of whose death had just reached us.

"Tenth Month, 12th.—Lunching at a tea-house, we visited a home for earthquake orphans, where some forty children were employed in making lanterns, the materials chiefly bamboo and paper, at which some of the little girls were working most deftly. Each had her part, and in another building old men and women were preparing the bamboo splints for the frame-work. From the sale of the goods a large part of the expenses of the establishment are defrayed. Another building was devoted to the embroidery of kerchiefs, mostly of silk, the work upon which is exceedingly neat and pretty. For this also there is good demand, both in Japan and the United States. The girls by close industry, can earn six 'sen' worth a day, and three 'sen' would pay for a day's fair supply of food; indeed, we have heard of a man and his wife who subsist upon two 'sen' worth a day between them. Many, if not most of the girls at the Ogaki 'Employment House' have been rescued from a life of shame, for which their parents or relatives would have sold them, with little compunction. Others were utterly friendless, but for the kind Christians who have thus cared for them. They have now learned a trade, whereby a fairly remunerative and honest living can be earned, and some have become Christians. Besides the employment provided for the young and able, the aged, sick or crippled survivors of the earthquake are being cared for.

In Kyoto, a lady teacher from the Doshisha Girls' School, called to ask if we would address their students in the morning, and a member of the Y. M. C. A. connected with the government school, came with a similar request on behalf of the Association. I did not feel willing to decline either, and arranged to to-morrow.

"Next morning we were at the girls' school, and after their Scripture reading and hymn most sweetly sung, I spoke briefly to the young women concerning the hand of their Heavenly Father, who we might well believe had brought them hither. We now went to the 'Doshisha' Boys' College. Here are substantial and commodious buildings for the scientific and theological department, together with a chapel and dormitories. The whole is enclosed in about thirty acres and is the development of the Institution originally founded by J. Neisima, a native Christian, whose life and character

were marked by singular purity and integrity of purpose. The collegiate course is four years. The total number of boys is five hundred and sixty-five, and of girls sixty-five, the nurses' training school and hospital being on the same grounds.

"Kyoto has been called 'the Rome of Buddhism'; here are many temples and groves in good repair. In one of the gorgeous buildings, I observed a poor woman with a pack on her back and a boy by her side, and she knelt for a long time, and when her supplications were ended, the boy tenderly took her hand, and as they descended the steps, I marked her weeping but sightless eyes. May not God accept the petitions of such a one, physically and spiritually blinded though she be?

"At one of the temples are figures in stone of one thousand goddesses, leading to an image of one of their deities. The god of Healing is approached reverently by ailing people, who rub his body and then themselves several times.

"The teachings of Buddhism are distinctly atheistic, there being nothing higher than Buddha, who is the highest type of humanity, a condition to which all may attain by pure and noble culture. Its doctrine regarding creation is materialistic and requires neither a first Great Cause nor a Supreme Ruler. As a consequence the intelligent Japanese, losing faith in the mummeries of the priests, find it easy to accept the views of the English and German sceptics and are eager for their writings.

"Tenth Month 27th.—Taking a large steamer we crossed from the island of Niphon to the fine harbor of Hakodate and were soon at Sapporo in Inazo Nitobe's modest home, comfortable compared with the dwellings we have grown accustomed to in Japan. He went with us to the Agricultural College connected with two hundred and fifty acres of fertile land. A number of improved farm implements have been procured, together with seeds and live stock from England and the United States. The students have plots assigned them for experiments with new seeds, tree culture and the use of fertilizers. The crop of Indian corn has been good this season, and winter wheat looks well, while grass is still growing luxuriantly. Indeed it is manifest in all directions, that the soil and climate of the 'Hokkaido' are well adapted to grass thus pointing to the raising of cattle and dairy products.

"At the museum we were accompanied by Kintaro Oshima; there is a valuable collection of Ainu clothing, manufactures and implements, which it is well to have preserved, since this aboriginal race is fast wasting away under intoxicating drink and the debasing habits which follow. Among the methods for the development of the Hokkaido have been the establishment of military colonies, whereby five acres of land and a house with seed and implements are allotted free of cost to men with families on condition that they serve in the army for a part of each year. Arrived at Ichi-kishiri we walked to the prison, a series of low buildings made of hewn logs. The cell hold from four to eight prisoners; the walls

penalty is solitary confinement with reduced rations. All the convicts here have been sentenced for twelve years or for life. They number in all twenty-six hundred, half of whom are in the coal mines, the remainder are employed in various handicrafts.

"31st.—On the train the Viconte Enomotto asked to be introduced to us as coming from the United States; he has been Admiral and is now Privy-councillor to the Emperor, a man of great ability and intelligence, and we journeyed together for some days most agreeably and profitably.

"Returned to Sapporo, we were invited to meet a company of sixty young men, and the occasion was a favored one; several being slow to part with us. One wished me to advise him what books he should read, and of course the Best of Books was put first, with some suggestions as to methods for private reading. Another said he had been very much impressed with my explanation of silent worship, for the possibility of this was a new thought to him. A third who seemed unwilling to go when the last of his companions had bade us farewell, in a broken voice said: 'I want to be a Christian, but will you not tell me how I can stick?' I tried to reassure his faltering faith in the unfailing Friend and Helper of the helpless; the virtue and power to be found in fervent prayer and the experiences of the Lord's children in their times of need.

"Tokio, Eleventh Month 6th.

"With C. B. Whitney and her little Bevan who wondered if he might take Samuel Morris's hand, we walked to the Friends' Meeting-house; here gathered the usual company, but among them were cousins Mary Morris and dear Mary M. Haines lately arrived. The former had for us a communication, and I thought her words carried unction. It was hard to keep my eyes from the latter, so closely associated is she with our own home life, while the purpose of her coming to take part in the mission school, the struggle it has cost her to leave her loved ones, and for them to give her up, only strengthens the affection that has long united us.

"11th.—At the Bible House assorting our books for distribution, by mail or otherwise; Admiral Enomotto receiving a copy of 'Brief Biography of Wm. Penn' and the Philadelphia 'Address on War' with a kindly note."

(To be continued.)

THREE RELIGIONS CONTRASTED.—A Chinaman caught the idea when he dreamed a dream. He was in a deep pit, and he could not get out. He cried for help and there was none to hear. Presently Confucius came that way, and he cried to him, "Lord Confucius, help me." But Confucius seeing the man in his plight, stooped down and said in good voice, "If you had done as I told you, you would never have fallen into that place," and he went on his way. Then he cried again, and Buddha came. "O, Lord Buddha, help me." And Buddha looked pitifully down upon him and said that he should give himself to meditation, to think he was nothing, to imagine there

was no pit and he was nothing. But every time he shut his eyes and tried it, on opening his eyes he found his same old self in the same old hole. Then he cried again, and another came who heard his cry. This one came down into the pit without saying a word, and taking hold of him raised him up and lifted him out. As he was doing so, he noticed the marks of nails in his hands and in his feet, and he loved his Saviour. This was the Lord Jesus, and he dreamed he was his disciple from that day forth!

### The Seventh Man.

The chaplain and superintendent of the state reformatory, says the *Youths' Companion*, sat one day, just after the noonday meal, facing the forty-two new arrivals of the week. The chaplain asked of each man his name, age, nationality, religion, offense, and certain questions concerning his family and friends. These answers he entered in a catalogue. The superintendent had little to say in this part of the meeting, but watched each man closely and noted his answers. Then the superintendent gave a little talk, whose effect upon the young men a visitor sitting beside him had a peculiar opportunity of noting. What he said, in substance, was as follows:

"The first thing we should like you young men to be sure of is that we are your friends. When I say that, I do not mean that you are to look for an easy time. This is a prison. You have been sent here instead of to the penitentiary, not because you did not deserve to go there, but because, being young men, there was thought to be hope of your reformation. But you must not assume that you are here to play; the way of the transgressor is hard.

"In the hard experience that is before you we want you to believe, if you will, that we are your friends. Do not understand that to mean that we are going to take immediate steps to secure your pardon; and do not take the first opportunity to tell me or the chaplain that the guilty man escaped and that you are innocent. You are not sent here for trial; and our experience leads us to believe that very few men are sent here for being good. We shall get on better if we all assume that you are where you ought to be.

"There are forty-two of you. That number is divisible by seven, and enables me to prophesy a little. Thirty of you men, if the average of our statistics holds good, will leave here permanently better for having been here; six of you will leave about as you came. The other six will find the worst men in the institution, and make them their associates. They will resist our best efforts to do them good; they will be suspicious and unruly, and will leave here worse than when they entered, and become a permanent addition to the criminal class. We shall hear from them afterward at the state prison, and they will spend their short lives in crime.

"I have been looking in your faces, trying to find those six men. Let me count, beginning at this end: One, two, three, four, five, six, seven—No, not you! You are one of the two married men, and have a little child! I should not like to think it would be

you! You must be a man for the sake of that wife and baby!

"I will begin at the other end: One, two, three, four, five, six, seven—but that brings it to the lad from North Carolina, whose old mother is a member of the church, and will be praying every day for her boy. I should not like to think a young man with so good a face as you have could break a mother's heart! I don't believe you will. Let me see where shall I begin?"

By this time the atmosphere was tense. There was a searching of hearts as on the night when the disciples asked, "Lord, is it I?"

The superintendent said at last, "I will not count again, for the truth is, I cannot tell which of you it will be. But you can tell. Each one of you can make a resolution this minute that with God's help you will not be the seventh man."

The young men went to their cells in a thoughtful mood. The lesson was one which most of them will remember all their lives, and some of them will heed. It is a lesson good for others also; for the matter of statistics of human conduct becomes a matter of personal choice, and each man determines for himself whether he will, or by the grace of God will not be, the seventh man.

### SILENT MINISTRY.

Whisper in thy might,  
Touch with Thy silent hand,  
Rays of inner light,  
Inscribe Divine command.

Sounds fall short and die,  
Vibrating waves are still,  
What silent ministry,  
My being fully fill.

Closest thoughts unfold,  
In untold beauty rare,  
Emotions manifold,  
Embrace me in my care.

Communion deep and high,  
The joy may not be told,  
O breath of Deity,  
Richer far than gold.

Spirit blends with spirit,  
Life-belt binding strong,  
The holy shall inherit,  
The strain of untought song.

H. T. MILLER.

Beamsville, Ontario.

THERE are many Christians who serve Christ and bless the world in such a quiet way that they are scarcely ever heard of. They do nothing that makes any noise. Like the Master, their voice is not heard in the streets. They fill no offices. They take no public part in the work of the church. They never speak in a meeting. Their names are never in the newspapers. Yet their influence pours out in sweet, quiet, loving lives, like the perfume of flowers. The home in which they live and the little circle in which they move are filled with the odor of their influence.—*Westminster Teacher*.

It needs not a little wisdom to take advice, and much to give it; but it needs more to abstain from giving it.

Enter, dear Lord, mine house with me,  
Until I enter Heaven with Thee.  
—Old Home Motto.

### COMMUNE WITH THY OWN HEART AND BE STILL.

When round thy pathway joy's fair waters flow  
And in the brilliant landscape brightly glow;  
Oh, oft retire from pleasure's sparkling rill,  
"Stand thou in awe," turn inward, and be still.

When friendship's soothing words sweet charms impart,  
When partial praise twines sweetly round thy heart,  
Oh, gently check that heart's tumultuous thrill,  
Turn to thy inmost home and there be still.

When some small cause of mental discord reigns,  
When wounded self or injured pride complains,  
Oh, then repress each thought thy soul could will,  
And in thy bosom's solitude be still.

When sorrow o'er the scene has called her own,  
And oft thou feel'st a pilgrim sad and lone,  
Then calmly leave to Heaven each outward ill,  
Turn to the fount within, and there be still.

There shall thou converse find forever sweet,  
And feel from every foe a safe retreat;  
There shall thy soul a faithful guardian view,  
Whose counsel ever near, is ever true,  
Oh, may that counsel guide thee in the road  
That leads the soul progressive to its God.  
—Reprint by request.

### The Testimony of John Burnyeat.

In the account of the life of John Burnyeat is a detailed experience of what many of our early Friends passed through in preparing them for the service they were called to. The complete work of regeneration is seldom effected at once. Christ came and suffered in the flesh, to save us not only from the penalty of sin, but from sinful lives, and this transformation of our corrupt nature to a condition in which his yoke is easy, must be a work of time. If the visitations of Divine grace are submitted to in early life, it may be a short work to overcome the evil that besets us. But if the first call is rejected, when the second is heard the struggle may be more trying and more extended. If this also is set aside the danger increases that Divine calls in after life will be too indistinct to overcome the force of evil habits which may then have been formed.

John Burnyeat appears to have arrived at manhood, when in 1653 he first heard George Fox preach. He does not tell us what progress had been made in his ideas of religion before that period. But it appears that in common with his associates who were reached by the same preaching, his views of religion were so clouded by the condition of the times that he felt no assurance that a state of regeneration was attainable. We know it was then the general sentiment that sin could not be overcome in this life, and our only hope was in Christ's imputative righteousness. We need not attempt here to solve the question why were the powers of evil suffered so far to prevail, that mankind in the quest of Truth were so generally turned backward. It may give us a more forcible idea of the work of George Fox and the few who though unknown to him were just then being led to victory in the Christian warfare, that when he stood before the people as one whom the Truth had made free, they rejoiced in the new-born hope. They could now believe that their shackles too might be broken.

In the assurance thus inspired that their warfare against evil would succeed, they became "convinced."

Early Friends in speaking of the many whose hearts were touched through their ministry, use the word "convinced." It might have been too much to say in most cases, that they were then converted. The change of heart, the controlling influence of the "new creature" was to be afterwards attained. With many it was quickly experienced, while with many more time was required for the cleansing of the heart.

It seems to have been a season of this kind of experience that John Burnyeat and his associates were passing through, as described in the first pages of his account. He says: "And now in our distress, deep were our groanings and cries unto the Lord which reached unto Him and He was pleased to hear and show mercy, for we often assembled together as the Lord's messengers had exhorted. And we minded the light of Christ in our own hearts and what that discovered. And we through its assistance warred and watched against the evil seen therein, and according to the understanding received waited therein upon the Lord to see what He would further manifest; with a holy resolution to do his will whatever it might cost us; for this I know was the condition of many of us in that day. We valued not the world in comparison with our soul's redemption out of that state, and freedom from that horror and terror under the indignation of the Lord, which we were in because of the guilt of sin that was upon us. And so being given up to bear the indignation of the Lord because we had sinned, we endeavored to wait until it would be over, and the Lord in mercy would blot out the guilt which remained."

After further dwelling upon this state of distress and confusion, he says: "Their hearts became quite dead to the world and its pleasures, and they could see no life in the former profession which they had come out of."

This perseverance was continued on their part not only when met together for worship but while at their business or walking by the way, until at length "the wonderful power from on high was revealed among them and many hearts were broken and melted before the God of the whole earth." Heavenly gladness entered the hearts of many, who in the joy of their souls brake forth in praises to the Lord.

"Thus being gathered by the Lord Jesus Christ that Great Shepherd and Bishop of our souls, He manifested the riches of his grace in our hearts, by which we were saved through faith and delivered from that wrath, fear and terror, which had been so weighty upon our souls; and in measure from the power of that death which had reigned and made us miserable and wretched and we came to partake of that life wherein the blessedness doth consist. So then the Lord becoming our Shepherd He taught us and led us forth to green pastures, where we did feed and rest together with great delight. Oh the joy, the pleasure with which our hearts were overcome many times in our reverent and holy assemblies. How were our hearts melted as wax and our

souls poured out as water before the Lord, and our spirits as oil, frankincense and myrrh offered up unto the Lord as sweet incense, when not a word outwardly in all our assemblies had been uttered."

But this sense of enjoyment was not the whole of their experience. They needed some lessons to prepare them more fully for usefulness in God's service. He says: "I can remember that in the first inbreaking of the power of God upon my soul, the first opening in the same unto me thereby was a true discovery of the tree of knowledge in the mystery upon which I had been feeding with all the carnal professors of religion, how we had made a profession of that of which we had no possession. Our souls were in the death, feeding upon the talk of that which the saints of old did enjoy, and therein I saw there was no getting to the tree of life, that our souls might be healed by its leaves, and so feed upon the fruit thereof that our souls might live forever but as there was a coming under the sword which Christ brings, by which the life of the old man comes to be destroyed.

I saw there was no remedy. Either I must be buried by that fiery baptism of Christ with Him into death, or there could be no rising with Him into newness of life.

"Therefore we were commanded to withdraw and be separated in our worship and to wait to have our hearts sanctified, that we might come before him with prepared vessels; for we soon learned to see that it must be true in the substance as it was in the figure. All the vessels of the tabernacle were to be sanctified, consecrated, and made holy."

There was an earnestness in the work of religion that characterized this period. It has been painfully notable, that in after time when there were faithful messengers sent "to and fro" in different lands whose preaching was with power, there has been but little fruit that came to perfection. Catharine Phillips dwells upon this phase of our religious history. She speaks of meetings in which the people feel and give expression to their satisfaction with the labors extended, but they settle back the same unchanged creatures as before. They were convinced but not converted. It were easy for us to complete a picture. Let some ministers of eloquence, be continued to entertain a meeting from week to week and we should find a company feeding upon a reflection of the enjoyments of religion while ignorant of its regenerating power. Without the experience of what is vital religion it would have been impossible for early Friends to have withstood the difficulties they met with in setting up the organization of the Society, and the same power, working in prepared hearts is needed now to sustain it.

L. B.  
COLORA, Second Month 23rd, 1907.

There is but One ideal character. Lifted up, He draws all men. Those who come nearest are like Him most.—Presbyterian.

THE best reformers the world has ever had are those who have commenced at themselves.—W. H. SHAW.



### Russian Famine Relief.

To the Editor of *The Friend*, (London):

DEAR FRIEND:—I have reason to know that there exists a hesitation in the minds of many persons who might be willing to give liberally to the fund now asked for, provided they could be more fully assured that all money given would certainly be applied, without any loss or deduction whatever, to the purpose for which it was intended.

The words contained in the "Appeal" lately issued by the Relief Committee of the Society of Friends on this point, were intended to be those of absolute assurance. It is well known that the official class in Russia is corrupt and untrustworthy; but, on the other hand, my personal knowledge of men and things in Russia, enables me to give the assurance that there are no more benevolent, unselfish and trustworthy people, than are also to be found in Russia. Into the hands of such alone will be given the money now sought to be raised. Direct authority has been obtained from the Russian Prime Minister for such private distribution.

I have a personal knowledge of Prince Georg Lvoff, the active and devoted head of the relief organization in Moscow, and have just received a direct assurance from him that "all money raised will be used straight for its intended object." The committee of which he is the chairman and which is a private organization, has been appointed by the Zemstvos of the respective provinces affected, and though acknowledged and authorized by the Government, has no other connection with it.

In the famine year of 1891-2, when, in company with other Friends, I travelled so extensively in Russia, in the distribution of the funds then raised by our Society, we found no difficulty, under suitable help and guidance, in meeting with disinterested and trustworthy people as willing to devote themselves to the public welfare, as any to be found in this country. Then we entered in the work of relief with much doubt and uncertainty, as well as without any knowledge of the facts of the case and how to deal with them; now the circumstances are very different. The knowledge then obtained is ours to-day, many of the benevolent and trustworthy individuals still remain known to us, and therefore I feel no hesitation in giving my personal assurance that all moneys now contributed to the Relief Fund will be wisely and justly applied; and seeing the unparalleled need of the suffering people, I hope no one will be discouraged from giving, under the groundless fear of misappropriation of the funds raised.

I am, thine sincerely,

E. W. BROOKS.

DUVALS, Grays, Essex, First Mo. 27th, 1907.

Joseph Elkinton reports the following donations to the amount last published by: E. W. S., \$250; J. W., \$25; S. R. W., \$25; Friend 86; L. T. W., \$1; C. E. W., \$1; P. W., \$1; A. D. F., 50 cents; E. P. C., 1; M. McC., 50 cents; S. S., 50 cents; J. M., \$2.

The victims of starvation in CHINA have

equal need to be mentioned. The *Christian Herald* has presented their needs fully, and the situation is quite as suffering as that in Russia. Our friend Joseph Elkinton is also willing to forward any funds entrusted to him for the Chinese. So far he has received \$510 for them. [E.D.]

### GIDEON.

"The spirit of the Lord clothed himself with Gideon." Judges vi: 34.

Gideon shall be the clothing I will wear,  
In all my exploits Gideon have a share,  
The duty his, the inspiration mine,  
And mine the light in which his triumph's shine.

Hast thou not clothed thyself with this poor heart,  
Enlarged, uplifted, all in every part?  
My manhood is the garment, thine the name,  
My personality remains the same.

These attributes are Thine with life anew,  
Control these energies, all else subdue,  
With power from on high Thy conquest near,  
Amazing visions fill the spirit-sphere.

While yet I wear Thy new and glorious name,  
Lift up my soul to one bright glorious aim,  
How can I stand without Thy constant aid,  
This new environment Thy hand hath made?

Awake, my love, to marvel and adore,  
And feel the flame of silent high desire,  
Reveal the secret of Thy mighty sway,  
And make familiar all Thy wondrous way.

H. T. MILLER.

### Memoranda and Letters of Ellwood Dean.

(Continued from page 270.)

Twelfth Month 24th. This morning we set out on our journey, Joseph Hall taking us in his carriage. The weather was fine and we journeyed pleasantly, though the roads were rough, which made travelling rather laborious. We arrived in the evening at a village called Dayton and lodged at a hotel. There were seventeen of us in company. Before leaving in the morning with the consent of the family we all sat down together and read a chapter in the Bible and my dear Ellwood had a short communication to offer, after which we proceeded on our journey with peaceful minds. The day was beautiful, and the country also, and we enjoyed it, notwithstanding the roughness of the roads causing us much weariness. We arrived in the evening at the house of Brother Thomas Emmons, and we feel much sympathy for him and family, they having passed through much affliction on account of the sickness and death of a dear wife and mother.

27th. To-day we attended the Quarterly Meeting. It was large, and the house much crowded. Early in the meeting R. E. Patterson spoke briefly, and was followed by a young man who has lately applied for membership, and who spoke at considerable length. My dear Ellwood also spoke, to the relief of his own mind.

First day 28th. We had a large meeting, the house being filled to its utmost capacity. It was thought there were about one hundred standing or sitting round the doors. We had a very good and comfortable meeting. My dear Ellwood was largely engaged in the ministry, after which E. C. spoke at some length.

Sixth Month 9th. The time seems long

since we left our home, and if any judge that we are staying, either for pleasure or profit, they are much mistaken. Would that they could know one half the conflicts and exercises through which we have passed, and whilst I am writing it seems impossible to restrain the falling tear, but the language arises: "I will bring the blind by a way that they knew not, I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and they shall not forsake them."

10th. We attended the Monthly Meeting which was a good and favored meeting, in which my dear Ellwood was engaged in testimony at considerable length, commencing with the text: "I went by the field of the slothful and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well; I looked upon it and received instruction." He then proceeded to set forth the need of a deeper indwelling of spirit before the Lord, and that we might double our diligence in working out our soul's salvation with fear and trembling before the Lord, our Maker, whilst the day of his merciful visitation lasted—quoting the text, "Go to the ant, thou sluggard; consider her ways, and be wise; which, having no guide, overseer, or ruler, provideth her meat in the summer and gathereth her food in the harvest." What is this harvest? It is the day and time in which the visitations of the Most High are extended to our souls, hence the necessity of doubling our diligence.

(To be continued.)

### Spiritual Atrophy and Doubt.

Commenting upon the Apostle Paul's lament, in his first epistle to the Corinthians, eleventh chapter, that "Many are weak and sickly among you, and many sleep," Arthur T. Pierson remarks:

"God gives you power to do; when it is unused, and so lost, it is like a maimed member that only a miracle can restore. This atrophy and atrophy in the church may be clearly seen in certain directions. I have spoken particularly of the paralysis of habit. Think how many people are insensible to the fact that they are in the bonds of habit, that they have no power to resist the evil thing; that they do not know how to lay hold of the strength of the mighty God for deliverance; and they just let themselves drift, drift, drift, as if there were no help for it.

"Again, look at the atrophy with regard to the amazing growth and development of ritualism. What is ritualism but the body without the spirit, which the Apostle James says is dead? There is nothing much more dangerous to spiritual life than learning to rest in forms—the externals without the internals; to magnify the importance of the golden censer, though there may be no incense in it. God would rather have a pewter censer with incense in it, than an elegant elaborated golden censer without the true incense of worship. Do not depend

upon the prostration of the body when there is no true humility of soul. Formalism is close akin to hypocrisy, and easily passes over the line, as in the days of Christ.

"To my mind there is no more awful apathy than that with regard to doubt. We are living in an agnostic age, and the church is becoming permeated with agnosticism. Since I was born, I have seen grow up, and ever since [by the qualifying gift and calling of God] I entered the ministry in 1860, a colossal fabric of infidelity in the church of God. It almost seems that people if they do not love to have it so, are apathetic and lethargic with regard to it. Christ outlined the whole history of modern destructive criticism when He said: 'Had ye believed Moses ye would have believed Me, for he wrote of Me. But if ye believe not his writings, how shall ye believe My word?' 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.' . . . We have come to a period when it seems as if almost all our Christian literature were a great interrogation point reaching from earth to heaven. People seem to think that it is a great thing to doubt, and that it is only silly women, little children and half-inbecile men who believe. Spurgeon, with great common sense said: 'It may be a great thing to doubt, but it is a greater thing to keep your mouth shut until you are rid of your doubt.' And Goethe, in the depths of infidelity, cried out from the same Germany from which this rationalistic criticism has come: 'Give us your convictions if you have any! As for doubts, we have enough of our own already.' . . . It is an awful thing to be living in an age like this, when doubt and skepticism and spiritual agnosticism seem to be controlling the Church of God and alas, hundreds of the ministry, and even to prevail in our theological seminaries which ought to be schools of the prophets.

"There are three sets of delicate scales in the great work-shop of our constitution, and all have their specific uses. There is the scale of the reason, intended to balance truth against falsehood, and to show which is the true and which is the false; there is the scale of the conscience, intended to balance the right against the wrong, and to show which is the right and which is the wrong; and there is the still more delicate scale of spiritual sensibility, intended to guide us as to the knowledge of the will of God, in things not so distinctly revealed as commanded or forbidden, as either true or false, right or wrong. We should be like the scientist who keeps the most delicate scale inside a glass case, lest an atom of dust should deflect it from the true position. To my mind, there is no more valuable way of discovering the will of God than by the delicate scale of spiritual sensibility.\*

It has been my habit for years to spend the last half hour before I go to sleep in looking over the day, asking God to let me see where

wood, hay and stubble have found incorporation in my life-building, asking Him to judge me then and there, and to burn up the wood, hay and stubble, that nothing may stand but gold, silver and precious stones. What a blessed thing for us to discern ourselves in daily judgment, deciding, with regard to God, to leave nothing for the last great trial that will not stand the fire." J. W. L.

### A Memorial

TO THE PRESIDENT AND SECRETARY OF STATE OF THE UNITED STATES OF AMERICA.

Your petitioner, the Peace Association of Friends of Philadelphia, appreciating the gravity of the issues involved in the coming International Congress at the Hague, in the preparation for which you have had sent upon you the importance of including the following features in your instructions to the Commissioners:

1. That there should be a treaty among all powers as are willing to sign, making arbitration of all international controversies obligatory, and that the powers of the permanent Court at the Hague be so extended as to meet these new conditions.

2. That the sessions of the Hague Conference hereafter be periodic and thus a permanent international body be established whereby a recognized and authoritative code of international law may be developed.

In this connection we invite your consideration of a Memorial to the Senate and House of Representatives of the United States of America, signed in the year 1903, by the Governor, the Attorney General, and every member of the Supreme Court of the State of Pennsylvania, and by a number of distinguished jurists, divines and business men of the City of Philadelphia, a copy of which is herewith submitted.

3. That the influence of the government of the United States be exerted to arrest the increase of armaments and ultimately to insure their proportionate reduction.

4. That all private commerce in time of war be made absolutely neutral.

Signed by authority and on behalf of the Peace Association of Friends of Philadelphia.

JOHN B. GARRETT, President.

STANLEY R. YARNALL, Vice-President

JOSHUA L. BAILY

ISAAC SHARPLESS

RICHARD WOOD

Early in 1903, through the influence of the American Peace Society, the Legislature of Massachusetts adopted resolutions similar in purport to the following Memorial. These resolutions were endorsed by Hon. John L. Bates, Governor of Massachusetts, and have been formally presented to the Committees on Foreign Relations, of the two branches of the Congress of the United States. As no session of the Legislature was held this year in Pennsylvania to which similar resolutions might have been submitted, the Peace Association of Friends of Philadelphia, desiring to further the movement inaugurated by the American Peace Society and, at its request, prepared the following Memorial, which secures the Massachusetts resolutions and adds certain paragraphs relative to the enactment of a Code of International Law.

A letter of endorsement from Hon. Samuel W. Pennypacker, Governor of Pennsylvania, is appended, and the Memorial is signed by the Attorney General and all the Justices of the Supreme Court of Pennsylvania, and a number of men prominent in the State's religious, legal and business life. The list could be much extended did time permit and if it were so desired.

On behalf of the Peace Association of Friends of Philadelphia:

SAMUEL MORRIS, President

PHILIP C. GARRETT, Vice-President

RICHARD WOOD

STANLEY R. YARNALL

A MEMORIAL TO THE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES RELATIVE TO THE ESTABLISHMENT OF AN INTERNATIONAL CONGRESS.

Your petitioners respectfully ask that Congress

authorize the President of the United States to invite the governments of the world to join in establishing, in whatever way they may judge expedient, an international congress to meet at stated periods and deliberate upon questions of common interest to the nation and make recommendations thereon to the governments.

Your petitioners are moved to join in this request by the following considerations:

1. While the permanent international court for the settlement of controversies between nations is set up by the leading powers of the world and is a successful operation at The Hague, yet there is no recognized and authorized code of international law, and for the creation of such a code the present congress is almost an essential supplement, being ultimately, as we hope, clothed with deliberative power to develop and formulate a system of international law.

2. The civilized nations of the earth recognize as never before the possibility of settling by judicial means many of the differences between nations and for the creation of a permanent court of force, where diplomacy and arbitration failed.

3. Already between one and two hundred cases of disputes between nations have been settled by arbitration.

4. Within the past century about thirty important international congresses and conferences have been held for the discussion and adjustment of matters of pressing importance, and have been in a large measure successful; but these congresses were of an unauthoritative and ephemeral character, and could not enact a code.

5. For want of such a code clearly defining many international customs upon commercial and maritime questions constantly arising between firms and individuals, much irritation and friction result which are not unfrequently the ultimate cause of wars.

For these reasons your memorialists believe that great advantage would arise from the existence of a permanent court of justice, which should settle all the concerns of nations in their international relations. Most peoples, those who claim to be Christian peoples at least, appear now to recognize as an institution disastrous to mankind and undesirable and to be avoided and prevented as much as possible; and seeing the wretchedness and sorrow which so largely accompany it, we believe that duty of a nation foremost in the arts of peace and claiming to uphold righteousness, to take whatever steps we can which may tend to reduce the number of wars to the smallest limit possible.

To this end your memorialists believe a world congress or parliament convening periodically, will be a chief factor, and they urge its establishment now at this time as a long step toward the "federation of the world" which is already shadowed by the close ties now existing in the commercial, economic, scientific, social and philanthropic life of the nations.

(Signed):—HAMPTON L. CARSON, Attorney General of the State of Pennsylvania; JAMES T. MITCHELL, Chief Justice of the Supreme Court of Pennsylvania; J. HAY BROWN, Justice of the Supreme Court of Pa.; LESLIE MESTREZAR, Justice of the Supreme Court of Pa.; PENNSYLVANIA: Wm. P. PORTER, Justice of the Supreme Court of Pennsylvania; SAMUEL GUSTIS, THOMPSON, Justice of the Supreme Court of Pennsylvania; D. NEWLIN FELL, Justice of the Supreme Court of Pennsylvania; JOHN DEAN, Justice of the Supreme Court of Pennsylvania; ROBERT N. WILSON, Judge of the Court of Common Pleas of Philadelphia; HARRY DAVIS, Judge of the Court of Common Pleas of Philadelphia; W. N. ASHMA, Judge of the Orphans' Court of Philadelphia; P. RYAN, R. C. Archbishop of Pennsylvania; O. V. WHITAKER, P. E. Bishop of Pennsylvania; FLO. W. TOMPKINS, Rector Holy Trinity Church, Philadelphia; Wm. TAYLOR, WILLIAMS, Editor, M. KLINE, Merchant; FRANCIS FISHER KANE, Attorney-at-Law; GEORGE GLUYAS MERCER, Attorney-

\* And so this spiritual sensibility, this spiritually enlightened reason and conscience, will be an enlightener against simple credulity, on the one hand, and against that doubt which darkens unto unbelief, on the other. — L.

LETTER OF ENDORSEMENT FROM THE GOVERNOR OF PENNSYLVANIA.

HARRISBURG, December 9, 1903.  
 PHILIP C. GARRETT, Esq., and RICHARD WOOD, Esq.,  
 400 Chestnut Street Philadelphia, Pa.  
 GENTLEMEN:—It is a gratification to me to express my approval of the Memorial presented to Congress by the American Peace Society. The governments of the world are brought into such close relations in the present age by the development of commerce and the growth of intercourse that some authoritative method of settling their disputes, other than that used in the days of barbarism and still continued, has become essential. If the Congress you suggest should accomplish nothing more than to awaken a cosmopolitan sentiment, which may have the effect of the development of strong nations from effing the weak of their possessions, it will offer a great benefit upon humanity.

Yours very truly,  
 (Signed) SAM. W. PENNYPACKER.

### Comments on Friends' Views of the Jamestown Exposition.

From C. H. PARKURST, 133 East Thirty-fifth Street, New York City.

February 21st, 1907.  
 My dear Sir:—I have your circular letter of February 14th and am thoroughly in sympathy with its contents relative to the Jamestown Exposition, and in order that you may know how thoroughly I sympathize with it, I take pleasure in enclosing an extract from a sermon which I preached last Sabbath.

Yours very sincerely,  
 (Signed) C. H. PARKURST.  
 W. CANNERY, Secretary,  
 Philadelphia Peace Association of Friends,  
 20 South Twelfth Street,  
 Philadelphia, Pa.

An event to be mentioned with extreme sadness that connection is the forthcoming Jamestown Exposition which above everything else is to be a strictly military display. On the first page of the official journal is this frank declaration: "The exposition will be primarily a military and naval demonstration." That apparently is what we have come to in the course of three centuries since the tlement of Jamestown. In the official organ of the Exposition Association, these words are written: "The greatest military spectacle the world has ever seen." "The greatest gathering of warships in the story of the world." "The grandest military and naval celebration ever attempted in any age of any nation." "A great living picture of war with all its enchanting splendors." Now that is warlike including splendorous. "War hell!" Is that what three hundred years have taught us? No, it is not. It is gratifying to be formed that the administration is not back of it and that the appropriation made in its behalf by Congress was secured by chicanery; but it will exert militarizing effect notwithstanding; it will have the appearance of being a military display. A unit square effort put upon all that was most stinctive of the teaching and spirit of Christ and I firmly root in the minds of people all the way from the Atlantic eastward and out into China, India and Japan, the conviction that with all the may-tongued missionaries that America sends out gospelizing the Orient, what Americans really believe at heart is not love and peace, but blood and the glory of slaughter.

I am not saying that it will be the warranted conviction but it will be the conviction inevitably, and every man or organization of men that has a warm inner consciousness of the world and of its abundant necessities, and that to make some means expressing his abhorrence at this fiendish method celebrating the Ter-centenary of a people whose life mission it is to save, not to destroy; to build—not to tear down; sweetly to subdue the trait in all in the world's heart and to establish a spiritual realm on the ruins of man's crushed carnality. The attitude of America as a nation is one of terrible opportunity and responsibility. What we stand for nationally will count in the indelible regards of the vast population of the East. A great deal more than the amiable disposition to evangelize instruction of any number of individual missionaries.

From the *Presbyterian*.—The Peace Association of Friends of Philadelphia issues an appeal to all Christian people to unite in an endeavor to persuade the Jamestown Exposition Company to change the emphasis in their plans so that the naval and military display proposed shall not be "a great living picture of war with all its enticing splendors," and to enlighten the public conscience so that those who desire so earnestly to deprecate all war. There is some danger that we may look upon it from a Christian point of view and be strengthened to resist the insidious appeal made to false patriotism. There will be much sympathy with the motives which have prompted this appeal, and a willing response to its spirit, even on the part of those who do not so earnestly deprecate all war. There is some danger that we may become too much of a military people, in our attempt to support the island domain seemingly thrust upon us by the war undertaken in the spirit of suzerainty for the oppressed. We truly do not want war made attractive. Its "enticing splendors" are misleading. It is an awful and horrible thing. But the life of the nation begun at Jamestown so long ago has been preserved by war, and it is only reasonable that some exhibition should be made of what is now the art of war. We agree with our Friends in the hope that no attempt will be made to make it appear splendid. Possibly the exhibition of its costliness may awaken deeper thought of its ruin, and lead to the spirit of peace.

### Bodies Bearing the Name of Friends.

ONE or more Friends from Philadelphia visited Friends at Pensilade, Pa., in the early part of the present week.

A public meeting for worship has been appointed by the Philadelphia Quarterly Meeting's Committee to be held in the West Philadelphia Meeting-house, Forty-second and Powelton Avenue, on Sixth-day evening, the eighth instant at 7.30.

THE Philadelphia Meeting for Sufferings has published a pamphlet entitled "An Invitation to Attend Meetings for Worship of the Society of Friends, with a Few Particulars of the Manner of Holding Them." It will be handed to visitors at regular and appointed meetings or to possible visitors, and explained by the officers of the worship. This publication is the result of a concern of several of our younger members, who when it was prepared, submitted it to the Meeting for Sufferings. This body on examination approved of the essay and adopted it, with the present interesting result of a document springing from the younger members being made official business of first descending from the superior body upon them.

"And He shall turn the heart of the fathers to the children, and the heart of the children to their fathers."

### Westtown Notes.

ALFRED W. and LYDIA E. H. LEEDS, of Moorestown, were present at the midweek meeting on the 21st ultimo, and both had service.

At the meeting of the "Union" held last Fourth-day evening the exercises were devoted to the poet Longfellow, the one hundred anniversary of whose birth fell upon that day.

JOHN S. GIDLEY spent two days at the School after attending Western Quarterly Meeting, and his presence was much appreciated both in the meeting for worship on First-day and on various other occasions.

THE girls' gymnasium meet took place on the afternoon of the 23rd of last month, and the work presented was quite creditable. The presence of gymnasium teachers from three other schools, as judges, was an aid to the success of the occasion.

Two interesting lectures have been given at the School within the past two weeks: one on the First American, a study of the life and character of George Washington, by Samuel H. Brown, and the other by J. Henry Bartlett on Two Great Schoolmasters, an earnest address on the characters and labors of Dr. Thomas Arnold, of Rugby, and Dr. Edward Thring, of Uppingham.

### Gathered Notes.

It is estimated that there have been five hundred thousand divorces in the United States in the last twenty years and that fifteen hundred thousand children have seen their homes broken up.

THE *Christian Register* asks the question "If the time should come when the Congregational lion and lamb lie down with each other, which will be inside, Orthodoxy or Unitarianism?" a question not wholly without significance among Friends also.

By special act of the Legislature of North Carolina on the twenty-third of Second Month, the Dispensary at Jackson, the county-seat of Northampton County, was abolished, and entire prohibition of the liquor traffic in the county was established, the act to take effect the first of Sixth Month, 1907. This is a great triumph for temperance and righteousness, and is noticeable from the fact that the best attorneys in the county and the superintendent of schools of the county were instrumental in bringing the case before the Legislature.

D. F. WHITE.

THE *Wall Street Journal* thus confesses:

"What America needs and to which really any extension, and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have: piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit heavy work half-hour early so as to get to church done and go to prayer-meetings; that prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusiness-like behavior."

A joint and concurrent resolution was introduced in the Missouri Legislature providing for the proper pronunciation of the name "Missouri." The following section explains just how it should be pronounced: That the only true pronunciation of the name of the State, in the opinion of this body, is that received from the native Indians, and that it should be pronounced in three syllables, accented on the second syllable. The word in the first syllable is short "i" in the second syllable is double "o" in the third syllable short "i." "S" in the two syllables in which it occurs has the sound of "s" and not "z." The Legislature of Arkansas a quarter of a century ago decided that the name of that State should be pronounced Ark-an-saw.

RECOGNIZING THAT CHRIST WAS IN THE MISSIONARY FIELD FIRST, The missionaries must go more and more with these three ideas dominating his policy and all his effort. In the first place, he must be conscious of the fact that centuries before the first preachers from the West ever landed among these people, God was busy with them, revealing Himself to them according to the capacity they had to receive it. The teacher must go to the people as Jesus, desiring and working, not to destroy the law and the prophets that already exist among them, the ideals they may have, but trying to fill in where they need more light and more effectual help from sin. The iconoclast who says, "Away with all this you have here! It is all false and superstitious and empty ritualism, dishonoring God and a curse to men!" who says what you want; this is the truth, take this," will find little response in India, as he will anywhere in God's world.—*Lodge*.

DURING the last year in Spain there were five hundred and eighty-five bull fights, thirty-five more than in the preceding year. There were forty-two *espades* who took part, one of whom was a woman, and eight hundred and forty-nine other toreros, whose salaries amounted to six hundred thousand dollars. The gains were seven hundred thousand dollars. There were numerous accidents and one fatal result. Two *espades* of bull-fighters, involved the killing of two thousand eight hundred and twenty-nine bulls, and the value of the *reses* killed was one hundred and seventy-seven thousand dollars. At these bull fights, which take place on Sunday beginning on "Easter Sunday" immediately after the solemn services in the cathedral, the *espades* and Catholic priest there ready to confess and otherwise prepare for judgment anyone who is yoked to the verge of death.—*Christian Advocate*.



WHEN we are horrified by an old-fashioned man-to-man crime of violence, a reminder such as the following may not come amiss: It is taken from John Emerson Roberts's pamphlet, "The Crime of the Law."

“The man who in hot blood and under the stimulus of a resistless passion, has killed a fellow-being is not the most dangerous man in society. The man who adulterates milk, the food that is fed to babes; the man that sells diseased or unwholesome meats; the man who makes short weights or measures; the man who oppresses the poor by usury, the man who destroys his competitors by rebates and illegal discriminations is vastly more dangerous. The murderer kills a single man. The number of victims of the others God alone can know.”

From the same pamphlet we read that "The gallows is not a means of grace. Statistics show that twenty-five per cent. of all criminals are born either epileptic or insane. Of the life prisoners in the State penitentiary of New York forty per cent. have been adjudged insane. And I say to you, if the criminal be broken and wounded, the gallows does not bind up. If he be vicious and sunken, the gallows does not reform. If he be darkened, the gallows does not enlighten. If he be weak and wayward, the gallows does not strengthen him back to the right. And I say to you that, however vicious or sunken or degraded, however weak or abandoned or wayward the guilty man may be, he is still our brother."

## SUMMARY OF EVENTS

**UNITED STATES.**—In connection with the establishment of immigrant stations at Galveston, New Orleans and Charleston, S. C., a petition was presented to Congress on the 3d instant, calling on the Congress of the United States to "investigate and report on the present use of governmental functions of which the Russian people are the victims." The protest recites a list of atrocities alleged to be practiced by the Russian Government in its "prolonged warfare against its own people." The arraignment of the Russian Government is that it has "murdered thousands of men and women and dragged from their homes solely at the discretion or pleasure of local military or police authorities, placed in remote stretches of semi-savagery close to and within the borders of the Russian Empire, and has caused a chronically epidemic disease." Hospitals are deliberately first upon by the regular troops without rebuke. *Third*, The Red Cross is not respected, and the wounded are frequently slaughtered or thrown into the sea or buried alive with the dead. *Fourth*, The Russian Government has "murdered, maimed and killed by sword slashes, torn by bayonets and trampled under hoofs of horses. *Fifth*, Girls and young women, inhabitants of districts under military protection, are repeatedly given over to the brutal passions of well as ordinary soldiers. *Sixth*, Tortures and applications of violence within fortresses and prisons to elicit information

The second session of the fifty-ninth Congress expired at noon on the 4th instant. The total amount of money appropriated by the two sessions of this Congress is in the neighborhood of two billion dollars. Among the important laws passed have been mentioned, the act forbidding corporations to contribute funds to political campaigns, the act limiting the hours of labor for railroad workers, the increase of the coast artillery by five thousand men, the right of the Government to appeal on questions of revenue in limiting the jurisdiction of the Supreme Court, the amendment to the Sherman anti-trust law, the amendment to the Espionage law, the amendment to the immigration law, by which the President is empowered to control and check the entrance of Japanese coolies and other undesirable immigrants.

the school children. Through them hygiene can be introduced into the poorest homes, and that cleanliness so necessary to the prevention of the white plague's spread. Sunlight is a great destroyer of the tuberculosis germ, and if you have sunlight in every part of your houses you will have no need for the so-called disinfectants sold at the druggists."

An illustration of the fact that certain patent medicines contain a large portion of alcohol was recently shown in the rooms of the N. Y. C. T. Union by the use of a certain well-advertised liquid sold as stomach bitters, as fuel in preparing food. Some of these patent medicines are said to contain five to nine times as much alcohol as a similar quantity of beer.

FOREIGN.—It is stated that the largest demonstration seen in London in many years took place lately, when thousands of reformers marched through the streets and held a meeting in one of the public Squares where resolutions were adopted protesting against "the increasing burden of rates caused by the Progressive Socialist party." In an election held on the 2nd instant this party was defeated, and the municipal Reformers or moderates were successful in electing eighty persons out of a total of one hundred and eighteen.

A company has established a business of exporting the water of the river Jordan in casks, to New York City, where it is put up in bottles and sold for the purpose of baptising infants. Fifty-three casks of fifteen hundred pounds each, it is said, have been exported thus far.

A material made of paper and cotton, has been made in Saxony, combined also at times with wool, which is said to be serviceable for clothing, and that vests, jackets and skirts are now made of it, which may be washed, and are sold at very low prices.

Popocatepetl with the view of making use of the large masses of sulphur which have accumulated in its crater the amount of which was estimated by Humboldt at one hundred million tons. A railroad is being built at the bottom of the crater, which is considered to be nearly extinct, and another railroad is to be constructed to its edge and down the side of the mountain to assist in getting the sulphur to a market.

Recent accounts indicate that there is widespread suffering in Spain, as well as throughout southern Europe, on account of the great severity of the weather. The records at Madrid show this the coldest winter for nearly fifty years.

On the 27th ult. in the British House of Commons a resolution in favor of the disestablishment and disendowment of the Church in both England and Wales was adopted by one hundred and ninety-eight votes to ninety.

In a debate upon the subject, Augustine Birrell, Chief Secretary for Ireland said he failed to see how the continuance of the established Church could be justified. The Church had done the State no good, and the State had done the Church nothing but harm. Personally he believed that disestablishment, so far from harming the Church as a spiritual body, would restore it to a position of spiritual authority throughout the land. The Government's responsibility in the matter, therefore, is the first thing in its history that the House of Commons has adopted such a resolution.

A new building has lately been erected in London on the site of the old Newgate prison commonly known as "Old Bailey." It is stated this place has been the site of prisons since the year 1188. King Edward who was present at the formal opening of the new building which is to be used as the "Central Criminal Court" referred to the barbarous penal code administered within the walls of the old building and said he rejoiced that this was being "gradually replaced in the progress toward higher civilization by laws breathing a more humane spirit and aiming at the nobler purpose of reforming criminals by showing mercy to first offenders, which often proves the means of reshaping their lives."

In forming estimates recently for the British navy, the suggestion was made that it might be proper to limit the construction of battleships so as to conform to the possible action of the coming Hague Conference on the subject of disarmament and the limitation of armaments. The reference to this subject by one of the responsible Ministers of the British Government is regarded of great value.

Officers of the Salvation Army in London, have

harterd city steamships to take thirty thousand immigrants to Canada. It has been stated by one of these officers that "Each man that we bring across must have a recommendation from the local community, and it is our duty to know that this recommendation is worthy of help. Immigrants whom we bring are not from the slums. They are not outcasts, but simply people who have been victims of circumstances and who when they get a chance will make their way in the world. They are not the kind of people who come with the open arms. We class them on the way across the ocean according to their abilities, so that as soon as they arrive we can send them to the towns where the services of each class is most particularly in demand. They are not bachelors, they are not married men, they are not lame, they are not old, they are not young, they are not men until employment has been found for them."

A law went into effect throughout Canada on the 3rd instant, except in the Province of Quebec, to promote the observance of the First-day of the week. By its provisions public entertainments, baseball football, gambling, racing, hunting, shooting, fishing, sale of intoxicating liquors, except on physician's prescription, between certain hours; sale of cigars bringing into Canada or selling of any foreign newspapers, selling of any kind of carrying of any business or the employment of any person to do so, are prohibited on that day. Work of necessity or mercy is permitted, and the act gives a list of the kinds of work that are permitted.

## NOTICES

WANTED.—A mother's helper to assist with care of children and help with sewing.

Margaret H. De Cou,  
144 Oak Avenue, Moorestown, N. J.

A young Friend, married, desires situation as Janitor, Coachman or any place of trust, would work hard and prove himself a faithful servant to anyone engaging him.

J. F. B. Care of THE FRIEND,

WANTED.—A Friend—A practical and experienced butter-maker and dairy-man to take charge of a herd of about fifty cows at the Indian School at Tunessassa, N. Y.

For particulars address  
HENRY MARSHALL, Kennett Square, Pa., or  
JOSIAH WISTER, Woodbury, N. J.

HADDONFIELD AND SALEM QUARTERLY MEETING will be held at Haddonfield, N. J., Third Month 14th 1907, at ten o'clock. Trolleys leave Camden every ten minutes. Two special cars will leave Moorestown, Chester and Main Streets, at 8:30 A. M., direct to Haddonfield.

**WESTTOWN BOARDING SCHOOL.**—Our stage will meet trains leaving Broad Street Station, Philadelphia, at 6.48 and 8.21 A. M., 2.49 and 4.32 P. M. Other trains will be met when requested; stage fare fifteen cents; after 7.00 P. M., twenty-five cents each way. To reach the school by telegraph, wire We Chester, D and A, phone 114 A.

WM. B. HARVEY, *Superintendent.*

DIED.—In this city Second Month 26th, 190 JEMIMA D. SHIMMELL, aged ninety years. A member of the Monthly Meeting of Friends of Philadelphia.

—, at the home of Lucina H Michener, his sister, West Branch, Iowa, on the fourteenth First Month, 1907, CYRUS HEALD, in the eight second year of his age. He was a member of Hickory Grove Monthly Meeting, Iowa.

at his home in Media, Pa., Second Mon-  
day, 13th, 1907, WILLIAM MICKLE, aged fifty years,  
member of Chester Monthly Meeting, Pa. For  
his youth William Mickle was a follower of the pre-  
cepts of his Lord and Master; showing out of a good  
conversation his works with meekness of wisdom.  
His walk through life was an exemplification  
of dwelling love as the motive which actuated  
his deeds of service for his friends and neighbors.  
While taking a humble view of these attainments  
in the near approach of death, he expressed the  
hope that a mansion in Heaven was prepared  
for him.

WILLIAM H. PILE'S SONS, PRINTERS,  
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# THE FRIEND.

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## Have Faith in Faith, and Doubt of Doubts.

It is a man's beliefs and not his disbeliefs that make him a force in life. What one disbelieves cannot impel his will, nor decide him to a positive course. Uncertainty marks the doubting steps of him who believes in nobody or nothing. Absence of faith amounts to absence of manhood.

But when one can say he does believe in things or in some persons, it makes great difference to his character what he believes or in whom he has faith. As a man believes in his heart so is he. He grows ke what he believes in, he is becoming changed into the same image. So it stands to his best interest to seek out the highest he trusts, and the best to believe in. Men of little use to themselves or to the world ho believe in their doubts and fears rather than in their faith. "I know whom I have believed" is a declaration that marks a strong man, made so by believing in One who is the strongest and best. A believer in Christ is Christlike in proportion to his faith. A believer in anti-christ must be correspondingly diabolical at heart, and "the orks of their father they will do." A believer in everything is but the drifting aif of circumstances. Without faith it is impossible to please God, or man, or himself.

What to believe in, that there may be an anchor to the soul, may be determined by fruits. That cannot be an evil tree which brings forth good fruits. That which brings forth first LOVE, and so joy, peace, long-suffering, goodness, gentleness, meekness, temperance, patience, is sufficient to the witness for good in the human heart as foremost to be believed in. To the judgment of this test we are willing to submit, not every Christian so-called, but Christ and the Christianity which proceeds unadul-

terated from his Spirit. In the test of yielding good fruits upon the earth we can risk the comparison of all religions, knowing that the verdict of an honest and good heart, as has been the verdict of many a heart even diseased in sin, must be for Christianity, and from Christianity one traces back his spiritual anchorage and home to Christ.

And in this day of the testing of all Scriptures leading to the testimony of Jesus, our comfort consists in the spirit of prophecy bearing witness with our spirit, wheresoever it meets the witness day by day according to our need, that holy men of old wrote as they were moved by the Holy Spirit. As thy day is, so let thy faith be, and as thy faith is so will thy strength and courage be. Have faith in the openings of thy faith that are felt to be pure, have doubts of the doubting spirit that is felt to drag thee down; cast it under thy feet and ascend on the wings of that faith in whose uplifting thou findest a purer atmosphere and a diviner light.

A great many can disbelieve in errors and in unsoundness; and where that is their one religion, what elevation are they getting from that kind of feeding?—cankering their hearts by a complaining or blaming spirit? It is in the bright light of Christ and not in the darkness of men, that one can see the way to extract the mote that is in his brother's eye, and unless there is a disposition to extract the mote and to dissolve the errors, what purpose do we serve by seeing them? It is not our disbelief in others' errors that elevates us, so much as our faith in the light which distinguishes errors—our own not less than others'—from the truth. Our own positive walking in the light of our convictions, our own following of Christ, and not brooding over the darkness of others or of the times, will afford us the light of life by which we may best enlighten them in their darkness. Looking unto Him who is the Author and Perfecter of our faith, considering Him who endured the gainsaying of sinners in their darkness, shall we be kept lifted above the weariness and faintness of our minds, and best be made lights rather than complainers in the world. "I had fainted, unless I had believed, to see the goodness of the Lord in the land of the living." Pressing forward to the mark of the prize of our high calling in Jesus Christ, who is

the one overcoming object of our faith, will best keep us preserved as children of the light and of the day, "sons of God, without rebuke, in the midst of a crooked and perverse nation," among whom ye shall thus "shine as lights in the world, holding forth the word of life."

## Glimpses of the Life of Samuel Morris.

(Continued from page 275.)

A voyage of five days brought our travelers to Hong Kong, in China, and here a week or more had to be passed in waiting for the steamer to Australia. The occupation of the city by the British since 1842, gives it a handsome appearance among the fine residences and broad winding avenues;—"the contrast, however, is most striking as compared with the dingy, dirty, narrow streets of the Chinese quarters, and the wretched homes, if such they can be called, where the other race eke out their existence. Two thousand British troops stationed here, the great cannon yawning with open mouths, made us recall the method by which Hong-kong came into the hands of the stranger; the cruel purpose of the war, and the untold evil which the introduction of opium had entailed upon the teeming millions of China. By superior force all this had been brought about, and by might rather than right can the ill-gotten gain now be held. As we passed along we were grieved to see women employed as we had seldom seen in Japan. At one point, staggering under loads of building-material slung on poles, was a train that came and went wearily, but with a patient acceptance of their lot that was most touching.

"Eleventh Month 21.—From our missionary friends at the Victoria Hotel, where we lodged, we learned of a Union meeting, and were welcomed by Pastor Bonfield. The dear Master did help us to set forth the nature of the Christian's high calling. Accompanying our newly found friend, we called at the Alice 'Memorial Hospital,' founded in 1887 in loving memory of Alice, wife of Dr. Hakai. Here, without distinction as to race or religion, the sick belonging to the poorer classes of Hong Kong are treated and medicines dispensed free of charge. Dr. Thomson who is at the head of the medical staff, is also in the mission service. Eighty cases are generally in the wards. Evangelistic efforts and professional work here proceed side by side. We next visited the Government School, where seven hundred and fifty boys of various races work very kindly together, the Chinese outstripping the others; many of the teachers are also Chinese.

"Eleventh Month 28th.—Took an evening steamer for Canton, and arrived there in

the morning, selecting 'Ah Cum, Jr.,' as guide. We followed his suggestion for a short ride in chairs, with three bearers each. The population of this city is two million; the streets six to ten feet wide, the houses several stories high made the throngs dense and noisy. The silk-weavers, the workers in carved ivory, the painters on rice paper, we saw in their little shops, but not a woman was thus employed. We were now taken to Examination Hall, where students are tested; upon obtaining three degrees they are sent to Peking, where they may become Mandarins. We saw ten thousand little cells, and here eight thousand students come annually to pass the ordeal, for three days and nights, patrolled by police. After visiting the prison, we could but contrast the lamentable condition in the treatment of criminals, with the human-system of Japan, and the almost complete abolition of death penalty which it so wisely enacted.

"We found another phase of Canton life in the two hundred thousand River Folk. Whole generations are born, live and die in the curious floating houses with which the river teems. There being no railroads to connect the larger towns, the freight is mainly carried in boats; as the housekeeping on these junks is limited, the mother and her girls take the heavy end of the laboring oar, they become thorough adepts in navigation; it is astonishing to watch one of these water-mothers, springing nimbly through her boat, seizing an oar or hoisting a sail, while the little one strapped to her back, sleeps on as if rocked to slumber. As evening closed about us, we could watch the boat-man and his family crew, by the cheerful fire-gathering around the rice bowl, nor were they long in emptying it; the curtains dropped about the caboose, the joss-sticks devoutly lighted in the stern, and the weary parents and their little ones sleep, I can well believe, more comfortably than many a household on the foul and crowded shore."

The voyage southward proved a rough one; the Philippines, Celebes and other important islands were passed, and the balmy airs, fragrant with spices, were refreshing.

At Macao a Roman Catholic Bishop with three priests came on board bound for Timor, a ten days' voyage. Referring to them the Journal continues: "I trust that our Protestantism will not suffer by any lack of a Christian spirit. At their destination they were met by a hearty welcome by the 'Sisters of Mercy' and their pupils, who, kneeling about the bishop, and kissing him hand reverently and joyfully, led him within. So far as we can learn he seems justly beloved by his flock, and as we glanced through the gateway and marked the good kind faces of the 'Sisters,' the neatly dressed and bright, happy girls around them, it was evident that the work of 'the church' has told for good among these benighted Malays."

"Twelfth Month 11th, 1892.—Australia. At Port Darwin, the government physician, after inspecting the health of the ship's company, kindly proposed that Jonathan and I should accompany him to the jail. On the way we passed several squads of the natives, exceedingly tall and black, with bad faces,

the men wearing a short skirt, the women a little longer one, while the children went utterly unclothed; they cultivate nothing, live a roving life, their only shelter being a rude booth which in the rainy season they make by bending-together boughs of trees and covering with a few leaves; their food is game, snakes, roots and berries, beside what they can get by thieving, and there is no doubt as to their cannibalism. A band of Jesuits has undertaken to do what it can for this miserable race, and these laudable efforts are meeting with some success. The only idea of religion of these blacks seems to be of the lowest and vilest character. In the jail we were shown eight of them under arrest for a recent cold-blooded murder of six men; they were all in heavy irons. Mines of gold, copper and tin are the most profitable resources of Port Darwin, mother-of-pearl, too, had been gathered last year, amounting to four tons, each valued at one hundred and sixty pounds." Leaving this northern point our travellers followed the eastern coast of the continent, sailing among the dangerous coral reefs off Queensland.

"Twelfth Month 18th.—The First-day meeting was held with the captain and most of his officers, again it seemed to us the dear Master had been near to help us, and I inwardly blessed his holy Name. Arrived at Rockhampton, we saw the timber of this level country in a sickly or dying condition owing to the ravages of the white ant. This town is prettily situated on either side of the Fitzroy River; corrugated iron for roofs and even sides of buildings, gives a cheerful air, and well-built roads and sidewalks set with trees, bespeak the thorough-going habits of the English race.

The actual number of Friends here seems few, but a number of attenders are impressed with our views, and in their meeting this evening I spoke upon the broad character of Gospel love, after our certificates were read. Francis Hopkins and his brother William are both in the book-selling and stationery business, busy at this holiday time, but heartily desirous of helping us in every way. Felicia Hopkins is a bright, genial, earnest little woman, the mother of four children, and yet full of good works for the benefit of others. Withal she has written well for the *Australian Friend*.

"First-day and 'Christmas.' The day was fair and not oppressively hot. In the evening the frogs, whose stentorian voices almost startled us, and crickets that sing many times shriller than ours, were making melody all around us; I could but think of my own dear home at the other side of the world, where mid-winter with its ice and snow may be storming furiously.

"Twelfth Month 30th.—At Kalka. Toward eight o'clock a number of children and several neighbors gathered. I illustrated what I had to say about very young children becoming disciples of the Lord Jesus, by a brief account of my dear little nephew, 'Perot,' his short, but lovely life! his ministry and the sweet savor that he left behind him in the sorrowing home from which he was so early called away.

"On New Year's-day, the morning, with an almost cloudless sky, betokened another

day of scorching heat, thermometer soon registering ninety-eight degrees, but there is here an absence of moisture that mad the weather of Japan so hard to bear. At Maryboro, a pleasant little town, we sought the home of Matilda Barrimore, to visit her and her children we had come. She scarcely let us reach the gate of her neat cottage when she came with hands extended to give us welcome. Her husband death left her with four young children, and on parting we trusted that our labors there had 'not been in vain in the Lord.' Passing Gympie, we found it a gold mining town and came upon a company of the Salvation Army; a woman not young but full of earnest zeal, set forth some excellent doctrines, to which we could fully subscribe. Next we found ourselves among wonderful trees vines and palms, such as we had met nowhere else, the Orchid tribe in great variety, tree ferns, tree grass and a parasite which clasped the great Eucalyptus trunks and in a few years destroyed them.

(To be continued.)

### Patience Training.

Some children seem to respond to a method of training, and make the lives of a who come in contact with them a burden. Yet even in extreme cases, if care and tact and patience are persevered in, good result are bound to follow.

It is hard to conceive of a more unpropitious specimen of a child than one who was placed a few years ago in the Babies' Hospital of New York. "Criminal" was plainly marked on the face of this eighteen month old boy. Heredity and environment had done their worst for him. He was actually vicious. He slapped, pinched, scratched the other children without provocation. A meal time, after satisfying his own hunger, he would grab the food from the others, or with one or two sweeps of his small arm shove the food from the low table to the floor, and then would either step on it or lying flat on his stomach, gather it under him in order to deprive the others.

A careful eye was kept on him to keep him from doing harm, and whenever he started out on his little journeys of lawlessness mischief he was not forcibly restrained, but his attention was diverted in some pleasant way from his wrong intentions. The attendants were not allowed, by word, look or action, ever to be hasty or unkind, coercion in any form or under any circumstance was to be avoided.

The superintendent of the hospital says of him:

"In a surprisingly short time this child began to yield to the influence which surrounded him; one by one his little vicious tricks or habits were forgotten, and a occasional smile—a sweet one it was, too—began to reward our efforts, instead of threats and frowns which had heretofore greeted us. Absolute cleanliness and regular habits were instituted as a part of the cure.

"For nearly five years it was my good fortune to be able to keep the boy with me and a more attractive, happy and lovable child it would be hard to find anywhere.



He was absolutely obedient; in fact, it never seemed to occur to him to be otherwise.

"In the course of time our little charge not only grew to be the oldest inhabitant, but the oldest in point of age, and as new little ones came and went his attitude toward them was lovely. He looked well after the needs of the tiny ones and took great pains to initiate the older ones into orderly and careful habits. He shared with them, without a thought of selfishness, toys, pooks or dainties. Surely heredity did not endow this child with all his good qualities; they were cultivated at an early age, and so deeply rooted were these good habits that they were likely to remain with him through life."—*Jewish Exponent*.

### A Stop at the Madeira Islands.

BY THOMAS SCATTERGOOD.

Steamship *Celtic*. At Sea, First Month 28, 1907.

Yesterday at 6:15 A. M., we found on awakening that we were abreast of the island of Madeira, Long. 17° W., Lat. 32° N., and were a little surprised to see the mountains which are over 6100 feet high, covered with snow, while palm trees, sugar cane, oranges and other subtropical products were growing in luxuriance near the sea level. We stopped opposite the town of Funchal about 8 A. M., and when we were ready to go ashore, did so, in excellent clean team-lighters, and landed on a fine substantial stone pier.

The streets are narrow but clean, and well paved with very small cobbles, often laid in patterns on the sidewalks; they are very steep, so much so that wheeled vehicles, except tram cars, are not considered safe, and resort is had to sleds drawn by small active oxen which trot along at quite a good gait. We preferred to walk through the town, although the weather was showery, and found the usual variety of shops. Wine and tobacco shops were very numerous and we were urgently solicited to buy at both. Several public squares well filled with magnolia, pepper, acacia, cypress, tree ferns, oaks, palms and other trees, and neatly laid out and kept, were frequent, and these and the private gardens of the wealthy were very attractive. We made our way to the cog-railway which ascends the mountain, and were quickly transported to a height of 3000 feet to the terminus, near the "Church of St. Anthony." It being that Saint's festival day, we found the services about to begin, being ushered in by explosions of fireworks and the blare of a large brass band, ringing of the bells, chanting by the priests, and other ceremonies which seemed to us incongruous and incompatible with Divine worship.

Beggars, old and young, besieged us on every hand and were most importunate. We found a good hotel near by, where an excellent and substantial luncheon was served upon an open piazza, overlooking an extensive garden, and beyond it the town and beautiful harbor where the ships were lying, taking on, or discharging cargo; and beyond this again, the boundless ocean. After the luncheon we proceeded to the head of the street,—where were numerous toboggans

—sleds with wooden runners and one broad seat, a short rope attached at the front near the ground on each side, the body but a few inches above, and a man to each rope to guide, hold back or pull as occasion required. Perhaps forty or fifty of these men were talking loudly and gesticulating so earnestly, that one not accustomed to the vehemence of the Latin races would think they were on the verge of a great quarrel, but all the hubbub was a good-natured effort to secure passengers for the trip down the mountain. With the aid of an officer we were soon started down the steep street comfortably seated in one of the smaller sleds which was pushed, or pulled or held back by the two stalwart men who had charge of us, and accomplished the journey of a mile and a half down the hill with comfort and ease in about fifteen minutes, the most novel method of travel we had yet experienced. Sometimes in order to facilitate the sliding, one of the men put a small grease bag under the runners (which were not shod) and off we went again faster than ever. The street wound its course, past beautiful villas and terraced gardens, where were poinsettias, heliotrope, trumpet-flowers, roses, bougainvillias, calla lilies and other showy and beautiful blossoms, with sugar cane, pampas grass, bamboo and many sorts of ornamental trees and shrubs. The speed was rapid enough to be exhilarating, but not enough to give a sense of fear, as the sled was always well under control. There are so many English winter residents at Funchal that the currency is almost wholly shillings and pence, so after our men had been settled with at two shillings each and an extra sixpence apiece, we found our cicero of the morning and entered a bullock sledge to search for a fruit market, where we purchased a basket of apples (rather small), oranges, custard apples (very delicious flavor), verocada pears, etc., for use on shipboard. Some purchases of picture post-cards and a few other trifles completed our shopping and we then went to the pier on our way to the steamer, which lay a short distance out, and were soon abroad again in our comfortable state-room. Meanwhile the wind had freshened and the little launch took some water on her way out, we found twenty-five or thirty small boats alongside, in each of which were three people, a man to row and two boys to dive for the silver coins people on the ship would throw into the deep water so as to be amused by these boys diving for them. They invariably caught the coin before it sank very far and returned to their boat to deposit it and be ready for another dive. No doubt this is a lucrative business while it lasts, but we pitied some of the little fellows who tried to protect themselves from the cold wind when out of the water. The *Celtic*'s decks were filled with sellers of baskets, wicker chairs, lace and other beautiful needlework, photographs, flowers, etc. The prices asked for their wares were mostly about double those eventually accepted from shrewd buyers who knew this custom of the peddlers. When the whistle blew at four o'clock the traders all hurried off and soon the *Celtic* was in motion headed for Gibraltar.

T. SCATTERGOOD.

### H. Regina Shober.

The memory of Regina Shober remains so precious to some now living that it is believed there will be a service in reviving it by the following:

*Memorial of the Monthly Meeting of Friends of Philadelphia, for the Western District concerning H. REGINA SHOBER.*

"Precious in the sight of the Lord is the death of his saints." This declaration of Holy Writ has been revived in our remembrance when reflecting on the death of our beloved friend, H. Regina Shober.

Her memory being precious to us, we feel it right to preserve a record of one whose life was so devoted to the promotion of the cause of our Lord and Saviour, Jesus Christ, And now that she has been added, as we reverently believe, to the great cloud of witnesses who prove the blessedness of dwelling in the faith and hope of our dear Redeemer unto the end, we trust that this Memorial of her may be to the edification of the Church in love.

H. Regina Shober was born in the year 1786. Her parents being Episcopalians, she was trained in that religious profession, and as she advanced in years became a highly esteemed member of that Society. In her youthful life she commenced a diary, the object of which, she says, "Is to keep in remembrance the kind and gracious dealings of the Father of Mercies with me, and to leave a testimony to the truth of that precious Gospel which brings life and immortality to light." In this it is recorded that from her fifteenth year she had been at times ardently engaged in seeking the "Pearl of great price," and was convinced that the vessel must be prepared for and receive the inscription of Holiness unto the Lord ere she could see his face with joy. In another place she remarks, "An humbling sense of my own unworthiness daily teaches the all important lesson, that there is no safety one moment for any one of us, but while watching unto prayer."

About the twenty-second year of her age she was deeply impressed with the belief that it would not be right for her to remain a member of the religious society in which she had been educated, and that it would be her duty to attend the meetings for worship of the religious Society of Friends. This conviction brought her under many sore conflicts, chiefly because of the persuasion that it would wound the feelings of her tenderly beloved mother, and of many dear and valued friends. In earnest prayer to the great Teacher of hearts, she sought for the guidance of his pure Spirit, and entreated that neither earthly affection nor fear of reproach, might influence her or prevent her from doing the Divine will.

In the second month of the year 1813, she applied to be received as a member of our religious Society, and in the Ninth Month of the same year was acknowledged as such by the Monthly Meeting of Friends of Philadelphia for the Southern District. At this time she says in her diary, "Father of Mercies, keep me on the watch tower, that I may hear Thy voice and know Thy blessed will concerning me. Behold I have left all

and followed Thee, has often been the language of my heart, and such sweetness and quietness have spread over my whole soul that I have said, 'could I not go to prison and death for Thee?' Then indeed, Thy yoke was easy and Thy burden light, but O Lord, Thou knowest my weakness, and that without Thee I can do nothing." Frequent and fervent were her petitions that she might be instructed as to the will of the Lord concerning her, and be enabled to do whatever He might require at her hands.

In the year 1817 she believed it to be her religious duty to bear a public testimony in our meetings for worship to the truth as it is in Jesus. This was a costly sacrifice offered in obedience to the Divine will. She records in relation to it: "He who knows my heart, knows what it has cost me—my soul bows in humble acknowledgment of his mercy to a poor weak woman. May He finish his work in my heart, and enable me to dedicate my life and all my powers afresh." Continuing simply and humbly dependent upon her Lord, she experienced a growth in grace, and was acknowledged as a minister of the Gospel in the religious Society of Friends in the Second Month of the year 1820.

(To be concluded.)

### Misspent Time.

The value of time is a thing we scarcely dare look in the face. What earthly possessions can we think of more precious than time? Is it gold? Gold has its uses. But we can get on without it. If it be thrown away or stolen we may get more or find a substitute. But time squandered cannot be replaced, however much we may desire it again, says the *Christian Instructor*.

By no human mathematics can we compute the amount of time the human family wastes upon useless and extravagant efforts to adorn the human person. The days spent in efforts of mind to produce new shapes and styles of dress, not for utility or for comfort, or even for looks, old styles being often more beautiful and becoming than new, cannot be counted. The time spent in gathering together money to pay for these useless things, and the time devoted to thought about the habits people wear, it is equally impossible to estimate correctly, or even to approximate a correct computation.

When we take from the few days of the present life all the time devoted to unproductive things, things without which we should be just as well off and as happy as with them, what proportion is left for that which is needful, wise and beneficial, either for time or eternity? Must we not conclude that by far the most precious earthly gift God has given to our human race is made comparatively useless and often harmful through the lack of thoughtful consideration?

We are not deprecating a proper regard for the proprieties of dress and habits of society, and attention to the beautifying of this clay tabernacle upon which God himself has bestowed such wonderful care, and in which He has such great delight when it is made the temple of the Holy Ghost,

Marred and abused as it has been through long practices of sinful habits, the human body still continues to show forth the marvelous wisdom and goodness and glory of Him from whom we have received it.

God gives good gifts for good uses. Men should not prostitute that which is good to bad purposes. Nothing is given in vain. All things are designed to work together for good. Among these all things is time. But if time is not rightly used then it is vain, and men are more guilty, perhaps, than they ever dreamed of in the neglect to improve the short period allotted to them to get ready for the eternity that shortly awaits them, it may be in an hour or less.

Every one has a certain work allotted him or her to be done in a certain fixed, but to them unknown, time. This uncertainty of time is, or should be, a stimulus to greater earnestness to finish the work God allotted to each within the allotted period. What is left undone to-day may be left undone forever. If there is a moment now given us it may be the last we shall ever have. In view of this how important is the wise man's counsel, "Whatsoever thy hand findeth to do, do it with thy might, for there is no wisdom nor knowledge in the grave whither thou goest."

There is no wisdom in undertaking to do two days' work in one. God forbids intemperance in work, as well as in eating and drinking. Some, by reason of more strength and skill, are able to endure and accomplish twice as much as others. God does not require the same number of bricks from all, nor of the same one under all circumstances. It is as much the duty of the Christian to use all lawful endeavors to preserve his own life as it is to use all lawful endeavors to save souls.

"So teach us to number our days that we may apply our hearts unto wisdom."—*The Safeguard*.

### CHRISTIANITY AND ITS RESTRICTIONS.—

The fact is that Christianity is not a system of rules. Rules make hypocrites rather than Christians. The Pharisees in the Saviour's time had burdened themselves with rules until they gave many erroneous interpretations to texts of Scripture, and explained them according to their traditions, which finally became the occasion of transgressing the commandments of God, and making them of no effect. They fell into many superstitious practices, in which they placed a great part of their religion, even to practicing painful austerities and mortifications. They busied themselves about trifles, and practiced multitudes of rites and ceremonies, so that they not only forgot and neglected the real duties of religion, but put on themselves a yoke that was hard and a burden that was almost unbearable, and by thus placing their religion in things wherein true religion does not consist, they in a manner lost all notion of spiritual piety and godliness, and became the most finished hypocrites among the Jews. Christianity is not a system of rules but a system of life. Christ came into this world that men might have life. Where that life truly exists it will make its own rules. Those rules will

be governed by a conscience that seeks to be void of offence. The great underlying law of the kingdom of God is righteousness. Whatever else a man may be, he is not a member of that kingdom without righteousness. No form of church ordinances, no practice of church rules, no engagement in ritualistic services, is of any value without righteousness.

Behind this is love, which is the real motive of righteousness. What a truly religious Christian man does or leaves undone, is induced by the constraining love of Christ. That governs everything. If a man loves Christ, he will not concern himself about rules. If he does not, rules are of no specific importance to him.

The interpretation of love is life. When the Spirit which regenerates the soul, has done its work of quickening, and man has become a new creature in Christ Jesus, then love ripens into righteousness of conduct and character, and all superficial questions are easily answered by a conscience that is now awakened and made sensitive to the moral quality of every action.

When a man hankers for that which his conscience does not quite approve, he needs to go, not to the preacher with questions, but to the place of prayer with penitence and submissiveness. Let God answer his questions through his own conscience. He will be sure to get the right answer, if he goes to God in the right spirit. It is not only absurd, but wicked, to probe the preacher with questions about the right or wrong of a thing, when the man is himself uncertain about it. When the Christ life is in him and love moves him to righteousness or conduct, there is no need for questions. He will want to shun the very appearance of evil. If he does not the altar is the place for him, and penitence and prayer, is his most rational conduct. The Church does not adopt rules and say "follow these." It has adopted Christ, and with all the emphasis of its authority it says, "Follow Him."—*Methodist Protestant*.

**WARNING OF A LANDSLIDE.**—A dangerous landslide occurred a few days ago, says the *Christian Herald*, on the West Shore Railroad near Newburgh, N. Y. A farmer who live near the place was sitting in his house in the evening, and in the intense stillness, about eight o'clock, heard a low rumble followed by a crash. He started up with a vague apprehension of danger, and ran with a lantern to the cutting beside the track. Following the edge he came to a huge gap. Holding up the lantern, he could see a wall of debris thirty feet high piled on the rails. He knew that the first train to reach that spot would be one from Weehawken, N. J. He was an aged man, but he ran as fast as he could to meet the train, swinging his lantern as he went. The train was approaching at a speed of fifty miles an hour, but the engineer saw the warning lantern, and slowed down. The train was brought to a stand still only a few yards from the heap of rock and earth that covered the tracks for a distance of a hundred feet. Trainmen were despatched both ways to signal approaching trains, and gangs of men summoned to re-

move the debris. It was not until dawn of the next morning that all was cleared away. It was then realized that a fearful disaster had been averted only by the farmer's exertions. It was a valuable service that he rendered, but all his efforts would have been futile if the engineer had not heeded the warning, which, not being a regular railroad signal, he might have disregarded. The Christian who warns another of moral or spiritual danger is sometimes bidden mind his own business, and disaster follows in spite of warning. "He heard the sound of the trumpet and took no warning; his blood shall be upon him; but he that taketh warning shall deliver his soul" (Ezek. xxxiii: 5).

THE AMERICAN INDIAN.—Our relations with the Indian have been a disgrace and a byword—a shame which can never be wholly eradicated. Unhappily, the white men with whom the Indian first came in contact, were men without conscience, crafty and treacherous, intent only on their own profit. Small blame to the Indian that he learned to dread the pale face; hated him as a thief and a swindler. Even when a better class of white men went into the Indian villages, they failed to understand the Indian character, and saw no way of dealing with them but that of forcing on them a civilization utterly distasteful to them. It is a sad and shameful record of outrage and murder. No wonder that the Indian retaliated, and that with savage ferocity. It would be easy to recite instances of burning and scalping of inoffensive white men, women and children; but we shall never know the brutalities that maddened the Indian, and rendered him wild with the desire for revenge. Men still living can remember the fearful stories of savage murder committed, not on the wrongdoers among the white men, but on innocent victims. The Indian could not discriminate, his enmity was racial, and he could only repay in kind.

It was not until such men as Bishop Whipple went among the Indians, men in whom was the spirit of Christ, and who had the courage to protest against the wrongs done to the Indian, that a change came. The intelligent system of dealing with them had not been thoroughly inaugurated for more than a quarter of a century, yet the change has been marvelous. The Indian was prepared for it by devoted men, who gave their lives to Christian work among them. So long as the politicians and the office holders were the only representatives of the white men with whom the Indian came in contact, there was no hope of the problem being solved. It was when men went to them with the gospel that hope dawned. Then the schools at Hampton and Carlisle and righteous legislation in Congress and the Indian Department began a movement which, had it been begun a century ago, would have saved a multitude of lives.—*Christian Herald*.

"God will not have drift-wood for his service. Give Him your best. Be wholehearted."

## OUR YOUNGER FRIENDS.

### SOMETHING UNUSUAL.

He hunted through the library,  
He looked behind the door,  
He searched where baby keeps his toys  
Upon the nursery floor;  
He asked the cook and Mary,  
He called mamma to look,  
He even started sister up  
To leave her Christmas home.

And then mamma came down the stairs,  
Looked through the closet door,  
And there it hung upon its peg,  
As it had hung before.  
And Tommy's cheeks turned rosy red,  
 Astonished was his face.  
He couldn't find his cap—because  
'Twas in its proper place!

—EMMA ENDICOTT MAREAN.

MINKS.—The Minks are a very fine family and people are glad to see them. Some of their cousins are called Sables, and others Ermines, and all have pretty and costly clothes. The mother Mink is a beautiful brown creature, with a very long tail, about as large as an English hare, quite slender and graceful. All the Minks and Martens wear two fur coats, one above the other. The under one is short and woolly, and sticks close to the skin, keeping its wearer warm in coldest weather, and dry in deepest water.

The outer coat has long, glossy hair which throws off the rain, as does the thatch of a cottage.

When our boys and girls want to bathe in the sea they must take lots of trouble, wear a special bathing dress, and be careful not to take cold nor to spend too much time dressing and undressing.

The little Minks and Martens and their numerous cousins can spend as much time as they please in the water. Their costly fur dresses can stand all sorts of mud and dirt and water. All they have to do when tired of their bath is to shake themselves and run about in the sunshine and they are all right again.

These happy little people live on fish and have great fun in catching them. They catch the fish as they need them, and seem perfectly satisfied; but now and then a special dainty in shape of a good, fat frog or sleek, shining lizard comes in their way, and then there is wonderful commotion. And I am sorry to say that these good little fisherfolk will quarrel and fight just like any other common wild creatures.—*The Sunbeam*.

SELF RESPECT.—Happy is he who can respect himself. A lad was selling blackberries. They were not just as fresh as he had been accustomed to offering, but yet most sellers would have called them fresh berries. At several places he had offered them and been turned away because he would not say they were fresh. An intimate chided him, charged him with folly, warned him that he would not sell his berries if he persisted. "Well," he replied, "I don't have to sell berries; but I do have to be honest." Oh, that there were more like him!

JOHN RUSKIN, in counting up the bless-

ings of his childhood, reckoned these three for first good: Peace—he had been taught the meaning of peace in thought, act and word; had never heard father's or mother's voice once raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimated obedience—he obeyed a word or lifted finger of father or mother as a ship her helm, without an idea of resistance. And, lastly, faith—nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing ever told him that was not true.—HURLBURT.

GOLD-DUST.—"That boy knows how to take care of his gold-dust," said Tom's uncle to himself, and sometimes aloud.

Tom went to college, and every time they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle, "certainly; that boy, I tell you, knows how to take care of his gold-dust."

Gold-dust? Where did Tom get gold-dust? He was a poor boy. He had not been to Johannesburg or Klondike. He never was a miner. Where did he get his gold-dust? Ah! he has seconds and minutes, and these are the gold dust of time—specks and particles of time which boys, girls, and grown-up people are apt to waste and throw away. Tom knew their value. His father had taught him that every speck and particle of time was worth its weight in gold; and his son took care of them as if they were. Boys and girls, do you take care of your gold dust?—*Berean Quarterly*.

### Covenant.

"The secret of the Lord is with them that fear Him, and He will shew unto them his covenant." What is a covenant? 'Tis a secret between two. "Shall I hide from Abraham the thing that I do?" As we think of this wonderful condescension we enter upon a study of wonder and worship. What a difficulty was involved in the prayer of Moses: "Shew me Thy glory." "Thou canst not see my face, I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by." What disrobing, laying aside of unbearable glory, what tender consideration for the limitations of the soul! A secret transaction, no witnesses in this high court, none then—none now, for the principles of revelation to the individual are ever the same, something like a whisper, a trembling impulse, a movement with a meaning, a dawning, a discovery.

A voice that comes to sacred inner ear,  
A careful outlook of a region wide,  
The vibrant soul responds to signals clear,  
A dulcet rapture of a rising tide.

And if it is our regret that we are not able to tell the secrets imparted, it is an unspeakable comfort to know that no man can hinder our entering into the secret Presence. Every man can build a sanctuary in his own breast himself the priest, his heart the sacrifice, and the earth he treads on the altar.

H. T. MILLER.



### Science and Industry.

NEARLY two thousand English pheasants were last fall sent to Kansas. The birds were imported direct from England to be distributed throughout the various counties of the Sunflower State with a view of stocking the State.

The world uses at least one hundred and seventy billion matches yearly.

The longest fence in the world, it is thought is one of wire netting in Australia, twelve hundred and thirty-six miles long. Its object is to keep rabbits from the cultivated fields.

AT Eishenthal, at 7:35 in the morning, three trees were sawn down; at 9:34 the wood, having been stripped of bark, cut up, and converted into pulp, became paper and passed from the factory to the press, whence the first printed and folded copy was issued at ten o'clock. So that in one hundred and forty-five minutes the tree had become newspapers.

ALCOHOL FROM CORNCOBBS.—The department of agriculture is developing a new industry in the production of alcohol from corncobs, which, the department says, promises to be of much commercial value. Investigations are being made at Hoopeston, Ill., and have proved that the large quantities of corncobs which every year go to waste, can be made to produce alcohol in sufficient quantities to justify the erection of a distilling plant in connection with a corn cannery.

AN English investigator has published the results of research into the origin and composition of the manna of the Bible, which even to the present day the Arabs, when traversing the desert, rely on as a means of existence both for themselves and their camels. He maintains that it is a kind of mushroom, which under favorable conditions of soil attains a considerable size, many specimens weighing a pound or more. It has an agreeable taste, and is slightly sweet. It is usually supposed that the manna of Scripture answers in its description, very closely to the tamarisk manna, the Persian gaz-angubin. In the valleys of the peninsula of Sinai, especially in the Wady-el-Sheikh, manna is collected by the Arabs and sold to the monks of St. Catherine, who supply it to the pilgrims visiting the convent.

A BEETLE'S STRENGTH.—A correspondent in the current number of *Nature* gives a very remarkable illustration of the strength of a beetle. A specimen of "Aphodius Fossor," which is about half an inch in length, having flown in at his window, he put the lid of a tin box over it, but the beetle walked about bearing the lid on its back. He then put the tin box on the top of the lid, and was absolutely amazed to find that the insect tilted up a corner of the combined box and lid, and nearly escaped. The weight of the beetle when dead was half a grain, alive it may have been a little more; but the box and lid weighed seventeen

hundred and fifty-eight grains. The feat is comparable to a man lifting a tolerably large house without any assistance, and the strength it implies is gigantic.—*London Globe*.

MINIATURE MARVELS.—Almost any commonplace object, magnified under a good lens, will reveal astonishing and unsuspected form, structure, and life. For instance:

Insects of various kinds may be seen in the cavities of a grain of sand.

Mould is a forest of beautiful trees, with branches, leaves and fruit.

Butterflies are fully feathered.

Hairs are tubes filled with pith and ornamented on the outside with scales.

The surface of the human body is covered with scales like a fish. A single grain of sand would cover one hundred and fifty of these scales, and yet a scale covers about five hundred pores. Through these narrow openings the perspiration forces itself like water through a sieve.

Each drop of stagnant water contains a world of creatures swimming with as much freedom as whales in the sea.—*The Circle*.

### HE COMETH WITH CLOUDS.

Welcome the clouds to hide the burning sun,  
Slacken these searching fires or I'm undone.  
I cannot bear the ever burning bliss,  
Unless the welcome clouds make glory less.  
Show me thy glory, show me only part,  
Least light should shatter this poor trembling heart.

He even hides forgiveness in the light,  
My eye is dazzled with the heat made white,  
The blaze of Thy love's greatness soon would blind,

Our human eyes if all they ask, they find.  
To hold The faster, dearer, warmer, nigher,  
I need dense clouds to screen consuming fire.

H. T. MILLER.

### Bodies Bearing the Name of Friends.

WE are informed that Zebedee Haines started for the South last Seventh-day, to resume his religious service in North Carolina.

THE affecting notice of the death of Lavina J. Harvey, the wife of Cyrus W. Harvey of Wichita, Kansas, will doubtless be read by many in our present number, and deep sympathy with the bereaved, and sorrow for the Church.

THE essay on "The Light of Mysticism," which was read by Joseph Elkinton before a company of Harvard "Divinity" students, is now printed in pamphlet form, and has been handed to many of his friends.

Joseph H. Branson who has been engaged in religious service in this State and New Jersey, pursuant to a minute granted him in Philadelphia Monthly Meeting in Twelfth Month last, has been laid aside by sickness for a few weeks past, but being now convalescent, it is hoped he may be able soon to resume the service.

THERE is no good reason, says the *Presbyterian*, why a complaint against too frequent occupancy of the back seat should seem amusing, when made of a Friends' meeting, but it does. An article in a recent number of the *American Friend*, alludes to a condition not unlike that of some of our Presbyterian prayer-meetings, when a great gulf is fixed between the leader on the platform and the company gathered in the back seats. It had not occurred to us that in the Friends' meeting there was any occasion for such seeking of the post of inconspicuity. But we gather from this article that the aversion to being near the leader of the meetings is a sentiment pervading all religious gatherings.

THE EXPERIMENT OF BRINGING DOUBT-HOBBOYS TO OUR YACHTING. A. Martin, a teacher among the Donkshobors in Petrovka of the Saskatchewan territory says in a letter to one of the Philadelphia committee:—

"The Friends have just cause for gratification in the results obtained by their kindness in taking to Philadelphia some of these boys for training. The presence of most of these boys on our soil, here is a very helpful influence. One boy, a Peter Popoff, is an especially helpful boy. The people with whom he was living have evidently taken great care with his moral, religious and polite training, and their care is being passed on, though unconsciously, by Peter to his playmates."

RICH SQUARE MEETING HOUSE NOW IN USE.—As was stated in a former number of THE FRIEND the meeting-house at Rich Square is near completion. On Second Month 2nd, 1906, our first meeting was held in it, which was felt to be a time of favor. Our hearts were filled with thankfulness to our dear Heavenly Father that He had enabled us to meet to worship Him again in a place of our own. Surely it was He who put it into the hearts of others to help us in this time of need.

The sweet expression of the Psalmist: "The Lord hath chosen Zion: He hath desired it for his habitation. This is my rest forever: here will I dwell: for I have desired it," was revived and enlarged upon, we felt under the right authority. A pious Baptist priest seemed much reached and after the close expressed that it was so good.

The Monthly Meeting following was also held there and was much favored.—J. P.

We have received the general Plan of a camping excursion for the approaching summer's school vacation, in which the teachers, Walter S. Cowing and Francis N. Maxfield, and their assistants, of Germantown Friends' School offer to take charge of two Divisions, one Younger, the other Older. The younger Boys' camp to leave Philadelphia by steamship Sixth Month 17th, for Boston; thence to Camden, Maine; thence to Megunticook Lake, spending two weeks and four days in camp. In returning, to visit Boston and Cambridge; thence via Fall River Line; being away from Philadelphia three weeks and two days. Total equipment included, all for eighty dollars for non-students of the school.

The Older Camp will be away from Philadelphia seven and a half weeks. Expense about one hundred and thirty dollars to non-members of the school.

### Westtown Notes.

THE editor would have added to the Westtown Notes of last week, had there been opportunity, these taken from an article in the *Interchange*, written by a recent Baltimore visitor to the school: "We had no opportunity to observe the actual work of teaching, but the standing of the school and the success of its graduates, at college and in business, testify to its high quality. The teachers seemed to be exceptionally capable and 'all-round' sort of persons, most of them just the kind one wants for friends, and the hour or so spent among them at Westtown was quite a gain."

"To have been there at the same time with Samuel Emlen, John B. Garrett and Alfred C. Garrett was appreciated. In the morning meeting, a very touching incident was a broken prayer of consecration from one of the girls. Alfred C. Garrett spoke in an evening joint collection showing how few distinguishing characteristics of Quakerism were all linked into and dependent upon the Inward Light.

"The religious atmosphere of the school impressed me as sound and healthy, stimulating to high aspirations and clean living."

"I came away feeling confident that our Yearly Meeting would be the stronger in the years that are coming, because so many of our young people have enjoyed the benefits of Westtown Boarding School.—J. R. C."

### Correspondence.

ARE WE QUAKERS?—Perhaps a few of us realize the loss to our religious Society through this on little word, "Quaker," having in so large a measure taken from the true understanding of the teaching of Christ, as accepted by us. "Ye are my friends,

if ye do whatsoever I command you." "Henceforth I call you not servants; for the servant knoweth not what his lord doeth, but I have called you friends: for all things that I have heard of my Father I have made known unto you." "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it to you." "These things I command you, that you love one another." Too much Quakerism has obscured the real meaning of this message to us, as Friends; and the spiritual significance of our sect to the world, is rapidly fading away because of our unfaithfulness.—MARY H. GRAY.

[In giving place to the above concern of our deceased friend we would add that the narrow, or merely sectarian sense, in which the term "Quaker" is understood in the world generally, is much to be regretted. We would have it cover all that the name "Friend" covers, and that Quakerism all that the practical recognition of the Holy Spirit means. But considering the narrow scope in which the term will generally be received, it is well in our making use of it to have regard to the limited way in which we think it will be understood.—Ed.]

### Gathered Notes.

**Ziegler's Monthly Magazine**, published in the interest of the blind, made its first appearance last week. Through the generosity of the proprietress, the sightless folk now have a publication of their own and one which is devoted solely to their interest and welfare.

The editor of a large Japanese daily paper, himself a non-Christian, pays the following tribute to Christianity: "Look all over Japan. To-day more than forty million have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance. We can find it in nothing else than the religion of Jesus Christ."

It is an old custom in Norway for the natives to eat out of a sheaf of wheat for the birds about Christmas time, but on the East Side, New York City, they have a better one. Along East Broadway and their streets in the district, in those buildings tenanted by Jews better off than their fellows, they have a practice of setting out food in front of the doorways. This is done in the early morning hours, and is not for the birds, but for the half-starved refugees from Russia. Thus they are saved from the humiliation of begging their daily bread from door to door.

A statement of the naval estimates for 1907-8, presented to Parliament Second Month 28th, introduces quite a novel feature, inasmuch as it makes the construction of battleships during the coming year dependent in a measure upon the decisions of a naval conference at The Hague. This conference, the new construction, estimated at \$40,500,000, against \$46,175,000 for 1906-7, will, says Lord Leamouth, First Lord of the Admiralty, "include war or, unless an understanding between the naval powers is reached at The Hague conference, three large armored vessels of the Dreadnought type."

The sentiment of Presbyterians in this country as thus been echoed by a commission of the Alliance of the Reformed Churches, in greetings sent to the reprobates in France:

"We in America profoundly believe that we see the crisis upon which your land is passing and that providential opportunity. We trust that as God opens the way, you by his grace will enter in, and show the people of your country that the Papal hierarchy is not synonymous with the Church of Christ; that the religion of Christ is not an imposed religion; that the open Bible, an active conscience, and the spirit of love, which you are passing, constitute the true path to all spiritual progress."

CLEVELAND, O., maintains a farm of four hundred acres at Hudson, O., for incorrigible boys. A few days ago Bishop Hartsman, assisted by several prelates, administered the sacrament of confirmation to forty-two Catholic boys there. This

is not the first class the Bishop has confirmed at the home, but it is the largest. Two things in connection with this incident are of peculiar interest and noteworthy. First, that so large a percentage of the boys committed to the farm are Catholic. Second, that the Catholic Church keeps them under its tutelage and confirms them on schedule time. But what becomes of the superior virtue of the parochial school over the "godless" public schools, seeing that the former turn out an abnormal proportion of incorrigibles? Nevertheless, the Catholic Church is to be commended for following them up.—Er.

The recent resolution of the House of Commons in favor of the disestablishment of the Church of England and Wales by a vote of one hundred and ninety-eight to ninety-five, though not committing the government was made interesting because of a statement made by Augustine Birrell, Chief Secretary for Ireland.

He said he failed to see how the continuance of the established Church could be justified. The Church had done the State no good, and the State had done the Church nothing but harm. Personally Mr. Birrell said he believed that disestablishment, so far from harming the Church as a spiritual body, would result in a position of spiritual authority throughout the land. The Government's hands, however, were already too full to assume any responsibility in the matter.

This is the first time in its history that the House of Commons has adopted such a resolution. The only previous time a similar resolution was pressed to a division was in Fifth Month 1871, and it was then rejected by a large majority.

THIRTY thousand barmaids are said to be up in arms against the British Government, which threatens to deprive them of their occupation. A bill has already been introduced in the House of Commons which would tend to restrict the number for all women except publican's wives and daughters, and Home Secretary Gladstone has expressed himself in approval of it.

Although under the bill existing barmaids may if they wish continue their occupation until they die, they foresee that the proposed measure if it becomes a law will gradually oust them, and they for all women except publican's wives and daughters, and Home Secretary Gladstone has expressed himself in approval of it.

The barmaids, of whom there are eight thousand in London alone, contend that the liquor trade cannot get on without them, pointing to the example of a well-known saloon in the Strand which substituted men for women and immediately lost so much patronage that it had to return to its former custom.

For some years there has been, in the German provinces of the Austrian Empire, a movement known as the "Sonderbund," among the members of the Roman Catholic Church have turned their backs on the mother church, and entered either the Lutheran or Calvinistic fold. How it began no one knows, but it was originally directed against the Roman Catholic organization as being the chief representative of the anti-German powers in the political assembly of the empire. It was then originally a semi-national and semi-German as well as a religious movement, and the Catholic press considers the movement as treachery against the integrity of the Austrian Empire, and the political authorities, as a matter of self-defence, have endeavored to suppress the movement. The statistical reports show that all of the converts were not inspired by pure motives, and some have, on second thought, returned to Rome. While four thousand eight hundred and fifty-five left the church of their birth, no fewer than one thousand two hundred and one returned to it again.

SPENDING MONEY AT COLLEGE.—YALE MAN'S STATISTIC.—SHOW HOW RICH AND POOR STUDENTS LIVE.—The dinner of a too liberal allowance to students at Yale University is set forth in statistics gathered by Professor William B. Bailey, of the department of political economy.

Professor Bailey obtained his data from five hundred students and considers that a fair average is reached in attempting to estimate the expenditures of the Yale student and the differences of

expenditures between the poor and the rich student.

Five groups were made, including all the students who spend less than five hundred dollars during their college year, and extending to those who spend over two thousand dollars. The average amount spent by students working their way through college is two hundred and ninety-two dollars. The largest group, students spending five hundred to one thousand dollars, while but nineteen spend over two thousand dollars. The man in the five hundred dollars group spends six per cent. on clothes, while it is twenty-five per cent. with the man who spends more than two thousand dollars a year.

The wealthy students spend more on intoxicants than on tobacco. Statistics show that the pipe is the favorite with the Yale smoker, and that for every dollar spent by the poorest students the wealthiest spend eight dollars and forty-three cents. The latter are shown to spend eighteen times as much on pleasure and eighty-two times as much on tobacco and intoxicants as the poorest students.

### THE RUSSIAN FAMINE FUND.

#### RECEIPTS.

S. H. S. \$5; J. M. P. \$5; E. H. P. \$5; M. J. S. \$5; J. T. G. \$14.27; H. G. \$5; H. E. II. \$10; A. L. W. \$15; M. B. \$5; J. D. C. \$2.50; E. K. A. \$5; G. M. C. \$50; J. G. \$25; W. L. A. \$10; A. Friend; \$6; W. F. C. \$1; F. G. \$8.75; E. B. G. \$25; H. B. G. \$25; H. C. \$29.25; H. H. \$5; J. N. \$5; J. H. B. \$3; R. C. R. \$25 cents; a Friend, \$5.90; P. W. R. \$100; J. M. P. \$100; J. M. P. \$100. Total amount forwarded at this writing is \$2125.77.

This morning's post brought a receipt from Isaac Sharp to whom the remittances have been made and also a letter from Edmund Wright Brooks, in which he says: "I was at Isaac Sharp's office yesterday and found that the remittance of which thou speakst had been handed to him, and which I was grateful to see as well as to the kind donors of the money. Our fund in this country is going on from day to day,—yesterday it stood at about twenty-three thousand dollars, whilst another fund for the same purpose raised in the city of London, stood at about seventy thousand dollars, with whom I am sure, but as a drop in the bucket in the comparison of the great need,—still I hold we should not be deterred on that account from doing what we can."

### CHINESE FAMINE FUND.

As stated in last week's issue of THE FRIEND my interest in relieving the Starving Chinese is equal to that in behalf of the Russians. My friend Tong Sing Kow the Chinese Consul General at Hong Kong, several days in Shanghai two years ago, is very familiar with the conditions now so sad throughout the length and breadth of that vast Empire and as I traveled some fifteen hundred miles through the very provinces in which the crops were destroyed last summer by floods I can see the situation with all its horrors. Tong Sing Kow has given me the inside story of how the Chinese suffer free from any diversion of the funds.

The Chinese are a very intelligent people and more worthy of our sympathy and assistance than the average European peasant. The appearance of the country between the Yangtze and Yellow Rivers was that of one of the most fertile in the world while the condition of the farmers was forlorn there was there always evidence of thrift.

#### RECEIPTS.

S. H. S. \$500; R. W. W. \$5; Dr. R. \$10; J. W. L. \$5; H. H. \$5; a Friend, \$2.50; G. J. S. \$50; R. L. B. \$50; M. R. \$15; R. N. \$15; W. G. H. \$5; A. F. \$1. Total \$663.50.

JOSEPH ELKINTON

Media, Third Month 8th, 1907.

### SUMMARY OF EVENTS.

UNITED STATES.—George B. Cortelyou has lately been appointed Secretary of the Treasury, succeeding Leslie M. Shaw who has retired. George Von L. Meyer recently an American Ambassador at St. Petersburg, has been appointed Post Master General. James R. Garfield of Ohio, succeeds E. A. Hitchcock as Secretary of the Interior, who retires.

In 1901 an act was passed by the Legislature of this State, requiring that Catholic exercises be introduced into the public schools in the large cities. It is now stated that although heretofore restricted almost entirely to the high, manual and normal







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We have lately been taught that it is a time to make the child sit in a class as a means of exploiting the teacher. So it must be a sacrilege to use public worship as a means of exploiting a preacher.

Thy right prospects are all in Christ. Therefore are thy prospects good. Be persuaded that neither things present nor things to come shall be able to separate thee, when committed to Him, from his love.

We expect, not numbers, but weight of concern to decide things in the work of the church. This is what happens in life, in the long-run. At first numbers seem to outweigh right. But numbers without right to bind them together become weakened more and more, and right reaches its own authority.

## Idling Our Country of a Growing Peace Spirit.

We trust the movement to introduce rifle-shooting practice into the schools of the country is an encouraging rather than a discouraging sign. Barbarizing and murder-encouraging though the practice would be, it is in the fact that the military interest seems that such an expedient needs now to be resorted to in order to cultivate a zeal for soldiery, there is seen a confession that the war-spirit is waning, and requires some unusual means for stimulating it.

Certainly the set-back which war has been giving to itself in the minds of this more enlightened age, the exposures of all that is possible in human sin as the native fruit of war, together with the advancing movement of the enlightening Spirit of Christ in the hearts of men, has accumulated more general detestation of war, its memories, principles, and works, than has hitherto declared itself.

The urgency to teach boys throughout the country to shoot straight at the hearts of men,—for every crack of a boy's rifle will mean to his imagination a slain fellow-being,—is not an urgency to reduce the number of murders in our land below the ten-thousand a year which already degrade our civilization; it is not a movement to make life safer, but rather to make domestic arms among us, in the long adding-up, more destructive than the foreign.

To say nothing of school accidents, of boys "not knowing it was loaded," of an occasional first family paying tribute in the life of their first-born to wars not yet declared, there is in the plan proposed the steady lowering of tender-heartedness, a blinding of the sense of the sanctity of human life, all tending, as war has been doing, to the moral detriment of the people. Have our criminal lists grown smaller since our Cuban and Philippine warfare, or our earnings safer, our trust-funds more secure from deprivations? Is not the answer to our late dallying with warfare gone forth in a louder cry for greater and greater armaments? External war has not given us internal peace, nor any safe prospect of external peace.

And now some would prepare our response to the Hague Conference in advance, by the offer of a generation of belligerent youth. If this be a testimony, as has been suggested, to a rising peace sentiment making enlistments more difficult to secure, let us be co-operating with the Prince of Peace in praying that "of the increase of his government and peace there shall be no end."

## The Worth of a Boy.

[While we do not admit the thought that the value of a boy can be rated in money, yet so much of him as may be reckoned from the low standpoint of an earning machine (on which the following article is based) is suggestive of the incalculable value of his whole being.—Ed.]

"What is a boy worth? What is an education worth? An Indiana jury awarded \$599.99 for the killing of a boy. A friend of mine, who is a superintendent in West Virginia, called that award an outrage. I asked him why. He answered: 'To say nothing of the value of the boy's personality and all that a boy is to his father and mother

and home, the commercial value of a boy's time at school is more than the award of that Indiana jury.' I asked him how he made the calculation. He said: 'You find the value of a boy's time at school by subtracting the earnings of a life of uneducated labor from the earnings of a life of educated labor.' Then he gave me a calculation that I have used this year before every institute, for I am anxious to get it into the daily papers, to have it carried to every school-room and put upon every blackboard, so that the pupils may carry it home and discuss it with their parents.

"He said: 'If an uneducated man earns \$1.50 a day for three hundred days in a year, he does very well; and if he keeps it up for forty years, he will earn \$1.50x300x40, or \$18,000. An educated man is not generally paid by the day, but by the month and by the year. If you will strike an average of the earnings of educated men, beginning with the President of the United States, who earns \$50,000 a year, the presidents of the insurance companies and of large railroad companies, and run down the scale until you come to the lower walks in point of earnings among educated men, you will admit that \$1,000 a year is a low average for the earnings of educated labor. For forty years you have \$40,000 as the earnings of an educated man. Subtract \$18,000 from \$40,000, and the difference, or \$22,000, must represent the value of a boy's time spent at school getting an education.'

"You will all admit that a man who works with his hands at unskilled labor puts forth as much muscular effort as a man who earns a livelihood by his wits and education. Now, if \$22,000 represents the value of time a boy spends at school getting an education, what is the value of a day spent at school?

"The average school life of every boy and girl in Massachusetts is seven years of two hundred days each; let us say that it takes four years more to get a good education. Reckoning eleven years of two hundred days each, you will find that the 2,200 days at school are equal to \$22,000, and a simple division on the blackboard will bring it home to the comprehension of every boy that each day at school, properly spent, must be worth ten dollars.

"One director asks whether it is a violation of the compulsory law if a farmer keeps at home his eleven-year-old boy to plow, because it costs one dollar a day to get some man to do it. While he is putting one dollar into his own pocket, he is robbing the boy of ten dollars in the shape of future earning capacity. Is not that high-handed robbery by the father of his own child?"—Dr. N. C. SCHAEFFER, *State Superintendent of Pennsylvania, in the Pennsylvania Report.*

### Glimpses of the Life of Samuel Morris.

(Continued from page 282.)

"Arrived at Woombie, we were met with horses and saddles to carry us seven miles farther to Buderum Mountain, the home of Joseph Dixon; he owns upwards of two thousand acres, but taxes make this burdensome; we saw coffee growing and bananas, also sugar-cane in different stages of growth; the Kanakas were tilling it with heavy hoes; the cane is planted from slips and takes eighteen months to mature, when it is ten feet high. We had a meeting with some of the townspeople, who expressed themselves well satisfied with what they had heard, and some said it would be good if they could often have meetings held in the Friends' way; we also met with fifteen of the Kanakas, and were glad to find that J. Dixon collects them for religious instruction on First-day, and they are taught reading at other times making rapid progress." (These laborers come from neighboring islands.)

"NAMBORN, First Month 10, 1893.

"Taking breakfast with the Mitchell brothers and their wives, we had a refreshing opportunity together. David especially impresses us as a very valuable man. Thoroughly convinced of the views of Friends, and with the courage to maintain them, fairly educated, with much good sense and straightforwardness of purpose, we shall look to his future course with no little interest. Agnes, the wife of Marshall, is a bright, capable woman, and withal of a tender spirit. As I bade her farewell, she could only bury her face in her hands to conceal the feelings that were stirring within. So we left this secluded spot in the 'Bush,' rejoicing that the seed of the kingdom even here has fallen on good ground, is ready to spring up and we may trust will yet bring forth much precious fruit.

"In another town we had a call from a man, who through intemperate habits, had become a complete sot, and as a consequence is much straightened in his circumstances. Happily this downward course has been effectually arrested, through the wonder-working power of Divine Grace, of which he regards himself a striking monument. He is frequently, as we understand, heard in the meeting here in testimony to the love and sparing mercy that have rescued him from the pit. Thus having been much forgiven he now 'loved much.' He may well rejoice, though it be 'with trembling,' at his deliverance from the cruel bondage under which he long groaned, while the happiness of the wife seems complete, as she moves about her now peaceful habitation, or tends her pretty flowers by the door, and at the 'bough house,' where she has a fine collection of ferns and orchids.

"AUSTRALIA, First Month 23, 1893.

"One hundred miles on the Brisbane Southern Railroad took us in a westerly course, timber was often heavy, and we caught glimpses of distant mountain ranges, the soil brown and fertile, with luxuriant crops of wheat, oranges, figs and grapes.

"Toowoomba, a town of eight thousand inhabitants, has an altitude of two thousand feet above the sea, and it is noted for its

healthfulness. Cornelius Burtt, Edward and Emma Dann have interesting homes. We had a long talk upon various topics; they evidently desire to do what they can to promote our principles in the world at large.

"Taking a coach, we were soon upon the 'Darling Downs,' which are vast prairies, with sparsely scattered eucalyptus trees; large tracts of these have been girdled, thus giving a desolate aspect, but throughout this drive of thirty-eight miles there were continuous wire fences, enclosing 'stations,' each contains thousands of acres, with a homestead and outbuildings of the squatter, while his flocks range at will.

"After running our team of three horses under the unsparring lash of the driver's long whip, the jaded beasts were turned into a 'paddock' of one hundred acres to refresh themselves for the return trip; the field was scoured for recruits, and again we dashed away amid lashing and shouting till my ears ached and I felt almost sore myself from sympathy with the poor brutes; the road became very heavy and had we not all gotten out, the coach would have probably been swamped.

"At Domville we were made heartily welcome by good Henry and Deborah Walpole, who are Irish Friends, not very long from the mother country, and so completely isolated from congenial society, social or religious, that they fully appreciated the effort we had made to reach them. In the desire to benefit his neighbors, Henry Walpole has been in the way of collecting them together on First-days for some simple religious service, and in view of our coming, had arranged for a meeting this evening at the 'chapel.' Hither came about five and twenty, several of them young persons, who make no profession of religion. Henry Walpole read impressively a chapter. J. E. Rhoads spoke excellently from the prophecy of Isaiah, 'Thou shalt call his Name Jesus, for He shall save his people from their sins,' and I from our Lord's declaration, 'I, if I be lifted up from the earth, will draw all men unto Me.'

"Second Month 2nd, 1893.—We find Sydney a well built city with an air of age and stability we had not met with thus far in Australia. Many of the public buildings and stores are large and architecturally quite handsome. The streets throughout always broad, are clean and well-kept, many of them being paved with blocks of gumwood, making a very smooth and solid surface, while the footways are largely of flagging or asphalt. They are thronged with people and vehicles, busses and hansoms being numerous, while a steam train-ways runs through various sections, and steam ferries connect the two sides of the bay. The channels are deep, and vessels of heavy draft find safe moorings at almost any point. The population of the municipality is two hundred and fifty thousand, although including the numerous suburbs it is broadly stated at four hundred thousand.

"Our friend, William Cooper, met us at the railroad station. He is manager for a branch of Cadbury's Cocoa Manufactory, England, and with all the gentleness and kindness of his nature, a very capable man

of business. John Baker makes us most free in his cutlery shop, where we assort and distribute our books. We took tea with Hannah Fowler, a dear old lady of eighty, using a crutch, but full of good-will. Living near the meeting-house, she expects the young men of the adult school and their teachers to dine with her on First-day, and Friends generally to make themselves at home at her cottage. At this school we found about twenty men with open Bibles before them, and their subject was the Lord's Prayer, more especially the verse on 'daily bread.' One young man urged with warmth the claims of the poor upon the rich, his thoughts manifestly running in the Socialistic lines now rife in the Colonies, but William Cooper wisely turned the current into more profitable channels, and other speakers showed they had a clearer perception of the meaning of the prayer. This opened the way for me to make some general remarks on the reverent spirit in which we should always approach the consideration of the Holy Scripture, and especially the teachings of our Lord. Having been invited to take tea with Helen Neave, we took a small steamer up the bay to Northwood. It is a pretty, quiet spot, the house is small, embowered in trees and shrubbery, and with a fine outlook over parts of the city and bay. It would have been a great pleasure to have met Joseph James Neave, who is now on a visit of gospel love to the Stundists of Russia. While laboring in a widely different field from ourselves, there is good reason for believing that he is under the eye and direction of the same blessed Master. Helen Neave showed us many interesting papers in connection with her husband's engagements in our Southern States, near the close of the civil war, besides relics and curiosities of various kinds. She and her daughter Nellie, are especially fond of 'pets.' A young horse and a cow in the paddock seemed only used to caresses and kindness. A tame magpie and sea gulls hopped about two Newfoundland dogs, a pretty cat with canaries, a handsome cockatoo and a cage of smaller birds completed the happy family.

(To be continued.)

### Trouble on the Inside.

There is an old story of a man who was washing a large plate glass window in a shop. There was one soiled spot which defied a efforts to remove it. After hard scrubbing and the using of much soap and water, the man found out the trouble. "It's on the inside!" he called to some one in the store.

That is a true description of many of the ills of life—they may appear to be but surface imperfections, but really they are defects, hidden for the most part within the texture of the substance. More than or so-called surface hurt of the body actual has a deeply implanted cause in the physical system. This fact is admitted by those who are wise regarding the diagnosis of bodily complaints; but many with a strange inconsistency persist in regarding the hurts of the human spirit as wholly on the outside. They try to veneer over the evil spot with a thin coating of conventional morality; they wash it with the tears of a half-measure

sorrow, or, as the father said of a "voluntary humility;" they scour the place with the sapolo of good resolutions, and they polish the manners with the soft fabric of an easy urbanity—but still the marks of sin remain, for the causes are on the inside. What is needed is a deep-going, thorough work of repentance and faith. Confess your sins, and you will find a Saviour who is faithful and just to forgive your sins, and to cleanse you from all unrighteousness. He that saith that he hath no sin—that the trouble is all on the outside—deceiveth himself and is a liar; but the man who diagnoses his hurt as an interior malady at the centre of the soul's life, has taken the first sure step toward a moral recovery, throughout all his being, by the grace of a redeeming Christ.— *Zion's Herald.*

In the issue of THE FRIEND for Second Month 23rd, E. C. J. asks for a copy of a poem upon William Penn.—A Friend of Valena, Kansas, sends one, in print, which was well known to school girls of three score years ago; the authoress was Hannah Flagg Gould, of Lancaster, Mass., who published three volumes of poems. Others have sent manuscript copies.

### THE QUAKER.

he Quaker stood under his smooth broad brim,  
In the plain drab suit, that, simple and trim,  
Was better than royal robes to him.

Who looked to the inward part  
Of the wealth and honors of earth;  
Not emptied his breast of the praise of birth,  
To seek the treasures of matchless worth.

Reserved for the pure in heart.

And he heaved a sigh at the lofty look  
Of the mired head of the gilded book;  
And a view of the costly drapery took  
With a meek and pitying eye.

Alas!" said he, as he turned away  
From the splendid temple, the grand display,  
To the quietude to work up they pay,  
In the name of the King Most High!"

When he looked around on his own proud land,  
Here those of his faith were a suffering band,  
Nourished in the conscience, and under the hand  
Of merciless power oppressed.

"I'll seek," said the Quaker, "a happier shore,  
Here I and my people may kneel before  
The shrine we erect to the God we adore;  
And none shall our rights molest!"

And sick of the sounding of empty things,  
Of beggarly strife in the island of kings,  
He dove-like spirit unfurled her wings  
For a bold and venturesome sweep.

He wafted him off, o'er billow and spray,  
What the sea and the sky, on a pathless way,  
A beautiful sylvan scene, that lay  
Far over the boiling deep.

And when he came down, unruined and staid,  
Here along the skirt of the peaceful shade,  
The Schuylkill and Delaware rolled, and made  
Their friendly waters unite.

And Indian sprang from his light canoe,  
And e'er to the topostop towed him,  
And the deer skipped up on the cliff, to view  
The new and unseemly sight.

And the tomahawk dropped from the red man's hand  
When he saw the Quaker advance, and stand  
Besetting his purse, but to share the land  
He had come to possess with him.

And scanning his bladed and noble face,  
There goodness was all that his eye could trace,  
He laughingly smiled at his hiding-place  
Far under the hat's broad brim.

"'Hout'll find," said the Quaker, "in me and in mine,  
No friends and brothers to thee and to thine,  
No aid no power, and admit no line  
Twixt the red man and the white,

Save the cords of love, as a sacred tie;  
For our one great Father who dwells on high,  
Regards the child with an angry eye  
Who robs from his brother's right!"

The Indian passed—and the Quaker stood  
The righteous lord of the shadowy wood,  
Like the genius of thought, in his solitude,  
Till his spirit, the inner man,  
Became too mighty to be repressed  
Beneath the drab on his ample breast,  
Had moved—and with neatness and plainly dressed,  
Came forth as his lips began:

"I may not swear, but I'll prophecy—  
This lofty forest that towers so high,  
Must bow, and its stately head will lie  
On the lap of its mother earth!  
When the stroke of the axe shall split its pride subdue,  
And its branching honors the ground shall strew,  
Then some of its parts may be reared anew,  
To shelter the peaceful hearth!"

"Where now the poor Indian scatters the sod  
With offerings burnt to an unknown God,  
By Gospel light shall the path be trod  
To the courts of the Prince of Peace.  
And here will commerce appoint her mart;  
The marble will yield to the hand of art;  
From the sun of science the rays will dart,  
And the darkness of nature cease!"

And thus did the vision of prophecy  
Expand and blaze to the prophets' eye,  
Till it grew so vast and rose so high,  
That the gentle words that lung  
Like a string of pearls, from his cautious lip,  
On their silver thread, he was fain to clip,  
Lest something more than the truth might slip,  
For once, from a Quaker's tongue.

But the trees quaked, too, at the things he spoke,  
For they knew that the "knee of the knotted oak"  
Must bend, ere the vow of the Quaker broke;  
And they bowed and kissed the ground.  
The hammer and axe had aligned repose,  
And the mountains raised their distant blows,  
As the forest fell and the city rose,  
And her glory beamed around.

Her laws were as righteous, pure and plain,  
As the warm in heart and the cool in brain,  
To bind the strong in a silken chain.  
Could in wisdom and love devise.  
The tongue needed not the bond of a vow,  
And man to his fellow-worm did not bow,  
Nor doff the screen o'er his open brow,  
To any beneath the skies.

The Quaker passed on from land to land,  
With the lowly heart and the open hand  
Of one he felt where he soon must stand  
And his final account give in.

For long had he made up his sober mind  
That he could not depart, to leave mankind  
With the ample field of the earth behind,  
No better than he had been.

And bright was the spot where the Quaker came,  
To leave it his hat, his drab and his name,  
That will sweep away from the trump of Fame,  
Till its final blast shall die.

The city he reared from the sylvan shade,  
His beautiful monument now is made;  
And long have the rivers their pride displayed  
In the scenes they are rolling by.

H. F. GOULD.

PRE-ENGAGED WILL-WORSHIP FOR PRAYER.  
—THE TAKING OF OATHS.—LODGE ASSOCIATIONS INFRINGING FREEDOM OF CONSCIENCE AND THE HOME LIFE.—THE WASTE OF CLUB LIFE.—Extract from the Minute of Advice of Philadelphia Yearly Meeting in 1895.

We feel it needful to extend a caution to our members that they be not drawn into a violation of our testimony in respect to ministry through their participation in associations, whose meetings are regularly opened with vocal prayer from some one specially

designated for the purpose. Our testimony is not only against a paid ministry, but against religious services performed by pre-arrangement made in the will of man.

In regard to oaths it seems scarcely necessary to do more than remind our friends of the emphatic language of our dear Redeemer in his sermon on the mount. After referring to the commands of Moses to the Jews in olden times to perform unto the Lord those things which they had sworn to do, He adds: "But I say unto you, Swear not at all; neither by heaven, for it is God's throne, nor by the earth, for it is his foot-stool; neither by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head, for thou canst not make one hair white or black; but let your communication be Yea, yea, nay, nay, for whatsoever is more than these cometh of evil."

The fact that an oath is required to be taken on admission as a member into many or most secret societies, is a sufficient reason why a Christian should decline to take any part in them. But, independently of this, there are other strong objections to them. The members of some of them are required to promise obedience to the commands of their lodge officers, and to conceal they know not what. No man has a moral right thus to bind himself in advance; for it may involve him in the necessity of doing that which he may become convinced is evil.

The influence of lodge associations is to draw men away from home and the domestic circle, and to surround them with influences less favorable to their preservation in the paths of religion and virtue. We feel it right again to renew our advice of former years, that Friends carefully abstain from any connection with secret societies.

Of latter years there has been an increasing tendency for young people and persons of leisure to become members of social clubs of various kinds, which draw them from their homes, and in which amusements or recreations are practised, that are apt to draw away the mind from serious thoughtfulness, and promote self-indulgence and vanity. They do not conduce to the intellectual improvement or the religious growth of their members, but lead to a waste of time, which is often spent in playing cards or other games. We tenderly exhort our young people to be on their guard on this subject, and not to join in associations which are likely to lead them aside from the paths of self-denial and holiness in which the Lord would have them to walk.

### MY MISSION.

Yes, I know I had a mission,  
It was the gift of God to me;  
But it did not suit my liking,  
And the good I could not see.  
I sighed for broader fields of labor,  
Where some work was being done;  
Never dreaming that my mission,  
Was at home, with only one.

Doing for that one, who was to do so much,  
Did not seem to me a mission,  
And I could not think it such;  
Until one day my eyes were opened,  
And I saw my mission straight.  
Lord, just one more chance, I pleaded!  
But, alas! it was too late.



## Great National Issues.

[While it is not in the province of THE FRIEND to suggest what political party should be supported by its readers, yet we give place to our aged Friend's earnest concern on a great national issue for which the Prohibition party stands. We frequently lend our columns to the promotion of prohibition sentiment, leaving the choice of a political party to the individual.—Ed.]

God in his wisdom and providence, has raised up men and women in all ages to take advanced ground on great moral questions, and national issues, to grapple with the problems of the age in which they lived, "to break the bands of wickedness and to let the oppressed go free," not heeding the praise or blame of men, but pressing forward unto great achievements and glorious victories.

Such was the case in the anti-slavery movement in the United States, through which some of our elderly people have passed, and helped to bear the burden and heat of the day, regardless of the persecution and ridicule of the scoffer.

The public sentiment against the extension of the slave trade and slavery grew until some more practical measure was required, in addition to moral means, public speaking and the press. Those stanch reformers of the times organized the Abolition Party in order to meet the exigencies of the case more successfully. And many years later they organized the Republican Party, and the people rallied to their standard to check the bounds of slavery and slave territory in this country.

History is now repeating itself in respect to the problems of our times, especially in relation to the prohibition movement of the day, the greatest and most important issue that has ever come before the American people, not merely in way of reform, but that also of "financial and political economy," as this Republic stands upon the home, and is dependent upon it for its life, strength and national greatness. Therefore all laudable means should be used to do away with this legalized traffic, and the saloons of our country, and protect and save the home and rising generation (including myriads of helpless and defenseless children) from the appalling consequences of intoxicating liquors, the greatest enemy to Christian civilization and the public good, that has ever been inaugurated in the world's history. For this business and habit of drink permeates all our interests, business and politics, the home, church and state, and every profession and branch of society.

Now, if we would abolish the liquor traffic, it would relieve us of this great burden, and lessen pauperism and crime eighty per cent., and give protection to our homes and industries, with an uplift to society that would open the way for other reforms, and prove a great blessing to the church and country at large; and justice demands it, as the "welfare of the people is the supreme law."

The temperance reformers who had carried on this work for so many years through moral and religious means, public speaking

and the press, saw that these were not equal to the emergency of the case to grapple with the liquor traffic, in its organized power and moneyed interest. Therefore, through force of circumstances beyond their control, they were under just as much necessity and obligation to our country and suffering humanity, to organize the Prohibition Party to meet the urgent demand of our times, in arresting the progress and devastation of the liquor traffic and the saloon influence on society, with a supreme effort to overthrow and abolish this infamous business, as it was for the Republican Party to have been organized to meet the demand of its time, in arresting the encroachments of slavery and the slave trade in this country, "and to let the oppressed go free."

In view of the emphatic Scripture teaching, with its denunciations, warnings and reproof to those who handle or use strong drink, the enormity of the liquor traffic, as the fountain of iniquity, that is burdening the country with so much suffering, pauperism and crime, should inspire the lovers of humanity to rally to the standard of prohibition, as it is now coming to our relief with much promise and success, inasmuch as it has elected twelve leading prohibitionists to the legislature in eight of our States, beside filling many other important offices.

In consideration of those facts, with the awakened public conscience on the subject, it is evident that we are approaching a great and important crisis, when prohibition will become the dominant issue, and command the attention of the people as never before, and some party will carry this noble cause to victory, and change the attitude of our Government in its relations to this stupendous iniquity and national evil, that is destroying the young manhood of our country, as well as human life, and filling our prisons and charitable institutions with the victims of drink and ruin.

And many will regret, after it is too late, that they did not lend a helping hand to this great reform for "civic righteousness and prohibition."

DAVID TATUM.

CHICAGO, ILL.,  
1450 Eastwood Avenue.

## "Like as a Father."

The life of a beautiful girl was nearing its close. The busy father, active in legal and political life, made short visits to his office to perform the most necessary duties, and hurried home again day by day to be near her in her last days. He spent every possible moment in granting every wish, and it was a comfort to him that his daughter was finding in her religion a source of strength that robbed approaching death of terror. He was an upright man, but one from whose busy life religion had been crowded out.

One day, as he sat by the bedside of his daughter, she asked him to read to her. He found a magazine and read her some bright bits of poetry and fiction. It pleased her, but she wanted something else.

"Father," she asked, "will you get my Bible and read from that?"

"Certainly, my dear," he answered, and

was rather glad than otherwise of her request.

He was a strong man, with a clear voice and a good degree of self-control. He had mastered his own feelings in those days of patient and affectionate ministration, that he might bring to the sick-room every element of cheer that was possible. And now he began calmly and quietly, to read the Sermon on the Mount. He knew where to find it, and he knew that it was good, and he read it with a growing appreciation of its beauty and its sublimity.

But the daughter grew more and more restless.

"Don't you like it?" he asked.  
"Oh, father," she exclaimed, "it isn't that I want, about our righteousness exceeding that of the scribes and Pharisees! Can you find the place where it says 'Like as a father pitieth his children so the Lord pitieth them that fear Him?'"

His voice trembled a little but he said, "I will find it," and he turned to the concordance in the back of the Bible. But while he found the place and began to read, "Like as a father," he could bear no more.

"O my child," he cried, "if God cares for you as I do—"

He bent over the bed and wept.

"It is the verse we both need," she said softly, after a few minutes.

And he knelt beside the bed and said: "Yes, my child, that is the verse for both of us."—Exchange.

## H. Regina Shober.

(Concluded from page 284.)

Soon after this she says (in her diary "Gracious and merciful One who alone knows me; make me and keep me faithful! Thou knowest I often tremble at the situation in which I am placed, and it has pleased Thee thus far to lead me about and instruct me. Keep mine eyes singly directed upon Thee; then shall I be enabled through Thy grace to go at Thy bidding, and tell unto others what thou hast done for my soul."

"Oh! help me to be faithful, I have no heaven but Thee, none in all the earth desire in comparison of Thee. Help me overcome the natural diffidence that so much obstructs my way, whatever of suffering it may cost me. Break these chains that the glorious Gospel liberty which believe is my privilege in common with all children, may be my happy experience, I Thou knowest that I do love Thee—that fervently desire that body, soul and spirit may be sanctified and made meet for Thee."

In the year 1822 she first traveled as minister of the Gospel, with the approbation of the Monthly Meeting of which she was member, visiting the meetings of Exeter and Muncy. In succeeding years she was repeatedly called by her Divine Master to labor in various parts of her own and other Yearly Meetings, both in public and private ministry. In these engagements it was her fervent concern to minister of in the ability which God gives. Under this feeling she thus petitions: "Heavenly Father, my unfailing friend, help me once more to renew my covenant and bind every sacrifice

with cords to the horn of the altar. My soul longs, yea, even pants at seasons for an entire conformity to Thy will. Again and again enable me to surrender my all—to suffer patiently—do the little required of me cheerfully, knowing that Thy will is my sanctification.

"I entreat Thee for the sake of Jesus Christ Thy dear Son, who bore my sins in his own body on the tree, and for my poor soul's sake, that Thou wouldst blot out my many transgressions and remember my iniquities no more. Enable me, oh! Thou whom I do love and desire faithfully to follow and serve, to commit all my sorrows, to cast all my burdens, for they are indeed many, at Thy blessed feet, believing in Thy power that will and can support, and in Thy own time, turn my mourning into songs of praise. Amen."

The consolations of the Gospel were the frequent theme of her ministry. Having experienced that these abounded in Christ, even in the midst of suffering, she could preach to others, that if they had been made partakers of afflictions as his disciples, they should also in his own time be made partakers of his consolations.

In the year 1839 she removed to reside within our limits, and became a member of our Monthly Meeting. During her long residence amongst us, we were sensible that it was her earnest concern to be "An example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." She was conspicuous for her simplicity and moderation, guiding her outward affairs with much discretion, and realizing that godliness with contentment is great gain. Thus, with moderate worldly possessions, she was enabled to exercise a liberal hospitality, of which many were partakers. Not a few can also bear witness to the comfort of love and spiritual edification which was imparted by her in social intercourse.

In a letter to a young friend who had become unsettled in regard to the doctrines and testimonies of our religious Society, she writes: "I well know that it is a simple, narrow, self-denying path, and although I do believe that the blessed compassionate Shepherd has his own sheep and lambs in every fold, who are precious in his sight, yet from the full conviction that the principles and testimonies of Friends, as they one after another were opened to my view and sealed on my heart, were most consistent with the doctrines contained in the Holy Scriptures, and that my present and everlasting peace seemed to depend on my simply giving up all I had been taught from childhood as respects forms and ceremonies in religion, I have no hesitation in saying that for myself there was no other path to peace." It may be here appropriately mentioned, that one of the first practices which she felt herself conscientiously restrained from uniting in, was the singing of the congregation as a part of public worship.

Nearing the close of life, she thus writes to a friend: "If only our many trials and afflictions work for us, through the mercy of God in Christ Jesus, a far more exceeding and eternal weight of glory, dare we crave

an exemption from one of them? Will not one moment in that blessed happy home that none can deprive us of, and into which sorrow can never enter, more than compensate for all we have suffered? Yes, we shall praise Him too for every cup of bitterness, in mercy and wisdom made our portion, while sojourning in this vale of tears. How much we need to bring us to the Saviour's feet and keep us there."

Her ministry, while it was often exercised in weakness and fear, and expressed in much simplicity, was in the demonstration of the Spirit and power. She was thus often instrumental, under the constraining influence of the love of Christ, in raising the life in our religious meetings, and also in comforting Zion's true mourners; knowing how to speak a word in season to them that are weary. Her offerings in prayer were mostly brief and fervent, making request with reverence and godly fear.

Sympathy with those who were in any trouble was a conspicuous trait in her character. To visit the sick, to feed the hungry, to clothe the naked, she deemed her plain Christian duty, and, while faithful herein in no common degree, she ever considered herself an unprofitable servant. Many can testify to the consolation which in tender love and pity she was enabled to impart to their sorrowing minds. She was a nursing mother to those who were young in the ministry, and quick to discern the work of grace in any, and to cherish it in those who were yet babes in Christ. Her humility and sweet expressions of sympathy encouraged such to accept the offers of redeeming love, and to press forward in the way of holiness.

Having endeavored meekly to follow her Redeemer, through a long life of service and of suffering, and having abundantly testified to the abundance of his grace, and the value of his atoning sacrifice, little remained for the evening of her day but peacefully to await the summons home.

She never enjoyed robust health, and in her declining years was enfeebled by frequent attacks of illness. Although these, for the last few months of her life, did not cause increased uneasiness to her friends, yet she seemed to see with clearness that her end was near. Though nature shrank from the last conflict, yet having long felt herself to be a stranger and pilgrim upon earth, she evidently longed to depart and be with Christ, which is far better, looking forward with joy to that happy home in heaven, where, she at times expressed, the love and mercy of her Lord and Saviour had prepared a mansion for her.

On the afternoon of the fifteenth of Fifth Month, 1865, when appearing unusually comfortable she requested that some young friends in whom she felt much interested, and who were about leaving the city, might be sent for, saying, "If they do not see me now, they will never see me again." This anticipation of her approaching end was soon realized. About midnight of the sixteenth she was attacked with severe pain, which, for a time, was too acute to allow of much expression. When partially relieved, she was sweetly engaged in vocal prayer,

craving that the work might be cut short in righteousness. Soon after, as we reverently believe, her petition was answered, and her redeemed spirit was admitted into that "rest which remaineth for the people of God."

She died on the seventeenth of Fifth Month, 1865, in the seventy-ninth year of her age, a minister of the Gospel for more than forty-five years. "Blessed are the dead which die in the Lord from henceforth, saith the Spirit, that they may rest from their labors; and their works do follow them."

### The Basis of Usefulness in the Churches

When Paul stood on Mars Hill to preach to the Athenians he told them that as he had passed by he found an altar inscribed to the unknown God; and proceeded to tell them he proposed to declare unto them the God whom they desired to serve. Scholars acquainted with the Greek language, in which Paul addressed the Athenians, did not charge superstition upon them, but rather commended them for their desire to worship "Superior beings." And considering that they were but groping in the dark, as all had done before the coming of Christ, he proceeded to announce the glad tidings that now in the fulness of time a light was come into the world that not only gave assurance of the One Eternal God, but was ready to guide mankind to a faith in Him, and to a knowledge of all human duty. I wish here not to intimate that this company are like those addressed by the Apostle without a vital knowledge of the way of life. But as I think there is an analogy in the case, I have called up the incident recorded by Luke for illustration.

It is obvious, from the existence of this circle,\* and its proposal to devote some of the leisure of winter evenings to these researches, that there is a recognized want of some power to sustain the Society in a healthy state. In this quest for renewed life and vigor I wish to encourage you, and in doing so I am confident you will expect me to be true to my convictions.

The discipline of our Society was made largely on the account of the disobedient and the indifferent. In regard to the subordination of meetings and correct procedure in our social relations there is much that all should be acquainted with, as essential to good order. But the fundamental qualifications for acting a part in the affairs of the church, are not derived from our book of rules. It does not appear from our earlier records that our members generally were expected to become familiar with the contents of this book. It was published in sufficient numbers to furnish the clerks of all meetings for business, and to be at hand whenever needed to look for specific directions. But it is to be inferred that early Friends were guarded against encouraging the flock to depend much upon the mere letter of religious duty. When in my young years my mind was turned towards an inquiry for the way of life, I was led to look

\* Read before the reading circle at West Grove, Pa.



for what others had left on record of their experience. In the small library of my deceased grandfather, I found no book of discipline. But there were the Journals of John Richardson and of John Churchman. There was in the narrative of these dedicated men, such a clear account of their guidance by the Holy Spirit, as threw a flood of light upon my pathway. They had been led by the unerring Guide, not only to a strictly moral life, but directly into the observance of all those testimonies which characterized Friends and were felt to be essential. In reference to the books they read, there is repeated allusion to Sewel's History, which contains the experience of Friends of yet former generations. But I do not remember that they ever speak of consulting the discipline in regard to points of duty; nor do I remember that in my early inquiries my attention was ever directed to this book. I think that during this period I never saw the book except in the hands of the clerks where it was needed.

These were rather the happiest days of my religious life. I was not troubled about the disorders in the church then so widespread and so deeply rooted; but was rather brought under an overpowering sense of the Divine goodness, that was drawing me from the evils of the world. Long after this period, when discouragements have pressed heavily upon me, a recurrence to this youthful experience has tended to assure my hopes and fix my faith. When at length, being carried by advancing years into a participation in church government, I was obliged to become familiar with the discipline, I was struck with admiration to find that its provisions agreed so nearly with my maturing judgment.

There is perhaps no other denomination of Christians so entirely dependent on spiritual life, as the Society of Friends. When about the middle of the Seventeenth Century the Holy Spirit stirred in the hearts of an host just ready to be gathered, they did not begin by calling a convention, adopting a creed and establishing a discipline; behind the clouds that then obscured the moral horizon of England the Lord was at work. He well knew that in the existing state of the public mind, there could be no harmony in a convention met to promote the interests of religion. He also knew that according to his promise the Spirit of Truth when come would lead his obedient followers into all Truth, and into a feeling of love and unity that would bind them together. Accordingly though there were many inquiring minds scattered abroad, it pleased our Holy Head for awhile to keep their preparation for church service more exclusively in his own hands.

When the number of disciples had grown and multiplied, it became important to organize meetings and establish rules of discipline. But it may be here remarked that the work of conversion by which so many were brought into the fuller light of the Gospel, was largely accomplished before the discipline as a whole was in operation. The care of the poor, the oversight of the ministry and moral order, generally needed attention, but it was not until there was a

body of substantial Friends, in every place where a Monthly Meeting might be needed, that this order of discipline could be carried out. It was required to have enough of the Divine leavening in every body met to transact church affairs, to restrain the tongue of debate. Otherwise these gatherings were liable to become scenes of excited controversy. Thomas Story tells us that at the time when he was under conviction, but not yet a member, he was invited to attend one of these meetings. Something that came up gave rise to a discussion that on one side became so infused with a wrong spirit that he was then asked to leave the house. Rightly concerned Friends were fearful, lest his tender mind should be turned aside by this exhibition of human frailty where Divine love was expected to prevail. It is a blessing to us that our religious meetings are still held so nearly as George Fox directed "in the power of God." If this advice by one whom all professing Friends still hold in a degree of reverence, is to be carried out, our members must continue to become acquainted with the workings of that Power in the heart. If there has been any departure from primitive ground in this respect, I assume that it is not wilful or entire. We are generally willing to believe we are walking under Divine control, if we but feel some touches of superior guidance, and are borne so far above gross departures as to retain the respect of refined associates.

But while we stand here we find the church is drifting. We are passing more or less into the current where the business or pleasures of the world are the ruling motives for action. Religious duties are turned aside as of secondary importance, until the attendance of meetings has with many become subservient to worldly convenience. It is something for our encouragement that we still wish it were otherwise. It is something that we still have strong desires to hold the essentials of our organization, until better days shall come. It is something that this company are concerned to meet at stated times to nurse the smoldering embers of faith and hope. They may keep the flame alive, until some more faithful spirits may be raised up to conduct our shattered bark to a place of safety.

It would gladden my heart if every one thus concerned, could find a more deep religious experience attainable. They may be abundantly clothed in a garment of righteousness. But the apostles speak of some who are going about to establish their own righteousness, have not submitted to the righteousness of Christ. To follow up this theme would lead through deep waters. Although too deep for my uninspired pen, they are not too deep for every member of the Church of Christ. We may indeed question whether any one can be a true member of that Church without this baptismal experience. Throughout the several stages of my life I have witnessed the tendency of young persons to assemble. The ostensible purposes differed widely, but with the better sort it was debasing to their best interests. They might be philanthropic, educational, or simply literary; but the depths of religion were too sacred to be thus associated.

Now that it is proposed at these social gatherings to make them in some way the opportunities for a growth in grace, it is implied that these several means and purposes have been brought to coincide. I am willing to believe that in such gatherings there is more of the religious idea than formerly. But if any be inclined to the belief that work at these meetings can be a substitute for work in "the closet," I would kindly but earnestly sound an alarm. In all my acquaintance with church history, running back through the ages of martyrdom, I think of no seed of heavenly development that did not germinate in the closet of the heart. God grants the faith, He prepares the opportunity, He sows the good seed, and with submission on our part He nurtures the new creature into a vigorous growth. As the old man decays it comes to dominate our purposes, it changes the source of our enjoyments, and prepares us to fill our appointed places in the Church.

Except in the matter of submission, this is all God's work. In the language of the psalmist, "The salvation of the righteous is of the Lord."

A general dedication on these lines may prepare our Society for a better and brighter day. We shall not then have outlived our usefulness in the world. The fragments of our membership will not be found absorbed in less spiritual sects around us, but rather we shall be the representative of what in prophetic vision Isaiah saw coming up out of the wilderness, "fair as the sun clear as the moon," and not glorying in those adornments of strength and beauty as her own attainments, but "leaning on the arm of her Beloved."

LLOYD BALDERSTON.

FOR "THE FRIEND."

### The Tract Association of Friends.

By a minute to that effect we are informed that a number of Friends convened in Philadelphia in the First Month 1816, to consider the propriety of forming an association for the printing and distribution of moral and religious books and pamphlets, principally such as explain and enforce the doctrine of religion.

After deliberate consideration, they unite in the belief that such an association, under proper regulations, might be productive of much good. The Association was accordingly formed.

Such was the origin of the Tract Association of Friends, an organization which has for nearly a century carried on its quiet work in a simple and unostentatious way. It has had four generations enlisted in its service; it has passed through more than on trying period in the history of our religious Society. It has no official connection with Philadelphia Yearly Meeting, nor does it receive any financial aid from it, being supported by the contributions of interested friends and the little income derived from the sales of its almanacs, calendars, &c. It is not a rich organization, and has frequently used available bequests in order to publish and distribute its literature. By consent of the Meeting for Sufferings it allowed room for a depository at Friend



Book Store, No. 304 Arch Street, and the agent in charge is authorized to supply a reasonable number of tracts, free of charge if need be, to any interested person, whether a Friend or otherwise, who desires them for his own use or for the purpose of distribution.

The listed number of Tracts is now one hundred and ninety-two, several of which are also published in foreign languages, including Chinese, French, German and Spanish. While a number of these leaflets are clear and brief expositions of the views held by the Society of Friends, the collection is not limited to doctrinal lines, but includes biographies of eminent Christians, narratives of the work of Divine grace in the soul of man, and incidents of a striking character or of a moral tone.

It is managed by a Board of fifteen Friends with two ex-officio members, most of whom faithfully meet together once a month for the discharge of routine work, the consideration of matter for new Tracts, or any business that may claim attention.

From available information the distribution in recent years has ranged from fifty thousand to one hundred and ten thousand tracts, throughout most of the English speaking countries of the world.

This brief outline of the Association, its history and work, may be in place at this time, as some of our members appear to be unaware of its existence, while others confuse it with the work of the Book Committee of Philadelphia Yearly Meeting. As the latter generation which has been faithful and valiant in its day, passes on, we feel the need of contributors to its funds, of interested earnest distributors of its publications; and just not least, of the sympathy and approbation of our Friends.

If we are to judge of the latter by the size of the Annual Meeting the last ten or a dozen years, there would be ground for encouragement, but from the appreciative letters received from persons not identified with Friends, we may believe that there is still a service for the Association.

Next Fourth-day evening, the 27th instant, the Ninetieth Annual Meeting will be held in the Committee Room of Arch Street Meeting House at 8 P. M., at which time the work of the Association as conducted by its board of Managers, the past year will be reviewed in their report to the Association; and the reading of reports from its Auxiliary associations and nomination of officers for the ensuing year will take place. A cordial invitation to be present, is extended to all who are interested.

How many who read the foregoing lines will feel it worth while to be there, and by their presence encourage a work of faith carried on in the love of the Master for needy years?

W. C. C.

# GOD'S LOVE.

"There's not a flower that decks the vale,  
There's not a tree that guards the mountain;  
There's not a shrub that scents the gale,  
There's not a wind that stirs the fountain,  
There's not a hue that paints the rose,  
There's not a leaf around us lying,  
But in its use and beauty shows  
God's love for us, and love undying."

"God hath spoken once;—twice have I heard this;  
that power belongeth unto God." Ps., lxi—11.

Thy ideas may be e'er so good,  
Thy thoughts scholastic, fine;  
They cannot give a crumb of food,  
Unless they be Divine.

Thou must not dwell among the tombs,  
Or rest on words of others;  
From whom thy message comes,  
Is felt by all thy brothers.

Unless within thy words there is  
The Burning Holy Fire,  
They e'er will fail, and ever miss,  
Thy soul-life to inspire.

Thou'st heard this very talk before,  
And yet thou know'st 'tis true;  
And Jesus stands before the door,  
The Judge, and Power to do.

Rich Square, N. C.

D. F. W.

## Science and Industry

A PROPHECY NEARLY FULFILLED.—Fifteen years ago Cecil Rhodes declared that he intended to stretch a telegraph wire from the Cape of Good Hope to the Mediterranean. The work was started at the southern end, but after the wire crossed the Zambesi it got into barbarous regions and could get along "no faster than friendships were cemented with the black kinglys." They had to be "subsidized with beads and brass wire." At last it finally halted at the spot where Stanley found Dr. Livingstone. As that place is in German territory it has gone no further for the last two years. Meanwhile the line from the north has gone south clear through the Sudan and Uganda to Port Victoria, on the shore of the greatest of African lakes. The gap is now only four hundred and fifty miles.

The *Sun* informs us that preparations are now being made to establish wireless telegraphy across this gap. So the system bids fair to be completed in a way that Rhodes never dreamed of.—*Christian Advocate*.

MILKING BY MACHINERY.—The Department of Agriculture has just issued a bulletin giving an account of experiments with milking machines which indicate that at last really practical machines to relieve the farmer have been invented, that the ten fingers of a hired man are not essential in the stable of a moderate sized dairy, and that the number of men required on a large dairy farm can be greatly reduced.

The annual reports of the United States Commissioner of Patents show that since eighteen hundred and seventy-two, patents to the number of one hundred and twenty-seven have been taken out in this country for milking machines or separate parts of them. A number of machines have been successful in extracting the milk from the cow by either pressure or suction, or by the two combined, but have fallen short of being practicable in some vital point. The difficulty has been to produce the peculiar influence which the sucking calf has upon the cow and to devise a machine which will not irritate the animal and which will do its work without injury.

Any one desiring further particulars about the milking machines may secure them by

applying to the Department of Agriculture at Washington for bulletin No. 92, entitled "The Milking Machine as a Factor in Dairying." It is distributed free of cost.

"Who lives beyond his means will always be a slave."

## Bodies Bearing the Name of Friends.

At Wilmington, on First-day afternoon, J. Henry Bartlett of Philadelphia read a paper on "The Ministry," and Jane W. Bartlett, his wife, a message from Carolina E. Stephen of Cambridge, England, to the young Friends of Philadelphia Yearly Meeting. An interesting paper was read by Francis Taylor, in appreciation of the names by which our religious Society is called.

On last Seventh-day Dr. Stanley Coulter addressed the "Friends' Educational Association on the Purpose and Methods of Nature Study." He upheld the child as the main consideration, not the teacher, not the subject; and his being trained to see things, as his chief means of development.

On Second-day evening, at the Germantown tea meeting, John T. Engh spoke on "A Visit to the Summer School for Negroes," and Herbert Welsh on "Some Present Aspects of the Negro Problem." And at Arch Street tea meeting on Third-day evening the topic was "Religious and Philanthropic Work of Friends." It was an edifying season.

THE second number of the *Bulletin of Friends' Historical Society* of Philadelphia maintains or surpasses the interest evoked by the first. The frontispiece is a likeness of William Rotch, and is followed by an article by Lydia S. Hinchman on his relation to the Neutrality of Nantucket during the Revolutionary War. Anna Hudson contributes extracts from "Some Rhode Island Records." We select three concerning the Martyrs:

1659. "William Robenson and Marmaduke Stevenson, two whom the world in scorn called Quakers Suffered Death at Boston by the cruelty of the Chief Ministers and Rulers of ye said Town for witnessing of a good Conscience before God upon the Twentieth day of ye Eighth Month in ye year one Thousand Six hundred Fifty Nine 1659."

1660. "Mary Dyer, the wife of William Dyer of Newport in Rhode Island, she was put to death at the Town of Boston with ye like cruel hand as the Martyrs were in Queen Mary's time, and there buried upon ye 31st day of ye Third Month 1660. [The month that we now call the Fifth]."

1661. "William Leadra, one of those in scorn called Quakers was by the cruelty of some of the Ministers and Rulers of Boston executed on the Fourteenth day of ye First Month, 1661."

We can testify to the marked interest with which the valuable paper on "Pennsylvania," by Samuel Eastburn, was heard last summer, on the very ground of Penn's Manor itself, the terminus of a delightful excursion of the members of this same Historical Society,—a place where William Penn had hoped to spend the rest of his days in peace." The article is so full of information, local and historical, that we regret we cannot read it throughout, and it is a thank-worthy service that the Society and authors have done in preserving it in print.

"A Pennsylvania Episode." by Isaac Sharpless, gives in full a letter of Sarah Potts, 1764, describing the circumstances of an excursion of the "Paxton Boys," who were determined to Lynch a band of Indians who were lodged in barracks at Fourth and Green Streets; and how the rebels, who were foiled in their design, were "suffered to return home unchastised."

In an interesting recital, Joshua L. Bailey introduces "A Correction," as to relations between the English Friends' Temperance Union and London Yearly Meeting. A series of "Notes" includes some recollections of John Dickinson, by Lucy R. Tatam, and an extract from Peter Yarnall's will, made by the late George Canby.

## Communication Respecting the Friends' Russian Famine Relief Fund.

From Isaac Sharp, Recording Clerk of London Yearly Meeting. Many enquiries have reached me respecting the

channels through which the Society of Friends is distributing the funds entrusted to its care for the relief of the starving peasants in Russia. These are chiefly distributed through the Moscow Zemstvo Relief Committee, of which Prince G. Lvoff is the leading spirit. The Chairman of the Friends' Committee, Edmund Wright Brooks, who twice visited Russia fifteen years ago for the purpose of investigating the conditions of distress and also for the distribution of relief, has great confidence in Prince Lvoff and his colleagues, and this confidence is confirmed by a letter recently received in answer to an enquiry as to modes of distribution. Prince Lvoff writes:

"Our organization is of an absolutely private character, and has nothing to do with the Government. We receive contributions from the charitably disposed persons—the National Treasury also furnishes us with money which we deal with in the same manner as the private contributions. Our central relief organization, as also our local committees, consist solely of private individuals, and there is no official intervention, only control by the public through the press. . . . In conformity with your request, we can easily keep a separate account of the money that you will send us, and forward it to us. We will send you a separate statement, and send you periodical statements with the names of the villages and the manner in which your money has been spent. We should like to devote your money to feeding the inhabitants of the districts of Menzelinsk and of Belebey in the Province of Ufa, where the situation is most critical. The number of villages and of individuals aimed for would depend on the amount sent and the date of its arrival. . . . I may inform you that the cost of feeding one person will average about three shillings per month, consequently one thousand pounds received before March would feed thirteen hundred persons for five months. We will send you a separate statement of how we will feed the people in each locality and the same. They come into the kitchens to eat in common, or otherwise they receive rations in their cottages. The rations consists of three quarters of a pound of bread and a soup of gruel or of potatoes. Millions of people are now fed in this way. We should like to see our operations on the behalf of children under two years of age, who become ill and die in great numbers. We give them milk soup with wheat flour gruel, from one glass to half a glass per child, which costs 1d per day."

"The Relief Organization has now assumed large proportions, but is not engaged in its operations in all the famine stricken districts. In some districts it is more extensive, in others less so—this arises from the immensity of the area, and the want of means. The famine-stricken people live only from day to day, and the least delay in the arrival of food brings real starvation."

"We are profoundly touched by your sympathy for the suffering and your brotherly aid gives us new courage."

The Committee is also sending funds to the wife of Nicolai Shishkoff, who is doing everything in her power to look after children, especially in her own neighborhood in the Province of Samara. Devonshire House.

12 Bishopsgate Without, London.  
Third Month 26th, 1907.

#### CHINESE FAMINE FUND.

The awakening in China—educationally, morally and spiritually—is most significant. When speaking with Griffith John two years ago, he said Christianity had made more headway during the past five years than for the previous forty-five.

The floods which have spread over the vast stretches of level country for a thousand miles along the courses of the Yangtze and Yellow Rivers have brought starvation to millions of farmers; but China will arise from all her troubles, and those who contribute of their means will share in her uplifting.

#### RECEIPTS.

J. H. B., \$10; E. C. D., \$3; H. S., \$5; R. S., \$100; C. W. B., \$3; M. W. B., \$50; J. M., \$30; S. C., \$1; M. S. W., \$10; L. C. H., \$20.

#### THE RUSSIAN FAMINE FUND.

##### RECEIPTS.

C. A. K., \$5; J. P., \$1; A. R. W., and others, \$13.25; J. C. P., \$3; S. B. S., \$5; S. W. M., \$5; A. H., \$2; J. Friend, \$2; S. C., \$5; C. W. B., \$5; S. C., \$1; L. C. H., \$20.

##### JOSEPH ELKINGTON.

MEDIA, Third Month 18th.

#### SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt has issued an executive order prohibiting from entry into continental United States Japanese or Koreans, who attempt to come in on passports issued to them by the Japanese Government for Hawaii, Canada or Mexico.

The San Francisco Board of Education has rescinded its resolution announced in the Tenth Month last, by which Japanese children were segregated in the public schools of that city, and the President has directed that the cases which were pending in the U. S. Court in that city to test the question of the treaty rights of Japanese children to enter the schools for white children, should be dismissed. Some proposed action in the California Assembly directed against the Asiatics was dropped at the President's request.

The Ohio and its hundreds of tributary rivers and smaller streams have lately risen above the danger line and a disastrous flood has swept the Ohio Valley, rendering hundreds of families homeless and doing great damage. On the 14th instant, it was stated that the conditions resulting from the flood in Pittsburgh were the worst in seventy-five years. A despatch says: "The greatest excitement prevailed throughout Allegheny County, for thousands of buildings are not only now surrounded by water in the flooded districts, but the indications are that thousands of persons will be forced from their homes. The present flood is one of the most remarkable of modern times. It came so suddenly, and there was not sufficient time to prepare for it. Heavy rains, warm weather and the melting of snow on the mountains and hills in Western Pennsylvania during the last forty-eight hours are responsible for the rise." The aggregate losses caused by the flood are estimated at ten million dollars.

An act consolidating the cities of Pittsburgh and Allegheny has lately been sustained by the Supreme Court. These two cities have together a population of five hundred and twenty thousand.

The widow of the late Russell Sage, of New York City has announced a plan by which the income of the ten million dollars is to be used for the improvement of the poor throughout the country. It is stated that the foundation will be used for the general improvement of the social and living conditions in the United States, and will include necessary research, publication, education, the establishment and maintenance of charitable and beneficial agencies, and the raising of such establishments as may already be organized.

State Department officials in Washington have stated that the next Hague conference unquestionably will be held early in the Sixth Month, although no date has been positively fixed. Many nations which are to participate in the conference have expressed a desire that it shall be held in that month, and an announcement positively fixing the date is expected in a short time.

A convention has lately been in session to frame a constitution for the State of Oklahoma. This is to be submitted to the people for adoption on the sixth of Eighth Month next. It is reported that the most stringent liquor law in existence, forbidding not only the sale but the introduction of liquor into the State, is provided for. The enabling act provided that Indian Territory must accept prohibition for twenty years. The convention provides that the enabling act shall be held in the State.

The stockholders of the Pennsylvania Railroad Company have lately decided to increase the capital stock from four hundred million dollars to the funded indebtedness by one hundred million dollars.

It is stated that at least twenty-eight State Legislatures have passed acts directed against corporations and railroads. It is said that railroad men agree that the general disposition in nearly all parts of the country to attack the railroads in legislative bills has reached a stage which makes

some action necessary if disaster is to be averted. Eventually, they say, the result of the agitation will be felt by the public in diminished and inferior service, general retrenchment, cheaper equipment and the abandonment of extensions. In this State a bill has been before the Legislature requiring the railroads to charge not more than three cents a mile for passenger travel. Many hundred persons have petitioned against the passage of this bill believing that the railroads will be compelled to diminish the number of trains in consequence of it and make other reductions and changes which will lessen their service. A panic in the money market lately occurred which is attributed to the anticipated effect of hostile legislation respecting railroads, which lasted for a few days.

FOREIGN.—It is stated that the first law to be brought before the Russian Douma will be one for the establishment of the right of *habeas corpus*, and the second for the abolishing of punishment by the administrative order of local authorities. It is said that during the past years hundreds of thousands of peasants have been under arrest, during which time they have become deeply imbued with the spirit of revolution, and by communication with other prisoners have laid plans for concerted action. A late despatch mentions that in the town of Podbilo in Samania, containing about six thousand inhabitants, of whom four thousand are Jews, a terrible massacre of the latter had occurred accompanied by the pillage of their houses. This town is about thirty miles from Kishineff in Russia, where a similar uprising against Jews recently occurred. With the opening of the Douma on the 5th instant, dis orders among the peasants recommenced in several provinces throughout Russia, apparently as the result of organized agitation.

The recent war between Nicaragua and Honduras is stated to have been begun by a dispute over a mule which had been stolen.

Archaeological Department of the University of Pennsylvania, lately writing from Anadeh in Nubia states that he has discovered in the neighborhood of that place the site of a garrison town established 1450 B. C., in the reign of Thothmes III. He found much broken pottery there, also scarabs bearing the name of Amenhotep, and a clue to the year in which the town was established.

#### NOTICES.

WANTED.—A Friend—A practical and experienced butter-maker and dairy-man to take charge of a herd of about fifty cows at the Indian School at Tunesassa, N. Y.

For particulars address

HENRY MARSHALL, Kennett Square, Pa., or  
JOSIAH WISTAR, Woodbury, N. J.

WANTED.—A young woman to do general light housework in a small Friend's family. Live in or out, winter or summer. Act as a nurse, cook and caretaker for an elderly woman and make herself generally useful. A Friend and former daughter preferred.

Address "N. J.," office of THE FRIEND.

TRACT ASSOCIATION OF FRIENDS.—The annual meeting of the Association will be held in the Committee Room of Arch Street Meeting House, on Fourth-day evening, the 27th instant, at eight o'clock. Reports of Auxiliary Associations and an interesting report of the managers will be read. All are invited to attend.

EDWIN P. SELLEW, Clerk.

THE FRIENDS' WESTERN DISTRICT DORCAS SOCIETY, will hold its ANNUAL Meeting in the Committee Room of Twelfth Street Meeting House, on Fourth day, Third Month 27th, after meeting of Sunrise and others interested are invited to be present.

ELIZA G. PETERSON, Corresponding Sec'y.

WESTTOWN BOARDING SCHOOL.—Our stage w. meet trains leaving Broad Street Station, Philadelphia, at 6.48 and 8.21 A. M., 2.49 and 4.32 P. M. other trains will be met when requested; stage fare fifteen cents; after 7.00 P. M., twenty-five cents away. To reach the school by telephone, wire We Chester, D and A, phone 114 A.

WM. B. HARVEY, Superintendent.

WILLIAM H. PILE'S SONS, PRINTERS,  
No. 42 Walnut Street.

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To do with out waiting to be shown, and to wait without doing what is shown, are equally destroyers of our Christian life. Too fast ahead, and too steadfast behind, may thus sink into the same grave.

MUCH WHEAT is getting sown in fresh, young soil among us, and an enemy, true to himself and the situation, would sow tares; and well concerned disciples find not how to lure them out without harm. But the real separation of the precious from the vile is the work of angels.

"FREELY ye have received, freely give," a commandment directed to a much wider range of ministry than that of public worship. Freely ye have received of the bounty of God, life and breath, and grace that brings salvation;—freely give ye, whosoever seeth that men have need, in starving China or Russia, or anywhere. Else how dwelleth the love of God in him who shutteth up his compassions.

UNNECESSARY SOLITARINESS.—It is a solitary life to be nobody's child or nobody's responsibility on earth,—to belong to nobody. This relation to humanity, as often as not, comes to pass by being mutual. I can hardly ever be that a friendly love, understood to exist, does not meet with response. But however unhappily we is shown, or from whatever cause loneliness, or being misunderstood, may exist, is unnatural and not good for man to be alone. It is a pitiable condition to belong to heart to nobody.

He builds too low for sympathy "who builds beneath the skies." Look about you, and find for someone to belong to, come to the point of saying from thy very heart, I am the Lord's! I belong to nobody but

Him, and to Him will I cleave!" Thus thou wilt find thyself rich in society and in communion because in him. And in that spirit, without thy seeking for man, man will seek unto thee. Draw nigh unto God, and He is not the only one who will draw nigh unto thee. There will be that savor of Him in thee unto which others will want to gather.

## If Christ Were on Earth To-Day.

Last First-day a clergyman in Philadelphia, was preaching that public opinion is as fickle to-day as it was nineteen hundred years ago, and that "if Jesus Christ should visit the earth to-day," He would be accorded the same treatment as He received at that time. The speaker said.

"If Christ should cross the threshold of any American stock exchange and call the members gamblers, and denounce them as robbers of widows and orphans He would be placed behind the bars. Such would be His treatment in America.

"If in England He entered the Westminster Abbey some Sunday morning, poorly clad, and should stand up during the services and denounce the members of the congregation for their extravagances, telling them that while they were spending their money so lavishly thousands were starving, He would be ejected and then turned over to the police.

"Then if He should walk the streets of Berlin and criticize the Kaiser for his militarism and urge the people to disarm He would be thrust in a prison cell.

"Again should He journey to Russia and enter the St. Isaac's Cathedral and denounce the Czar and officials of the church as hypocrites for calling for peace arbitration and then engaging in a cruel and unjust war he would be turned over to the whips of the merciless Cossacks and then exiled to Siberia."

Whether such would be Christ's mode of proceeding if He were now personally on earth, or not, it is not for us to assert. It was the view of a prophet, that "He shall not strive nor cry, neither shall any man hear his voice in the street;" the spirit of which another has been concerned to express as follows: "He shall not be contentious, or set forth Himself with noise, tumult, or ostentation of what He doeth." But that in some form or force He would be "a swift witness," as He really now is, "against the sorcerers, and against the adulterers, and against the swearers, and against those that

oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and hear not Me, saith the Lord of hosts," (Mal. iii: 5) cannot be doubted.

We pay attention to this statement of the preacher as one of the thousand instances of the assumption so often put forth or taken for granted that Christ is not on earth, or given under heaven among men to-day. On the same day that those remarks were delivered, in another part of the same city a relation was being made to us of remarks overheard at a dinner table of a summer hotel. This is the substance of them, as the confession of a woman of considerable means and education: "Christ's work on earth is a disappointment to me, and it hurts my confidence in his religion that one who was and is so much needed on earth should desert the earth at such a time or at any time. It seems to me He had no right to die and leave us all here, and the whole world in the state in which, for lack of Him, it has suffered ever since. I have had sore need at times for Him to go to for counsel or relief. But He had gone away, and I never could reconcile his doing so with the profession of a Saviour."

This illustrates the outward and material view in which much of the teaching about Christ leaves the people. But the teaching of Christ Himself was that it was expedient for us that He should go away, that He might come still nearer to us in the spirit than could be possible in the flesh. As spirit He can commune with and speak to the condition of all men everywhere round the world, and they in spirit and in faith can come to Him, who has not left us orphans, but said "I will come to you." "If I go away, I will come to you; but if I go not away the Comforter, who is the Holy Spirit, will not come to you." In this coming "again to those who look for Him," and to many who do not, He identifies Himself with the Holy Spirit, proceeding from the Father and the Son, who will reprove the world of sin, teach us all things which He said to disciples here, guide us into all the truth, be the Mediator between God and us, a High Priest touched with the feeling of our infirmities as one having Himself suffered and died for our sins, and tasted death, the



wages of sin, for every man. We need not to our usual readers dilate on his promised intercourse with and helpfulness to men and women, as "God with us" in our daily lives and trials.

How awkward would our unknown woman missing Christ as an outward figure staying upon the earth, have made it for herself and mankind if she had had her way in arranging that He should be outwardly and permanently stationed on earth. What geographical difficulties would be found by people travelling to Him from all continents and climes, what physical difficulties in his visiting all the sick and troubled and dying ones the world over, before it should be too late for millions to receive his ministrations. But by his going away as to the flesh, that He might fill all in all wherever his Spirit is needed, that He might be the Word of God speaking to their condition, "Christ crucified the wisdom of God and the power of God," and "upholding all things by the word of his power," no needy soul can ever exhaust the possibilities of his invisible presence in having come again in the Spirit, apart from sin unto salvation. Neither heights nor depths, things present nor things to come, principalities nor powers, are able to separate the child of that faith which is the inward witness of the truth of the invisible, from the operation of the Divine Love being available now and here in Christ Jesus our Lord and visitor.

### Glimpses of the Life of Samuel Morris.

(Continued from page 290.)

"AUSTRALIA, Second Month 9, 1893.

"We took a tram-car for Botany Bay. The sewage of Sydney is principally delivered here, and across the inlet is a tract of light soil where it is utilized, first by flooding the land with the liquid portion, and then treating it with the more solid part, as prepared for the purpose in a drying and mixing department. The result is that astonishing crops are raised for the Sydney market, while the rental from the land adds materially to the revenues of the city.

"AUSTRALIA, Second Month 17, 1893.

"We took train for Granville to have supper with T. Cawood and his wife, both useful people; he was for ten years a soldier in the British army, at one time in the Crimean war, and later in service in India. He supposes he has walked four thousand miles during their marches in India, and has been in fierce engagements, but never received a serious wound himself, and is thankful to believe he never killed a man. Being now heartily enlisted under the 'Prince of Peace,' he uses very effectively his experiences in the horrors of the battle-field for condemning war in all its aspects. This afternoon had been arranged for a little excursion for us, and the Friends and attenders of the meeting generally had been invited

to join it. Forty of us entering the little steamer *Pacific* toward 2.30 we pushed into the harbor, and passed the Botanic Gardens, the fort, the light-houses and the floating powder magazines. In a cove under the shelter of a projecting rock, the kettle was slung, and a fire kindled for making the tea. With some of the bright maidens of the party we climbed up the rough hill-side where we gathered crimson 'Christmas Bells,' also several yellow and purple flowers that we had not met before, and returned for the 'picnic' on the boat. We had a refreshing interview with dear Helena Creeth, who though young in years, is endeavoring to bear patiently and faithfully her share of the burdens of the church. Her time is largely occupied in a trimming store, but she gives private lessons in drawing and painting. Our words seemed timely and helpful, especially under the weighty duties of an Overseer which have been lately laid upon her, but for which she seems peculiarly fitted.

"AUSTRALIA, Second Month 27, 1893.

"At Sydney the parting time had now come, and from the steamer we could only see the fluttering signals of our friends on the quay, then the beautiful city was left with mingled feelings, as we recalled all that had passed during our sojourn among the brethren here, while we could but reverently believe that our poor labors would not go unblessed.

"With the morning light we were abreast of the Tasmanian coast, which presents a bold, bare, craggy front. The rocks are evidently of volcanic origin, and we passed long lines of almost perpendicular basaltic columns, quite reminding one of the 'Giant's Causeway.' Against many of these, the sea broke wildly, and the whole scenery was highly picturesque. Hobart is situated at the end of a fine sweeping harbor, with deep soundings throughout, has a population of thirty thousand, and rises along the harbor, first by a gentle slope, and then stretches upon the hills that form the background, while Mount Wellington, forty-two hundred feet high, towers just beyond the lower heights. Hawthorne hedges divide the fields in the outskirts, and the road-sides are set with briar roses, whose blossoms still peep out from the hips that mark the earlier summer-time. The people, their faces and their very gait, are decidedly English, and the whole place suggests a dear little town of Cumberland or Yorkshire, with all its belongings, having been quietly dropped upon Tasmania. As we landed, T. and E. Mather in their light carriage soon brought us to their pretty home on one of the hill sides, their brother Robert in a house adjoining, with his genial wife and a large flock of chubby children.

"TASMANIA, Third Month 2nd, 1893.

"With Henry Pollard, we called at the Boarding School under the care of Hobart Friends, aided by those in England; simplicity and good management characterized the whole. Samuel Clemes is the Principal, his wife Mary is the Matron as well as instructor of French and German, six teachers and three assistants make the staff; the number of pupils is one hundred and forty;

forty of whom are Friends, the boarders are expected to attend the meetings with their teachers. Co-education is a new thing at Hobart but steadily gaining favor. The older children gathered at our request and we both addressed them at some length.

"TASMANIA, Hobart, Third Month 7th, 1893.

"The Annual Meeting now began; Epistles from Auckland and Melbourne were read, the consideration of four Queries followed, while our certificates met with expressions of welcome. Alice Pierce referred to the injurious effects of the Naval vessels that frequently come to Hobart, and desired Friends might not be tempted to visit the ships where the marines are drilling, and so seem to countenance the war system in any way. I followed in the same direction, expressing the view that it is the display, or what has been called the 'pomp and circumstance of war,' that is one of the most active and powerful agencies in carrying it on. If this shall lose its attractiveness for the community the interest which is felt in military glory would in large measure cease, and horror would take the place of admiration for those who are training for deeds of blood, or the fearful machinery by which warfare is carried.

"9th.—We called on John Henry, the Colonial treasurer of Tasmania, who had expressed a wish to meet with us. We found him at his office, and evidently a man of affairs. He seemed to have given much attention to the course of events in the United States, and to realize that the Australian Colonies will do well to study our system of government, and learn the secret of its success. He asked us many questions, which we endeavored to answer wisely, and to let him see that we have, with all our prosperity, sources of serious weakness which we would have younger nations to guard against. In the course of the interview, the colonial secretary, — Douglass, came in, who seemed to be of a different type from the treasurer, and rather cynically inclined. With a variety of thrusts at America and American institutions, he sought to throw us off our guard, and to draw from us some statement that we might afterward regret. We hope however, that neither our country, nor our profession suffered at our hands and we all parted pleasantly.

"At another session of the annual meeting was urged the importance of a closer union between Friends in Australasia, and their foundation of a Yearly Meeting. In this we encouraged them, and suggested a conference of delegates.

"A social entertainment included the Friends and the school in a trip up the Derwent River; older and younger full of enjoyment. I found a delightful companion in Sarah, the daughter of George W. Walker who was so closely associated with James Backhouse in his Gospel labors in these Colonies and South Africa.

(To be continued.)

No earthly good is equivalent to the loss or diminution of that peace and calmness which flows from a faithful and upright attention to religious duties.—HULL.

## Extract From Letter of Thomas Scattergood.

GIBRALTAR, First Month 30, 1907.

At Gibraltar, we drove along the base of the "Rock," having fine views of the harbor, the bay, Africa in the distance, and the town at our feet; past barracks, hospitals, officer's quarters, villas, through parks, gardens filled with sub-tropical trees and flowers, similar to those we have seen at the other stops we have made. The day was fine and the temperature moderate, so that a light overcoat was in order. Of course, the road was uphill most of the way to Europa Point, the inaccessible extremity of the Great Rock in this direction. The distance was not over two or two-and-a-half miles. In the caves of this Point, quite out of reach, live the "Barbary Apes," now reduced to seven in number (we were told by the sentry stationed in this lonely spot), and as they do not come out of the caves during the winter, we were not gratified by the sight of any. They are rigidly protected by the government, though our driver told us that the soldiers teased them by throwing stones at them, so they have become very shy and timid.

We drove back over the same road, having a good view of the great dry dock and its immense basin, in which were lying several great four-tunneled ironclads—the *real* defence of the place. We had an excellent lunch at the "Grand Hotel," a somewhat unattractive place on the Main Street, and then drove across the British lines over the "Neutral Ground," into the Spanish town of Lines, which is dirty and wretched in comparison with the British town of Gibraltar proper.

As no carriages from the British side are admitted (I suppose except by heavy payment), we had to get out and walk through the town, and were taken in charge by a lazy looking lad who piloted us along a poor unpaved street to the "Bull Ring," the most interesting feature of the place (1), where bull fights are witnessed on every holiday by an audience which might be two thousand. The stables whence the animals emerge were shown and the paraphernalia of this brutal sport. We were not much interested, and as there seemed to be little else to see, soon resumed our carriage, paid our guide a shilling, (he grumbled, of course, because it was not more) and drove through the "Alameda" Garden to the fortifications. As no carriages are allowed, we had to walk through the wonderful "Galleries," all uphill and a hard tug for me, to a point whence was a fine view of the foot of the Rock, through the embrasures, over the harbor, to Algeciras, across the Bay, across the Neutral Ground, which is about one-half mile wide and devoid of trees and other obstructions. I was thoroughly tired by this hard walk and glad to resume the carriage outside the gate.

The galleries are seven or eight feet wide, about the same depth where open, and where they are tunnelled through the solid rock, which is a hard conglomerate, the same size is maintained. The embrasures are many of them mounted with smallish cannon, beside which were piles of what

I suppose were explosive canisters, but I apprehend the main defence of this important strategic place is found in the great floating forts, the war ships in the harbor. Visitors are not shown very much of this famous fortress, and we were told most of the guns we saw were antiquated, while those which might be of real use are further up the Rock, where they must have been placed at immense cost of labor to get them up the hill.

We then went to the markets near the pier at which we landed. There are two distinct markets, the "Moorish" market, frequented by the Moors, and the General Market, where the marketing of the English and Spanish residents appears to be mostly done. In the Moorish market there were many dark-skinned handsome men, clad in night shirts (1), their bare legs showing up to the knees and sometimes with a black or dark brown cloak, quite open at the neck, thrown over the shoulders; they wore on their heads either the fez or an ample white turban, and were, of course, striking in their appearance. Their demeanor was dignified. We could not tell what language they were talking, but they were not demonstrative, as were many of the Spaniards. The market offered tangerines, oranges, rather poor apples, small bananas and vegetables such as onions in abundance, garlic, cabbages, turnips, carrots, potatoes (good sized), pumpkins, citron melons, sweet lemons and a few other things, not a very large variety. About the same in both of the markets. The meats were unattractive chunks of beef and mutton. The fish market was closed, but we understand that there are some excellent fish caught in the nearby waters.

T. SCATTERGOOD.

## Education in China and Japan.

The association of the word Education with China, and even with Japan, may seem somewhat strange, but it is evident that both these countries, with Japan decidedly in the lead, are resolved to get for themselves the benefits, whatever they may be, that are comprised in the much-heralded Western learning. It is not necessary to speak here of the fairly well appointed Japanese schools of all grades. It is enough to say now that Japan could never have come off victorious in the war with Russia if fine preliminary work had not been done in the schools of Japan. If Waterloo was won at Eton the battles of Manchuria were won in the academies of Japan, reinforcing and supplementing the instruction which a few favored Japanese had received in England and America.

It is not so well known that a stream of Chinese students is now pouring into Japan, who are destined on their return to China to exert a tremendous influence in the social resurrection of that country, or rather conglomeration of countries. The recent war has inspired China with a great hope, and a strong desire to rise and win. A good deal of the lethargy of the past has already been shaken off. The first two Chinese students ever sent to Japan came there a little over eight years ago. The number five years later was five hundred and sixty-one, to-

ward the end of the year 1904 it was increased to twenty-four hundred and six, early in November, 1905, it was officially computed at eighty-six hundred and twenty, and at present is about sixteen thousand. This is really a remarkable phenomenon in the history of China. It would be impossible to find another instance in the annals of Asiatic nations where an Oriental people felt the impulse to send sixteen thousand of its young men in less than a year across the sea to a sister country to gain a theoretical and practical knowledge of the various arts of peace and war.

So extensive has this educational pilgrimage to Japan become that now the Chinese authorities have drawn up formal rules to regulate it, and have proclaimed throughout the provinces that in future any students desiring to proceed to Japan for the purpose of entering a high or technical school must have graduated at a Chinese middle school, and must possess a knowledge of the Japanese language. They have further declared that students desiring to use the "rapid" method of tuition must be at least twenty-five years of age, and must be well versed in Chinese learning. By the "rapid" method is understood a course of study which dispenses with preliminaries, and proceeds at once to essentials, so that the learner's period of instruction is sensibly shortened. This is not an ideal system, but under the special circumstances of the case it has obvious advantages. The ruling that the higher classes of students must give evidence of proficiency in the Japanese language before leaving China is likely, however, to prove a serious handicap to aspiring young Chinamen in their efforts to obtain an up-to-date education.

A visit to the streets, parks and classrooms of Tokio will be enough to convince one that the goggle-wearing, slow Chinese "literati" of yesterday are not the representatives of learning in the China of to-day. The thirst for knowledge of the Chinese students now in Japan seems to be very genuine, and is described as almost volcanic in intensity. It is evident that the entire race of Chinamen is not composed of lazy conservatives, like the Medes and Persians of old whose laws changed not, but contains many representatives of eager, ambitious students and soldiers who desire to learn the best way of wielding either pen or sword in defense and development of the best interests of their country, for they are beginning to catch the national spirit and to call China a country. These students are for the most part inoffensive, hard-working, sober individuals—some young, others in middle life—who come to Japan with the impression that they must improve every moment of their time, and who seek to give the best account of themselves in their classrooms.

While in India the general tendency of educating is toward philosophic abstraction and academic training, in Japan the leaning seems to be toward practicability and usefulness. Japanese life is characterized by modern aggressive industrialism and commercialism, and when China receives back her sons, imbued with these practical and



progressive ideas, a still more violent shock to the old conservatism will be felt. These young men, coming back to the Celestial Empire, will wield enormous influence on the affairs of their native land. All this constitutes an added motive to Christian [labor], that whether in Japan or China, or wherever found, the students of to-day may be won to Christ, and so their respective countries may be more speedily and surely evangelized in the near future.—*The New York Observer.*

### Letter from Peter Yarnall.

In 1789 Peter Yarnall visited the settlements at Redstone, and parts of Virginia, during his absence from home he addressed a letter to James Bringham, dated First Month 23rd, 1790. From which the following is extracted:

"How low is the state of our Society in many places, and even in your great and opulent city, unto whom the Lord hath been gracious, blessing it with the dew of heaven, and the fatness of the earth; and He is now calling to its inhabitants for fruits, answerable to the favors and mercies bestowed. Too many of those who have been invited by Him to the marriage supper have been pleading excuses, the world and its votaries have obstructed their way, and many have been wounded and slain by its friendships and its spirit, whom the Lord hath designed for usefulness in his church. The pomp and glory of things transient and fading hath dimmed their sights, and they are thus kept back from the enjoyment of the banquet of the King's Son. The possession of the pearl of great price! Yet they are still invited, and the call goes forth into the streets and lanes of the city, and the highways and hedges; for still there is room, and his table will be filled with guests. The world, the flesh, and the devil, still prevent us, who are called to the marriage supper of the Lamb, from accepting invitation, and from taking our places in wedding garments fitted and prepared by Him.

"The love of wealth and the results of it are and have been the main cause of the degeneracy visible in the families of many Friends in modern times. During the early days of our Society, when the Friends were everywhere spoken against and persecuted, a dance or play of some kind was introduced and acted on the stage in the city of London, which, although almost blasphemous in its parts, was one in which a striking soul-important truth was set forth. A person was introduced intended, with awful boldness, to represent the Almighty Creator of the world; another was to personify the devil; others were mortals seeking to obtain, by petitioning the Dispenser of all benefits that which seemed most desirable to them. Each one was allowed one request, and that one was always granted: one wishes riches, and obtained it; another honor, another revenge on his enemies. At last a poor, persecuted Quaker was introduced, who asked for the "Kingdom of Heaven," when the others found he had obtained it, with one consent they cried out that they had forgotten the Kingdom of Heaven, and wanted that also. They were told it was

too late, their choice was made and they must abide by it. At this part of the play, he who represented the devil, addressing the persecutors of the Quakers, said to this effect: "You are fools! you persecuted the Quakers and cast them into prison, taking away their goods and living from them, so that they have no certainty of either liberty or estate; and that tends to keep them from lower enjoyments, and to keep them low and humble, which puts them out of my reach. I will tell you what to do, let them alone, and as they are an honest, industrious people, there will be a blessing on their labors and they will grow rich and proud, build them fine houses, and get fine furniture and they will lose their humility and become like other people and then I shall have them."

"What an abundance of fine houses, fine furniture, and fine pictures are found amongst us in these degenerate days, which our worthy ancestors would not have been willing to own. It is but recently we observed a notice of a painting made for a member active in Society matters, the pay of which is, in dollars, counted by thousands. Was there a momentary suspension of the cries of the poor and starving for bread when the bargain for wasting so large a portion of their rightful inheritance was made? Who with a Christian heart does not know that the super-abundant resources of the rich is a fund in the will and ordering of Divine providence, on which the necessities of the poor have a right to draw? Thus whoever wastes is in fact spoiling the property of others, taking the food from the mouth, the clothes from the back, the shelter from the head of the starving, the naked and the outcast.

"Our friend Anthony Benezet, who felt himself restrained from all needless expense, whether in administering to his own comfort, or to the gratification of what might be considered good taste, being in a store where many fine costly goods were sold, exclaimed aloud: 'What a number of beautiful things are here which I do not want.' Were he turned into the picture galleries of some bearing our name, to the parlors, ornamented with painting and gilding, to the chambers, to the libraries, to the wardrobes; with both hands uplifted, we might hear him exclaim with greater earnestness of spirit than he ever felt when he wrote the words: 'The sumptuousness of our dwellings, our equipage, our dress, furniture and the luxury of our tables will become a snare to us, and a matter of reproach to the thinking part of mankind!' The sorrowful effect of an attachment to the riches, the honor, the enjoyments, the comforts of this life are strikingly set forth in a dream of Samuel Fothergill's. He says: "One night after I had retired to rest I was led to trace back the transactions of my life from the cradle even to the very time. The remembrance filled my soul with humble thankfulness and serenity of mind in the blessed assurance of being eternally happy if I never opened my eyes more in this world. With these considerations and deep impressions of mind I fell into a natural sleep, and thought the dissolution of the world was come; that I

heard a trumpet at which the earth and sea were to give up their dead. Afterward they assembled in great numbers before the presence of the most High at the tribunal seat of justice. Many on the right hand in white, and multitudes on the left—whose clothing was dark and gloomy. I thought I accompanied those on the right, and we were borne away as upon the wings of arch-angels to the celestial regions of eternal bliss. From thence I returned to view those miserable objects on the left—for whom all that was within me was concerned. I saw many that were clothed in white yet at a distance, some of them individuals now in the body, I said 'Lord what have these done that they are left behind? Then instantly their white raiment fell off, and I beheld them bound as with shackles of iron and fettered to the earth.'"

FLORENCE NIGHTINGALE AND ELIZABETH FRY.—What is now called district nursing which means providing nurses for the sick poor at this time, exercised the mind of Florence Nightingale, and then it was shared with Elizabeth Fry. We picture the stately and beautiful old Quakeress in the garb of a Friend extending a sisterly greeting to the young and earnest woman who came to learn at her feet. The one who was fast drawing to a close of her great work for women prisoners, and the other stood on the threshold of a career to be equally distinguished. We have no records whose words were spoken at this meeting, but we know that the memory of the heavenly personality of Elizabeth Fry was an ever present inspiration to Florence Nightingale. It was a meeting of kindred spirit, but of distinct individualities. Elizabeth Fry had during the past few years been visiting prisons and Institutions on the continent and had established a small training home for nurses in London. She was a friend of Pastor Hiedner, the founder of the Kaiser werth and had visited that Institution. Her account of his work and of the order of protestant Deaconesses he had founded made a profound impression on Florence Nightingale and resulted a few years later in her enrollment as a volunteer nurse in that Institution. In the meantime she studied the hospital system at home spending some time in the London Hospitals and visiting those of Edinburgh and Dublin. Then she took an extended tour abroad and visited Institutions for the sick in France, Germany and Italy. The comparison was not favorable to England. The nursing in our hospitals was then chiefly in the hands of coarse women like the Pary Gam' told of by Charles Dickens. At Kaiser werth the ideal in the mind of Florence Nightingale was an accomplished fact. *From the Life of Florence Nightingale, by SARAH E. FOOLY. (Page 49.)*

Copied for THE FRIEND by ELIZABETH C. JOHNSON.

THE FUTURE is your uncut block of marble. Beware how you smite it. Don't strike it with your chisel without a model, lest you ruin and mar forever the angel which lives within the block.



# OUR YOUNGER FRIENDS.

## A CHILDREN'S PRAYER.

Father in heaven who lovest all,  
O help Thy children when they call,  
That they may build from age to age  
An undivided heritage.

Teach us to rule ourselves always,  
Controlled and cleanly right and day;  
That we may bring, if need arise,  
No maiden nor worthless sacrifice.

Teach us to look, in all our ends,  
On Thee for judge, and not our friends;  
That we, with thee, may walk unworried  
By fear or favor of the crowd.

Teach us the strength that cannot seek,  
By deed or thought, to hurt the weak;  
That, under Thee, we may possess  
Man's strength to comfort man's distress.

Teach us delight in simple things,  
And mirth that has no bitter springs;  
Forgiveness free of evil done,  
And love to all men "neath the sun."

—KIPLING.

If faithfulness does not enter into the character, we are never really trustworthy. A young person may be upright and willing, but if he is not faithful, the interests of others are sure, sooner or later, to suffer at his hands. He is likely to be missing at the time when he is needed most. An employer of a number of people said: "The faithful man may sometimes be the plodder, but even the plodder in this work-a-day world is more satisfactory than the one who takes to his wings and flies away when the impulse moves him to do so."

A boy was vainly endeavoring to solve a problem in arithmetic. Over and over again he was making the attempt. By and by the teacher came and stood beside him. "You may keep that up till morning, my boy," she said, "if you do not try one other way. As it is, you will get the same result every time." So there are those who are trying to solve the problem of life in the same old way, even after repeated failures. The only way which carries with it the assurance of success is that which God directs us to use.

**DO YOUR DUTY.**—All you have to do is *imply your duty*. I stood in a factory a short time ago, and learned a deep lesson. I entered, all seemed confusion—the buzz of machinery, the whirl of everything azed me. But I soon saw that all was right, and that each one was doing the task assigned to her. I stood and looked at a young girl whose work was to untie knots in the threads as they were passing over the wheel. All day long she simply untied knots. Now, if she had said, "This is such little thing to do, and I get so tired of it, I think I will try to do what the girl next to me is doing," she would have damaged the whole work. The simple thing of untying the knots had to do with the beauty and finish of this whole design.—*Selected.*

**A MANLY STAND.**—I want to urge the young people to stand up bravely for what they believe and love. Always be counted

on the right side when there is a battle to be won.

In school and college classes it is frequently found that a reckless sort of element to some extent leads. It is not so much that this element is in the majority as that it is the more outspoken. The sober and studious shrink from opposing measures that first get the floor, so by silence allow a false standard of class sentiment to prevail. Take a Christian stand openly at school, and let no wrong prevail without your voice and vote against it. Let no doubt exist as to where you wish your influence cast.

There are always some undecided ones among the multitude who will get courage to decide right at sight of another's brave stand. You, perhaps, are the very one to lead many others to the side you choose to stand upon.

Too few of our young people realize how much help their names and open sympathy are to other workers in hard places. The greatest discouragement workers find is the indifference of those who ought to be outspoken and wholehearted.

But, with all the gain to the truth and right that will come from your taking an open stand upon the right side, you must not forget the impress for good upon your character. Every decision strengthens and steadies one. You gain power by choosing right. You rise to a place of influence when you commit yourself heart and soul to a cause. And as you secure strength to stand against temptation, you will grow in confidence and power.—*Albert Bryant.*

**A FILLER OF CHINKS.**—"Betty is always filling in chinks," some one remarked of a bright, sweet-faced girl. "I don't know whether other families are like ours in having a chronic dearth of some special household necessity. The big things, of course, we always attend to—it's the safety matches or some other such trifle we are always forgetting to order when we go into town."

"That's the way with us," said another girl. "It's a standing joke in our house that we'll get some pepper as soon as 'pay-day' comes around, for somehow we are always finding our pepper boxes empty."

"Well, since Betty came home," continued the first speaker, "it's all been changed. She's taken it upon herself to look after just such trifles. We used to have a wild search for a decent lead pencil if anybody asked for one. Now Betty keeps each desk and some other convenient places, too, supplied with beautifully-sharpened pencils. She remembers when we are almost out of matches and orders them, and she always thinks to water the house-plants and changes the water for the cut flowers. It was nobody's business to do that before, but Betty has made it hers since she came home. She is always calling herself commonplace and without a single talent, but the rest of us think that her thoughtfulness is a very real sort of talent and a most comfortable one to have in the family."

"That gives me an idea," laughed the other girl. "I've always been the commonplace one at our house. I can't do any of the charming things that Grace and Edna

can, but I suppose I could keep the pepper boxes filled, and the palms watered, and oh, dear! How many things I can find to do if I keep my eyes open!" —*Exchange.*

## HOW GIRLS CAN HELP THEIR MOTHERS.—

Every girl, if she be not thoroughly selfish, is anxious to lift some of the burden of household management from her mother's shoulders on to her own; but, unfortunately, many girls wait to be asked to do things, instead of being constantly on the lookout for little duties which they are capable of doing.

If you would be of any real use in the home, you must be quick to notice what is wanted—the room that needs dusting, the flowers that need re-arranging, the curtain which has lost a ring, and is therefore drooping; and then you must not only be willing to do what is needed, but willing to do it pleasantly, without making people feel that you are being martyred.

It is almost useless to take up any household duties unless you do them regularly. If you do a thing one day, and not the next, you can never be depended on, and if some one else has to be constantly reminding you of and supervising your work, it probably gives that person more trouble than doing it herself would cause.

Have a definite day and a definite time for all you do. The flower vases will need attention every other day, the silver must be cleaned once a week, and there should be one day kept for mending and putting away household linen. Begin, too, directly after breakfast, and keep on steadily till your work is done.—*Exchange.*

**NOT WORK THAT TIRES THEM.**—A wise counsellor tells tired out women that it is not the work they do that tires them; it is the way they do it and the fact that they do not know how to banish the thought of a task after the work is done or to refrain from keeping to-morrow's duties out of the mind during the period that should be given to relaxation and rest. "The farmer's wife doing a week's work in her imagination after she goes to bed, the bookkeeper searching in her dreams through columns of figures for an obstinate balance—all these are tired because they do not know what it is to have a mind at ease. A story is told of a conscientious worker, who, hurrying about her work, slipped and fell. The result, a broken hip, placed her for weeks out of reach of the things which must be done." Weeks of lonely rest brought her a new perspective of life and a conviction that peace of mind is more than pies and cakes. Realizing at last that the worst enemy of good work is worry, she afterward said, with a peaceful smile, "My broken hip saved my life and soul."

"God has need of sufferers as well as laborers in his kingdom. The service of a sufferer is a more difficult and therefore a higher service than that of the laborer. Not every one is qualified for the highest service; God therefore takes those sometimes, who promised to be most effective laborers, and transforms them into sufferers."

## Present Conditions in China.\*

BY JOHN W. FOSTER.  
(Formerly U. S. Secretary of State.)

The ruling spirit which has characterized the great people of China, numbering approximately one-fourth of the world's population, was an intense conservatism. They were justly proud of the achievements of their race, and were wedded to the principles and customs which had built up and perpetuated their Empire. They looked upon the innovations which were sought to be introduced through western civilization with a feeling of fear and aversion. Their intercourse with the nations which were the champions of this western civilization created at first suspicion, which at last ripened into hostility. The Europeans who sought intercourse with them manifested a disposition to gain their end by violence, culminating in a succession of wars, in which China was invariably worsted. The wars were attended or followed by enforced treaties, in which territory was surrendered to the Europeans; foreign settlements were established in almost every available port within the Empire, wherein the imperial government gave up a part of its sovereignty; its right to fix its customs tariff and regulate its foreign trade was taken from it; its treasury was despoiled by vast indemnities for exaggerated damages exacted under duress of arms; and in various other ways its sovereignty was infringed and its independence restricted.

Under such circumstances it was perfectly natural that a feeling of resentment against foreigners should pervade the Empire. But the Chinese are an eminently practical people. Despite their pride of race and their conservatism, they have come to realize that the nations which have enforced this unwilling intercourse and deprived them of so many of the attributes of sovereignty possess elements of power and prosperity which they do not enjoy. It has at last become apparent to them that the system, venerated for its antiquity, which has made of them a great and enduring race, must in the light of modern civilization be so modified in its social, industrial, and governmental features as to enable them to compete with the western nations in prosperity, power, and independence.

Hence a new era has dawned upon China. Probably the most distinguishing characteristic of this ancient Empire and people has been their intellectual development and education. In the first epoch of even their prehistoric age their study of philosophy was noted, and centuries before Christ they had produced in Confucius and Mencius philosophers who stand on a level of intellectual attainments with Socrates and with the best products of ancient or modern times. We shall see that they possessed a code of laws and system of jurisprudence at least contemporaneous with Hammurabi and many centuries before Justinian. For nearly two thousand years they have made scholastic attainments the first requisite to admission to the public service, and schools

under the patronage of the government have for many centuries existed in every province and district of the Empire.

But the curriculum of education was confined to Chinese subjects—to a study of its classics, its history, poetry, system of government and society. Up to a very recent date an educated Chinese knew little or nothing of the outside history of the world, its philosophy or literature, its science or economics. As a result, they ranked abroad as an ignorant race, and their public men, although possessed often of superior intellectual endowments, stood at a great disadvantage in their intercourse with foreign governments and in commercial affairs.

Besides, education was confined to a limited class of the people—to those who were seeking admission to the public service or to what were known as the literati or gentry of the community. The great mass of the population were uneducated, being unable to read or write, and almost entirely ignorant of the world beyond, although possessed of a knowledge of their local rights with a disposition to assert them. To this ignorance was added a blind superstition, which influenced their every-day life and especially their intercourse with foreigners.

It became evident, not only to the rulers, but to the intelligent people, that China could never attain her true position among the nations until a radical change was made in its educational system. First, the course of study must be entirely changed, the old method of an exclusive instruction in Chinese studies be given a subordinate place, and the modern course, or what is known as the western learning, assigned to the prominent position; second, the schools must not be confined to the literati and aspirants for office, but extended to the common people as fully and as rapidly as possible.

Following this program, a great change has taken place in the last few years. Intelligent viceroys like Chang Chih-tung and Yuan Shih-kai did not wait for an imperial initiative from Peking, but upon their own authority they entered upon the work of establishing schools of western learning. Other viceroys and governors, inspired by their example, fell in with the movement, and the authorities in the prefectures and districts are striving to meet the popular demand for the new schools; so that the movement has spread rapidly throughout the entire Empire, and there is not a single one of the eighteen provinces in which the new system has not been established.

The metropolitan province of Chihi, feeling the new inspiration of the court, has done most in this direction. In Peking the new schools are rapidly increasing, and in the adjoining district of Tung Chou alone as many as ninety are reported. Under the special direction of the Viceroy Yuan Shih-kai, more than three-thousand have been opened in the province and are in operation. A similar condition exists in the provinces under the sway of the venerable Viceroy Chang Chih-tung. At Nanking, the ancient capital and the seat of an important viceroyalty, the new learning has been warmly received. It will indicate something of the interest shown in this direction when I

mention that a Japanese gentleman, described as "of forceful personality and scholarly attainments," who is now on a visit to the leading cities of China to explain to the students and scholars the secret of Japan's wonderful progress, a few weeks ago delivered a series of lectures at Nanking which were attended by five hundred students of the collegiate institutions there. It is reported that he eloquently set forth patriotism, a broad-minded willingness to learn and the sense of individual rights as the secret of what Japan has done and urged the Chinese to follow in the same path.

This educational movement is not confined to the ordinary common schools and colleges, but in various of the provinces there are being founded normal and agricultural institutes, manual-training schools, schools for mechanical engineering, electricity, use of modern machinery, and the like. In most of the schools physical exercise has been introduced, a complete innovation for the Chinese, and the branch of western civilization exemplified in base and football, cricket, &c., is heartily welcomed by them.

(To be concluded.)

## The Vital Dynamic.

The world learns slowly the lesson that there is no vital power in moral precept. It keeps on reiterating moral phrases, announcing indisputable moral truths, advising correctness of conduct as conducive both to personal happiness and the good of the community, but it has never had, and has not now, the power to persuade men to be as moral as they know how, nor to love righteousness and hate iniquity. Ever man knows enough of right and wrong, and of the consequences of either, to give him ample ground for decision for the right and avoidance of the wrong. But from the time of the first sin until now, that knowledge has never restrained men from wrong nor impelled them to the sacrifice of self-will for the sake of right. There is no power in knowledge. Nor is there in human nature, unaided, untransformed, the dynamic of righteousness and spiritual life.

It is interesting to observe the emergence of this thought in the experience of those who have viewed the problems of life from the non-Christian standpoint. The missionary meets this difficulty in all lands as in the struggles of men of all faiths toward the light. Howard Agnew Johnston quotes a Japanese student writing in the *Japan Weekly Mail*, who says, "Of all our studies ethics is the most tedious. Our teachers tell us we must be honest, truthful and virtuous, all of which we know very well, but they impart to us no moral power to do these things." No Christian could state more clearly and simply the fundamental truth about life. The most earnest and faithful teacher of morals cannot make his pupil capable of the virtues he teaches, nor can he himself exhibit them out of his own nature. Thus the testimony of the world itself, in every successive generation, is the same, that it sees the right but cannot do it.

The student who has arrived at a conclusion like this is prepared for the receiving

\*An address to the National Geographic Society, Twelfth Month 7th, 1906.

the supernatural gospel. If he is convinced that no human teacher can make him able to be what he thinks he ought to be, he will be the more ready to hear of a Teacher who not only calls upon his hearers to live in righteousness and truth, but himself gives the new and supernatural life within the soul that can fulfil the uplifting word.

It is somewhat remarkable that minds hitherto lighted only by the heathen religions should, in this intensely materialistic and man-exalting age, arrive at such a conclusion as this, and state it so frankly. No time ever preached more strenuously than the present the desirableness of righteousness. But no time, perhaps, was ever more disposed to seek righteousness in self-interest and self-development. In the face of its self-exploitation, the Japanese student finds the absolute necessity for a moral dynamic which is not of man.

The lesson of such a word from beyond the sea is a double one. It demands of us clearing of our own vision, to see that there is none other name under heaven given among men, whereby we must be saved. We say we believe it. We need to prove it in the humility and the absoluteness of our self-abandonment to Jesus Christ, rather than in our own teaching of morals to other men. And for other men crying in the night, "it is our business to [hold] the light of the same Jesus, in whom alone is the power of a new and spiritual-minded life."—*The Presbyterian*.

### The Object of Worship.

Silence is not the object of worship, it is merely means to an end; the object is the acquisition of God's purpose as to our mode of action.

Jehovah being unapproachable, inconceivable to physical man, human attributes must be laid aside.

There is only one teacher, who, traversing realms of life beyond man's range of vision, is able to bring to our understanding a knowledge of its realities, its influence upon mundane events—the Spirit of Truth.

The hush, the void when earthly desire is stilled, brings this connecting link with Jehovah, to our assistance, who after this manner becomes to our consciousness a very present reality, the supreme factor in our life, the source of all wisdom, the one with whom we are indissolubly bonded in the joy of obedience.

To enter this sphere of light, it becomes essential to follow in the footsteps of the Master, to seek that oneness which enables us to say, "Nevertheless, not as I will but as Thou wilt"—there is no other way than that which He traversed; it will be *truth* working in us, as it was *Life* in redemption by its exponent, "of mine ownself I can do nothing."

The disciples after the long training with the Anointed, were bidden to wait for the baptism from on high for guidance in service. After, with his ardent zeal, notwithstanding his close fellowship with Christ, limited association to his fraternity until taught by him that the Gentiles were equally the object of the Father's care.

Whatever may be the degree of approach to his standard, such approach is the measure of efficiency in Divine service.

Custom and tradition have always enshrouded the fresh breath of an incoming era; established authority has used the convictions of one period to check the convictions of its successor,—temple worshippers knew not the beloved of the Father, organization burnishes up the dead letter, ignores the irresistible impulse of an approaching epoch, which, if it finds not lodgment within, builds up without.

Ceaselessly the spirit of God moves over the chaos of discordant elements, suppressing, suggesting, shaping into meekness for the kingdom of righteousness upon earth.

"He that hath ears to hear, let him hear."  
"My word shall not return unto me void but shall accomplish that whereunto I send it."

When man, individually or collectively, deliberately rejects the highest aspirations which the world at large is capable of receiving, his face is set towards death. B.

"YET in Christ even old age can say 'I am not alone.' No changes in life can take Him away. He is the companion of life's feebleness. He loves the old people. There is a special promise for them: 'Even to old age I am He; and even to hoary hairs will I carry you!' The Christian old age is very near to glory. Blessed is that loneliness which has Christ to fill the emptiness."

### Bodies Bearing the Name of Friends.

A history of Gwynedd and Horsham Meetings was read at Germantown last Third-day evening by Dr. William Tomlinson.

CYRUS COOPER, formerly of West Grove, Pa., is revisiting Friends and meetings of Philadelphia Yearly Meeting, bringing a minute of approval from Salem, Ohio.

The children of Muncy Friends' School, were given a talk on last Seventh-day evening by Hannah W. Cadbury on "Peace." She also attended an afternoon meeting of Pennsada Friends.

THOMAS DAVIDSON and companion have been again at Woodland, N. C., since the Quarterly Meeting, also at Snow Hill and Oak Grove Meetings. He had a youths' meeting at Cedar Grove, and expected to start with B. P. Brown for Marlboro on the 21st.

We are in receipt of the neat little volume of the "Lessons on Morality" prepared by Mary Ward of Westtown School, a teacher competent for the purpose. It is a compilation and adaptation from Dymond's Essays on Morality, for classes in our schools who have reached the stage of needing a reasonably clear and orderly understanding of the grounds of the Moral Law as applied to various duties and practices in life, and our moral testimony generally. This book appears to us, on a very cursory inspection, to be a very commendable result of a concern which has, for a generation or more been on the minds of intelligent Friends to adapt Dymond's Essays to our school uses and to general readers in a simplified and concise form. Our column will contain room for an appreciative reviewer of this book to use.

We are also favored with a copy of a forty-page pamphlet from "Friends' Tract Association of London, entitled ELIZABETH FRY, prepared by Georgina King Lewis, and belonging to that very convenient and informing series called "Friends' Ancient and Modern."

And therewith come to us the following Tracts: "Manner of Worship in the Society of Friends,"

2 pages; "I Am a Christian and Cannot Fight" 19 pages, envelope size; "Arrested by a Tract at the Race-course," ten pages; "Mighty to Save or Poor Crown."

### Westtown Notes.

EDWARD G. and ELIZABETH S. SNEDEY, were the guests of the School party of Seventh and First-days, the 16th and 17th. They received a warm welcome from teachers and pupils alike.

CHARLES S. DANIEL, of the "Neighborhood House," Philadelphia, gave an interesting lecture on the 8th, on his own experience in social settlement work and on the general principles upon which such work is based.

The last lecture in this season's course of sixteen, occurred last Sixth-day evening, Dr. Stanley Coulter, of Purdue University, Indiana, spoke on "The Successful Life," stating clearly and earnestly and very effectively the elements which are for success. The address was greatly appreciated by the pupils.

ANOTHER meeting in the Museum was held on the 5th instant, which was attended by the greater part of the pupils. Stated by Rhoads—five talk on mammals, N. C. Canby Bakkers described and exhibited the collection of fossils, Joseph S. Evans took care of the exhibit of birds, Anna A. Mickle the insects, Susan J. Allen the ferns and Robert W. Balderston the minerals.

Is the line of betterments to the working plant at the School, there has recently been added a 110-inch Troy Steam Mangle in the laundry department. An air-lift pump has been installed in the powerhouse which is connected with the deep well adjacent thereto; a recent test of some hours duration developed a water yield of fully one hundred and ten gallons per minute. We now have two fine pumps pumping outfits either of which is capable of supplying all of our needs. A new Ames engine is on its foundation ready for direct connection to a Burke generator (not yet received); this, when completed, will furnish a duplicate lighting plant. The old wooden floor in the engine-room was badly rotted, a new concrete floor is being laid to replace it.

### THE RUSSIAN FAMINE FUND.

#### RECEIPTS.

A. A. M., \$1; W. B. E., \$50; L. S. T., \$7.50; M. D. Y., \$5.25; D. S. B., \$40; W. P. S., \$15; H. P., \$5; two Friends \$6; J. W., \$1; R. T. H., \$18; J. C. S., \$1. Total \$2357.50.

### CHINESE FAMINE FUND.

#### RECEIPTS.

J. H. B., \$25; R. S. A., \$5; L. S. T., \$7.50; M. D. Y., \$5; J. and R. T. E., \$5; H. F. F., \$5; A. A. M., \$1; J. E. H., \$5; F. P. N., \$2; a Friend \$1; L. W., \$2.50; S. N., \$10; M. B., \$1; J. G. C., 50 cents; R. T. H., 50 cents; M. M. H., 50 cents; E. M. H., \$1.50; D. S. B., \$60; W. P. S., \$10; J. C., \$10; a Friend \$5; per A. C. H., \$20; N., \$10; a Friend, \$2; a Friend, \$5; J. C. S., \$1; E. S. L., \$5. Total \$1311.50.

JOSEPH ELKINTON.

Media, Penna., Third Month 25th, 1907.

### SUMMARY OF EVENTS.

UNITED STATES.—The National Trades Metal Association at their recent convention in Boston urged preparations to give national scope to President Roosevelt's new movement for the prevention of strikes. Commending the use to which the President decided to put the forty thousand dollars Nobel peace prize recently awarded him, Daniel W. Vane, of St. Louis, president of the National Association of Manufacturers, called upon all employers in the country to support the President's plan. "In passing the act establishing the organization known as the 'Foundation for the Promotion of Industrial Peace,'" he said, "the recent Congress bestowed upon the people of the United States a working force which will have an immeasurable power to establish peace in all the industries of the country." The 22nd instant was one of the hottest days



recorded in this month for many years. At Detroit, the temperature was 75° in Britburg 80° in Chicago 72° and in Washington D. C. the thermometer registered 90°, at four o'clock in the afternoon.

A suit involving lands and other property belonging to the Indians of the Indian Territory, valued at nearly eighty million dollars, including the rights of way through that territory of every railroad traversing it, has been brought to the court of Claims in Washington. The proceedings have been brought in the name of David Muskrat and other Cherokee Indians for an adjudication of their rights in the division of the lands and moneys of the Cherokee tribe. While the Cherokees are the only Indians directly involved in this suit, the court has decided to hear in the same manner the other four Indian tribes in that territory, the Choctaws, Chickasaws, Creeks and Seminoles. It is stated that the suits are brought in such a way that the decision of the court will define the full status of the Indians as citizens and whether they should be independent of control by the interior department.

An inquiry is going on at Harrisburg by a Committee of the Legislature into the expenditures incurred by the construction and furnishing of the New Capitol building. The evidence thus far obtained indicate that the articles furnished and work performed have been charged for at figures far above their real value. It is probable that the state has been robbed of many millions of dollars by the party or parties who received the contracts.

In Vermont a law has lately been enacted providing that prisoners in the jail must be compelled to work ten hours each working day, either in the jail or outside. This spring traps will be put to work on the roads. All officers have been instructed to make as many arrests as possible that the "chain gang" may be increased in number.

Total exportation of meats, dairy products and food animals from the United States last year aggregated more than two hundred and fifty million dollars in value, according to the Bureau of Statistics of the Department of Commerce and Labor. More than sixty per cent. of the exports went to the United Kingdom. Of the \$250,000,000 worth \$40,000,000 was in live animals, \$58,000,000 in lard, \$36,000,000 in bacon, \$25,000,000 in fresh beef, \$10,000,000 in hams, \$18,000,000 in shortcort and hams, \$14,000,000 in pork, other than bacon and hams, \$4,500,000 in butter and \$2,500,000 in cheese.

It is estimated that New York wage-earners will save \$35,000,000 a year by means of the rapid transit subways which are to be opened next summer. This total represents only the saving in rent, carfare and time.

John B. Smith, State entomologist of New Jersey, proposes to solve the mosquito problem for the Hackensack meadows by arranging for a network of trenches and lateral ditches, the former two feet wide and thirty inches deep, the latter ten inches wide and not deeper than a specially constructed plow can furrow. There will be twenty rows of these trenches and ditches. Through them tides will sweep, and the theory is that mosquito larvae will be carried off, destroyed or eaten by fishes. The expense will be less than three thousand dollars.

It has been held by the courts in many States that a person who sells to another person a personal privilege upon the license and does not constitute "property" in the ordinary sense. This view has just been affirmed by the Supreme Court of the United States in a Massachusetts case.

A local option bill has passed the Legislature of Delaware and been signed by the Governor.

Torrey, Premier Stolypin on the 19th instant appeared before the Duma and announced the program of legislation. He also warned the House that its existence would be endangered if it endeavored to act in defiance of the Government. The program of law enumerated are as follows: Freedom of speech and of the press. Libel of faith. The substitution of a single form of material law for the various decrees of exceptional security. Local self-government. Reform of the zemstvos. Responsibility of officials. Agrarian reforms. The abolition of the free trade zone into Vladivostok. Completion of the Trans-Siberian Railroad in Russian territory. Popular education. The declaration of policy, which was courteous in tone was received in respectful silence. The Premier announced that the Government had decided "to submit a series of bills establishing the new regime

in Russia." "Our country," he said, "must be transformed into a constitutional state." The Government, the Premier added, was now preparing a series of bills for giving effect to the portions of the Emperor's manifesto of 1905, regarding liberty of conscience and the inviolability of the person. Before legislating for the purpose of assuring religious toleration, the Government desired to first set to firmly lay down the principle that all legislative actions must recognize the fact that Russia is a Christian State, in which the Orthodox Church is privileged. Nevertheless, the rights of the Orthodox Church must not infringe on the rights of others, and the Government was introducing a series of laws dealing with proselytism, the hoisting of divine services, etc. The Premier said the Government had decided to abrogate administrative exile. He also announced that a system of free education would be established, and that this latter would be made compulsory.

A despatch of the 22nd from St. Petersburg says: "The increase of disease in the famine districts of Russia is the subject of official reports, which show that scurvy is spreading, especially in Ufa Province, where the authorities have been slow in beginning relief work. The conditions are expected to grow steadily worse. After a long debate in the lower house of Parliament on the formation of a famine relief commission, proposed by Rodicheff, Constitutional Democrat, Premier Stolypin announced that the Government fully joined in the proposition of Rodicheff and would give its full assistance to the work of the commission. Stolypin admitted the Government had made many mistakes in the famine relief work."

Premier Campbell-Bannerman has announced in the British House of Commons that the Government intended, in the public interest, to oppose the passage of the channel tunnel bill, providing for a submarine tube between England and France.

A despatch from London says: "Seventy-six of the women suffragettes who even of the famine for attempting to enter the building in which Parliament was in session, in order to plead for the extension of the elective franchise to women, were sentenced to pay fines ranging from five dollars to ten dollars or to go to jail for from two weeks to a month. They all elected to go to jail and were taken away in the prison vans."

The House of Commons by one hundred and fifty to one hundred and eighteen votes has rejected the bill proposing to introduce the metric system into Great Britain.

A recent despatch from Berlin says: "Count Aro, in his wireless telephone experiment, has succeeded in obtaining distinct exchanges of words in a tolerably natural voice at a distance of two miles, by using poles thirty feet high."

It is stated that Egypt has decided to raise the Assuan Dam twenty feet, irrigating one million additional acres and increasing cotton crops twenty million dollars a year.

From advices received at the State Department in Washington, it appears that the ruling dynasty in China is seriously alarmed over the effect of the spread of famine through the country in aiding seditious societies to enlist converts. A general movement throughout the civilized world to aid the sufferers, will, it is believed, enable the Chinese Government to strengthen its hands and possibly suppress uprisings and riots. That any movement which threatens the overthrow of the present dynasty in China gives alarm to the United States and every European nation which has interests and power in China is not denied.

The French Chamber of Deputies has voted in favor of publishing the contents of the documents lately seized in the Papal Nunciature in Paris.

Three officials have lately been sent by the Government of Japan to this country to learn the methods in use here of making artificial ice and building cold-storage houses. The Japanese officials say that fishmen is freely admitted, because the population could not produce enough edibles for itself. "The time has come," one of these officials said, "when Japan must adopt methods of preserving foodstuffs to have such surplus on hand as every one recognizes is necessary for the future plentiful supply. Our Government is deeply interested in your methods of storing and refrigerating plants that it will not stop with introducing their features among the people, but will even equip steamships with these modern devices, so that in its trade with Australia it will

be better able to import foodstuffs from that continent."

A battle lasting several days has recently taken place between the Nicaraguan troops and those of Honduras and San Salvador combined, in which the former were victorious. It is stated from Washington that joint intervention by Mexico and the United States is being considered in order to involve all Central America is now regarded as highly probable by diplomatists. Tenders of good offices on the part of the two great Governments have not been heeded by Nicaragua, Honduras and Salvador, and it has been suggested to the State Department that Mexico and the United States should send a joint expedition to the warring countries to investigate the causes of the war and order an immediate cessation of hostilities.

An agent of the War Department at Washington, it is reported has been in Europe for several months soliciting laboring men to go to Panama to work upon the canal. About forty-five hundred men have been engaged, mostly Spaniards and Italians. Agitation has grown up in Spanish commercial circles against emigration in general, on the ground that it is draining the country of labor. Italy has remained steadily hostile and formal notices warning Italian laborers not to go to the Isthmus have been placarded throughout the country. In both countries there is a growing inclination to put obstacles in the way of American emigration.

The recent uprisings in Roumania are attributed to abuses by large tenants and absentee landlords. It is stated that it is the purpose of the peasants to drive out the Jewish lessees of the extensive holdings of absentee landlords and to seize the lands that lie in waste. The peasants claim that a system of extortion is practiced against them. Large sections of Roumania are farmed on a gigantic scale by Jewish syndicates. The uprising has extended to Moldavia where it is said four hundred farms have been devastated, eight thousand fugitives have fled into Austria, and the Jewish Jews are bound to explain that the peasants are in revolt against the great farming trust, which has leased half the cultivable land in Moldavia. The absentee land lords who control the trust are Jews.

## NOTICES.

SCHOOL FOR INDIAN CHILDREN AT TUNESARSA.—Wanted, a woman Friend to take charge of the boy out of school, to enter upon her duties at the opening of the term Fifth Month 1st.

Application may be made to  
ANNA WALTON, Moylan, Penna., or to  
CAROLINE C. SCATTERGOOD, 626 Spruce St., Phila.

WANTED.—A Friend—a capable and experienced butter-maker and dairy-man to take charge of a herd of about fifty cows at the Indian School at Tunesassa, N. Y.

For particulars address  
J. W. MARSHALL, Kennett Square, Pa., or  
JOSIAH WISTAR, Woodbury, N. J.

WANTED.—A young woman to do general light house work for a household family. Live in city in winter; seashore in summer. Act as companion and caretaker for an elderly woman and make herself generally useful. A Friend and farmer daughter preferred.

Address "N. J." office of THE FRIEND.

WESTTOWN BOARDING SCHOOL.—Our stage will meet trains leaving Broad Street Station, Philadelphia, at 6.48 and 8.21 A. M., 2.49 and 4.32 P. M. other trains will be met when requested; stage fares fifteen cents; after 7.00 P. M., twenty-five cents each way. Teach the school by telegraph, wire, Chester, D. and A. phone 114 A.

WM. B. HARVEY, Superintendent.

DIED.—At her late residence in Winona, Minn., Second Month 13th, 1907, RUTH BAILEY, in the sixtieth year of her age. She was a member New Garden Monthly and Particular Meeting. She was always willing to do good and her short illness seemed thoughtful of how it might terminate with her. The last morning of her life on being asked if she felt comfortable she replied "Yes, I think I am." "Blessed are the dead who die in the Lord."

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Is not THE FRIEND worth praying for, that Christ who can speak to our condition may be its Editor?

As Christ in us is becoming a more common standpoint of faith and practice among Christians of many names, it is no time for friends to be relapsing into the rear of his stimony-bearers; but rather it is a day to press forward, with the greater hope and courage, into the vanguard of the hosts of the Lord, who once called us out in advance of the generations which should follow. Shall these now find the first becoming last? Let them find us still following Christ crucified, not afar off, but in near fellowship.

JOINING WITH THE GOOD SEED IN ALL.—We are so very free to proclaim the existence of a measure and manifestation of the Spirit of God among *heathens* all round the world, and so sparing in our acknowledgment of the same in denominations concerned to be *Christian*, that our inconsistency of attitude operates, we fear, to close the way of a more general faith and fellowship in the doctrine. We are better if all who choose the name of Christ were more hearty communicants together, with more confidence in each other, and the mutual faith of the unspeakable gift, while yet not communicants in that which proceeds not from the Divine Spirit.

To be sure, heathens have the Good Spirit greatly in the mixture, often past discernment, yet we do not reject them from the tenderest sympathy and intercourse that they will receive of us. Other denominations than ours have the same holy Witness or Truth also in the mixture, but far less than heathens whom we would get near, and far more entitled to our "good seed" for every good word and work. And we ourselves as a Society keep admon-

ishing one another that we have the same Divine Spirit, also lamentably in the mixture by unfaithfulness.

Shall we not fear God seeing that we are come into the same condemnation, and shall we not compassionate others more freely as heirs of the same grace and of like shortcoming? This encouraging of all men, of heathen, Christian, or our own name, for that of God that is in them, is not *mixture*,—it is but swelling the pure flow of the tide of universal and saving grace, the river of the water of life, and its one baptism.

## Self Gratification as Holy Observance.

A number of young people employed together in lines of self-improvement, sought last week to be excused from such duties on the day called "Good Friday" in order to "observe" the day. To a considerable number this meant a holiday at a place of fashionable resort, and to others a free day near home except an attendance for an hour or two at their usual place of public worship. The argument was that they should think Friends ought to have reverence enough to observe Good Friday. "Why don't Friends observe it?" The answer was that their profession was for the deepest kind of observance of all that is meant by that day. The observance had no meaning except as it was an observance experimentally of the spirit of the Cross. The day was selected to represent the crucifixion of our Lord and Saviour. It meant the spirit of self-sacrifice for the saving or help of others. The day was not "observed" except as the Cross was observed and lived up to. If Friends observed the Cross, which is the preferring of the Divine will to self-pleasing, on that day or any other day, they were observing all that is meant by Good Friday, far more surely than they observed it who were shirking work or duty on that day. Christ observed it by the Cross; shall we by indulgence, by the shirking of duties? They who would celebrate the Cross must do it in the spirit of the Cross, in some obedient experience of the Cross. The majority would observe Good Friday as a sentiment, but the true observers of the atonement would observe it as an experience and as faithfulness. Let not Friends be accused of not observing Good Friday be-

cause they refuse to observe it as an opportunity for ease and self-indulgence. This applies to the other conventional religious days, like Christmas, Thanksgiving-day, etc.; that which keeps them afloat is rather indulgence, than the spirit of the Cross. Celebrate all that is meant by the atonement, and there will be earnestness, rather than excuses from self-improvement.

If the crucifixion means for man a being crucified unto the world and the world unto him, the meaning to man of "Easter" or the resurrection is, being made alive unto God,—a life hid with Christ in God. There is a first death, even "unto sin," and a first resurrection, even unto the life of Christ living in us, a life lived by the faith of the Son of God who loved us and gave Himself for us. This is what Easter must mean to any one who genuinely professes it, not a day of display or gratification, but the experience of living unto Him who rose again. "Blessed and holy are they that have part in the first resurrection,"—they seek the things that are above with Christ, they set their minds and hearts there and not on worldliness, they are dead as to their past interest in sin, and their life is hid with Christ in God; and when Christ, who is their life, shall be manifested they shall likewise be manifested in glory. "Against such the second death hath no power" to make them dead. They keep on in the resurrection life begun here.

There is no other observance, which God will recognize, of the day of Christ's sacrifice for our sins and of his rising again, than the experience of the same in our own lives, and steadfast living of his dying for us and his living for us, in our daily lives. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifest in our mortal body."

But it is ever thus, that where the cross is set up, men, women and children would use it as a maypole, and then claim they are "observing" it. Where the observance of the spirit as against the self-pleasing flesh is enjoined, man would evade it by the observance of a day or a time marked by diversions from the principle intended to be cherished. Paul had in mind this frustration of Christian life by the substitution of a space of time, when he said, "Ye observe days and months and times and years. I am afraid of you lest I have labored among you in vain."



## Glimpses of the Life of Samuel Morris.

(Continued from page 298.)

"TASMANIA, Hobart, Third Month 13th, 1893.

"We went to the last sitting of the annual meeting and I could not comfortably sit it close without addressing the sisters in regard to a free indulgence in dress—the tyranny which those are under, who follow the caprices of fashion, and the liberty they enjoy who adopt a simple garb and keep to it. For their encouragement, I referred to some of the dear missionary women we had met, the simplicity of whose dress was so striking that we could but ask for a reason. The prompt explanation was that when they gave their hearts to the Lord and His service, they felt they must turn their backs on the world."

15th.—A westward journey by steamer and rail brought our travellers to a mining town, Zeehan. Silver, lead, copper and gold are profitable, "but business is depressed—the first wild rush and wilder speculation being over. We saw many black swans—the emu is also found occasionally. Several Friends gave a welcome. Sharp and severe sciatica attacked me after sitting in an open doorway, continuing some weeks and involving medical treatment.

"AUSTRALIA, Melbourne, Fourth Mo. 7th, 1893.

"This city lies near the Yarra River, while on the north is a semi-circle of mountains. The population is five hundred thousand. Brick and stucco work are largely used in building. As our steamer reached the quay, it was very pleasant to be greeted by Frank Marsh and shortly by William Benson, at whose house we were kindly invited to make our home. When the Friends were gathered together, the reading of our certificates gave satisfaction, some speaking of them as indicative not only of the unity of the brethren with our prospects, but their brotherly sympathy for those to whom we had been sent. This was very precious and comforting to Friends in these isolated parts of the Society, and would prove a fresh source of strength to them.

"By appointment we met William Closkey who was raised a Roman Catholic, but among other points questioned the doctrine of transubstantiation. Receiving no satisfactory explanation from the priests, yet earnestly seeking for light, he told us the words came to him clearly 'go to the Quakers!' Now," said he, "I bless the Lord that my feet were turned to the Friends; I only wish others could know what their principles really are."

"The children of the Melbourne Meeting were gathered together to meet us; after a simple entertainment and a Scripture reading, I spoke in a familiar way on the early history of Friends, the conviction of William Penn, his dealings with the Indians, his government, &c.

"At an informal gathering, a leading subject was the re-organization of evening companies for mutual edification; they wished specially to learn what methods had been helpful among Friends in Philadelphia, and we were glad to give them information.

"AUSTRALIA, Ballarat, Fifth Mo. 11th, 1893.

"Having visited most pleasantly our members at Bendigo, we came to this town, and met with J. Phillips—twenty-six years ago, he with two others, put a notice in the papers requesting any who were connected with Friends, to meet them at a given time and place. This brought out a few responses, and a meeting was formally established. Other Friends moved here and we find a good degree of spiritual vitality.

"On our way to the 'Coffee Palace' we called at the 'School of Mines' where is a very fair collection of birds, animals and reptiles, beside an extensive mineralogical department. In the latter are a number of casts of nuggets of gold found in the Victorian mining district. One of these was not less than eighteen inches long an average of four inches thick and said to weigh twenty two hundred ounces. A platypus, a vampire, bones of the moa and various other rare specimens were in the collection, but the most unique was a large worm with a growth like a bunch of fern-leaves four inches long; this abnormal excrescence is probably a fungus fastened upon the unfortunate worm.

"AUSTRALIA, Adelaide, Fifth Mo. 19th, 1893.

"Called on Frederick Mackie, a dear old servant of the Lord in his eighty-second year; he had accompanied Robert Lindsay on a religious visit to India, he had also gone with Isaac Sharp to Norway; having long been in the station of minister, and latterly his wife Rachel is called to the same service; we frequently made our home with them.

"24th.—The Queen's birthday here, as in the home country; this is observed as a general holiday, and the sky being beautifully bright, all classes were abroad on foot or on wheels. I had been requested to say something concerning our African Americans and their present status in the United States. So with the help of a few notes, I was able to discourse an hour or more upon the subject, and as it seemed, to the gratification of my hearers.

(To be continued)

Noble impulses are precious possessions. They are the stirring of that divinity that too often sleeps in human life, and the signs of its awakening. Living, it may be, on a low plain, controlled only by sordid and unworthy motives, seeking selfish ends by questionable methods, a man suddenly feels within him a high impulse inspired by some true book or beautiful life, and is at once borne upward into loftier realms of thought and, perhaps, action. He is lifted, while it lasts, above the low and narrow rut wherein he has been moving, and, if nothing more, is at least given a glimpse of what may be in his life. It teaches him that the petty concerns that occupy his daily thoughts cannot fully complete the sphere of his nature; he is capable of something greater than these.—*Christian Intelligencer*.

We want to impress the people, not with the thought how busy we are, but how near God is.—*Donald Frazer*.

## To the "Round Table" Among Friends.

My dear, although for the most part, my known friends, in taking the liberty to address you I do it as one who is interested in the great work of the salvation of soul of this day. And I ask of you as of those upon whom the burden is increasing, to bear with an older sister and draw near a we reason together upon the needs and possible hopes of this present hour.

To one who is out of the current it is impossible to feel the stir of the moving tide. Yet, sometimes the drift is best comprehended by the observer upon the bank. And so it appears to one to whom your writings come, that the young and rising body are beginning to grasp the fact that true Quakerism consisteth not in the "wisdom of men, but in the power of God." When you begin each to get deeper, and to have such a longing to know your Savior and do feel your impotency to call God Father; are ready to cry out, "What shall I do to inherit eternal life?" when each in his great felt need desires to withdraw into solemn silence, if happily he may feel after God and find Him—then we look for that pentecostal shower of God's blessing to descend upon the hearts of these and to promise to be realized "Ye shall seek me and find me when ye shall search for me with all your heart."

When gathered together or alone, I waiting before and for your great Law giver, your work will be set before you. "I will show thee what thou shalt do. Mouths may be opened to speak with the tongue which He will give them, as in the days of the younger Barclays; or as it will with them, some also may only sit in silence and some with tears rolling down the cheeks, not desiring anything better than to thus partake with the Lord of his Supper. The message that will awe you into line will be, "Do the bidding that I bid thee;" or for fear of slipping, or of offending so gracious a Father, you will go as with your mouths in the dust ready to exclaim, "Whom I, Lord, that thou shouldst use me? and yet at a distinct requiring willing ab to say, "Here am I, Lord, do with me: I smeneh Thee good;" believing "that obedience is better than sacrifice." He me likewise enable you to long over and for your benighted brothers and stray sisters.

Paul said, "Though I do these thing and have not charity it profiteth me nothing." Have not charity,—have not the within me which will cause me to feel for another, to put myself in another's stead. A great natural ability is far reaching in effect, and when sanctified by grace it is wonderful power for good. Then may we begin to see the people gather; for it may be to the presence of the Lord Jesus th they will come, because the spirit of th Father will be drawing them to his own.

His place of appearing is in each heart and as an atmosphere about the waiting visited, obedient, sanctified soul. What a Friends' meeting without these precious plants of his own right hand planting? It is a barren, desolate, lonely place.



barren mountains of an empty profession,"—what can be more forbidding? Does the heart of man condemn him? then there is truly where the work of rectification must begin. Obedience is of the very nature of faith. To believe is to obey. To obey is to call God, Father, and to make him his rule of life. "I will guide thee with mine eye." Think of what a tremendously effective power for good a body of consecrated units must be. There can be no failures in our Heavenly Father's plans and no mistakes. It would be a power of pure success because each link would be a perfect piece of consecration and all would be the Lord's complete victorious whole.

It has often been quoted that "a good man will shake the country for ten miles round." Now this is not the natural man, as he stands alone, but the man standing alone as his Maker's instrument. A body of consecration without a halting member, and what would there be? When we are ushered into the world it is without the slightest promise that we shall remain no hour in it. On the other hand we are emphatically told to watch, "for ye know neither the day nor the hour wherein the Son of man cometh." Then it is evident the work of preparation is to begin with our first responsibility. Is it not a fact that the time from the beginning of this life of ours to its ending, is for the purpose of glorifying God in a continual standing in readiness for life to come? a continual eye of heart on the guiding eye, and obeying unto life eternal? With this maintained every other acquisition falls in line. Listen and obey, and the work is sure of a right accomplishment. "Our beloved Society" is but the blessed influence of the good Shepherd in, and around visited and devoted hearts, out from Heaven's influence there is no awe. Let us shudder at the thought of being out of that; out of the Heavenly vision there is no concord.

A thousand years to the Lord is as one day, and one day as a thousand years. Here is no bringing the world unto God as the individuals are brought, as has been again and again hinted. We can listen his work in the earth only so fast as is carried on in our own hearts. Any working outside his clear command is hindering and delaying the day of his glorious triumphing. His kingdom will have come over every earth's area on that bright day when every soul is bowed in filial love, obedience and godly fear. It will have come to thee and to me when we have become subject to the law of God. Righteousness is then the earth to us, and in our dedication we have done our part most effectually in listening the day when righteousness shall cover the earth as the waters do the seas.

It is by faithfulness that we prove the reality of our professions of love. When Peter said, "I will follow thee to prison and death," he presented a beautiful picture of faithfulness which, alas! he did not live to. There are too many of us who are faithful in the face of imaginary difficulties, it fall away when the difficulty actually confronts us. Only the grace of God can

meet the needs of such a cause. Faithfulness is not always easy, but the results are never unsatisfactory.

## OUR NAMES.

BY FRANCIS R. TAYLOR.

I was sitting alone one evening last summer in a small badly-lighted room in our hotel at Aosta, after a long day's tramp from the cold snowy heights of the Great St. Bernard Pass down to the sunny slopes of the Italian foothills. I do not know what I was thinking about, but I was rather depressed by the heat after several weeks in the higher Alps, when my eye suddenly rested upon a small scrap of an Italian newspaper on the floor. Upon that scrap a single word arrested my attention. This was the word "Quaker" printed in bold, black type by the picture of an article of merchandise.

Everybody has seen the name applied time and time again as a trade mark to all sorts of articles, but I had never known that the custom extended as far as Italy. But even that was not all. The mere name would mean nothing to an Italian, and so above it were the words,—"Depositario del vero." I do not know a word of Italian but the phrase is so near English that it is not hard to translate it.

"Depositario del vero" can mean nothing but depositary of verity, or in our modern idiom, guarantee of excellence. My Friends, this was a small incident, but it impressed me very deeply. Here was our name heralded in Italy as a guarantee of excellence, a depositary of truth, a by-word for straight-forward dealing and business integrity in the midst of a priest-ridden nation, and within a very short distance of Rome itself. I cut out the advertisement and brought it home with me as a souvenir.

I could not help thinking how great are the advantages which we have, and the Europeans have not. I had been away for over two months and had seen many churches and cathedrals, but I had been present at only two of them during services. The night before (Seventh-day) we had stayed at the extremely hospitable monastery of the Great St. Bernard, where the famous dogs are still kept, and it was in this hospice that I attended church on the day I found the scrap of paper.

I think I can safely say I never experienced a more repulsive feeling during any religious exercises than I did at that time. Directly in front of me was a most horrible effigy of Christ upon the cross, carved very rudely and colored in a most primitive way. At the far end of the chapel, the faithful monks of this exposed outpost of humanity were going through all sorts of motions, according to their forms, dressed in most gorgeous red velvet robes and beautiful face. But the saddest part of the performance was the condition of the peasants who filled the chapel to the doors. I stayed only ten minutes. By that time my curiosity was fully satisfied, and I left the chapel with the awful atmosphere, vile smells and groaning organ to rejoin my fellows in the sitting-room.

It was the evening of that day that I found the scrap of paper. The mere sight of a familiar name made me feel very much more at home at once. What is a name, after all? We often hear that it is nothing; and then again under different circumstances we say, "Ah! his name is so and so, his reputation will pull him through!" Whatever view we take of it, Friends, a mere name meant a great deal to me that night, and my fancy left far behind the snow storm of the Great St. Bernard and the gloomy cathedrals of the stifled cities, with their soft lights from stained glass, and the yellow glare of their ever burning tapers, and took me to Chester County, where in thought I sat in some of our little meeting-houses with their plain arrangements, and the silence of these meetings drowned the groaning of the organ, and the red velvet and lace disappeared as my imagination led me on. Can any one then say that there is nothing in a name? What then are these names by which we are called and what right do we have to this distinction they confer?

It used to be the custom for every Friend who wrote a book or letter, or in any way signed his name as a member of Society, to put after it, "One of the people in scorn called Quakers." Nowadays, it is more likely to be simply, "a member of the Society of Friends, called Quakers." We have dropped the part alluding to the name having arisen out of scorn. But it seems to me that while we enjoy the good reputation that the name now bears, we should be particularly careful to remember the struggle and sacrifice that those who first bore it, had to endure in order to hand it down to us unblemished.

Every one of us knows how the name was given to the early Friends. It was in 1650 at one of the many trials of George Fox before the justices. He tells it thus in his own words, "This was Justice Bennett of Darby, who was the first that called us Quakers, because I bid them tremble at the word of the Lord, and this was in the year 1650." Here then was Fox, a young man of twenty-six, boldly standing before an English justice and bidding all his hearers to tremble at the word of the Lord. It is truly an inspiring picture and reminds one of Paul's boldness before Agrippa. On account of this outspokenness and fearlessness, Fox's followers received the nickname which has clung to them with ever increasing tenacity for two hundred and fifty-seven years. It spread rapidly and soon became the general word of reproach. Fox says eleven years afterwards, "Many warnings of divers sorts were Friends moved in the power of the Lord to give to that generation which they not only rejected, but abused Friends, calling us giddy-headed Quakers."

I have often thought of the similarity between this incident and the one which gave us the name of Christians. Acts tells us (xi: 26), "The disciples were first called Christians in Antioch." This also was partially of scornful origin, and is not generally adopted by the New Testament writers. It occurs only twice besides this, once when Agrippa sarcastically says: "Almost thou persuadest me to be a Christian,"

(Acts xxvi: 28) and again in Peter's first epistle where he seems to have adopted it and applies it to the whole sect, (1 Pet. iv: 6): "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." What name could have been more scornful to the Jew or Gentile of that time than one derived from a leader who had died by the most disgraceful death known to the law, and in company with two common felons.

The disciples of that time called themselves, "Children of the Way," and at various places in the New Testament this name crops out. It is very evident that it is derived from Christ's saying: "I am the way, the truth and the life, and no man cometh unto the Father but by me." Within a few years, we hear no more of the "Children of the Way," and the name of Christian given in derision and scorn is adopted for want of a better, and has become the synonym for everything good and pure among us.

Here then we find we are called by two names given in scorn and imposed upon us by force of ridicule. We are, or try to be, Christians and we are, or ought to be, Quakers. But just as the early disciples called themselves "Children of the Way," so the early Quakers called themselves, "Children of Truth," and later "Children of the Light." Both names were evidently chosen from the import of their burning message. Fox repeatedly says: "I showed them the way of Truth," or "I turned them to the Light within them," "Believe in the Light, that ye may become children of the Light."

We have then these names also by which our Society was called. We are if we choose, "Children of Truth" or "Children of the Light." One more change was made in this name which our predecessors chose for themselves. "The Children of Truth" soon became the "Friends of Truth" and later still our name of to-day evolved in its present form. At this moment we present ourselves as, "The Religious Society of Friends, commonly called Quakers."

The total list of titles to which we can lay claim would then run about thus. In the universal Church of God, we are "Children of the Way," in derision called "Christians," in the limits of our own sect, we are "Children of the Truth or the Light;" we are "Quakers" or "Friends of Truth," and lastly we are the "Religious Society of Friends."

Can anyone face that array of names without feeling what an awful responsibility it imposes? We call ourselves "Friends." Friends of what, of whom? Friends of humanity, friends of education, friends of true gentility and culture, and also I hope friends of each other. But more than this, we call ourselves friends of Christ. "This is my commandment that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends; for all things

that I have heard of my Father, I have made known unto you." (John, xv: 12-15.)

This is the test of our friendship. This is the qualification which should come before us when we claim membership in our Society. We so often say, "I was born a Friend," and such may be very true, but can we say as clearly, "I have lived a Friend?" I think there is no title applied to any sect or denomination which implies so much. Presbyterian, Episcopalian, Lutheran, Methodist or what not, they are all named for a point of creed, a peculiarity of doctrine, or some of the minutiae of church government. None of them can compare with the simple dignity and weighty responsibility of the name of Friend.

(To be continued.)

## OUR YOUNGER FRIENDS.

### BOY WANTED.

The world is eager to employ  
Not just one, but every boy  
Who, with a purpose stance true,  
Will greet the work he finds to do.  
Honest, faithful, earnest, kind—  
To good, awake; to evil, blind—  
A heart of gold without alloy—  
Wanted—the world wants such a boy.  
NIXON WATERMAN.

### THE UNEXPECTED DOOR.

It was a bitter disappointment to George Reynolds when he had to drop out of his class in college. The effort to obtain an education had begun with his religious life. He was seeking his education that he might accomplish in the world the end for which he had given his life to God. Amid discouragements not a few he had continued in school till his last dollar was gone, and he was compelled to stop.

Perhaps the lack of money was not the most serious obstacle. Faithful as he was, and with a fair record for classroom work, he had not shown conspicuous ability in any direction.

He talked with one of his professors, who said to him, "This much is clear: the door is closed against you for the present. You have followed faithfully what you believed to be the will of God up to this point, and have let no difficulty deter you. Now you must turn aside for a time at least, still not doubting that it is the Lord's will, and that either this door will open again, or in its stead another which you ought to enter."

What work to do was a serious question. After some days of waiting, his money all spent, he found his first offer of employment. It was a boy's task in a tube factory.

It was hard for him to believe that this was the open door for which he had been praying; but he entered, resolved that this humble task should be performed as faithfully as if it were the highest.

Two months passed. In that time he had come to know the men with whom he worked their ideals, their temptations, their failures and their successes. He had proved himself more than once the friend of the men by whose side he worked. He had also come to know a good deal more about tubes than how to use a file on rough castings.

"We need a new inspector," said the

manager to the superintendent. "Have you a man you can promote?"

"I have," said the superintendent. "He never drops his file to look around when the door opens; he does the best work and the most work possible. Though a college man, he has accepted a boy's task and a boy's wage uncomplainingly, and by this time I think he knows better what a finished tube ought to be than any man in the shop."

A little argument overcame the manager's objection to promoting a man from so low a station to that of inspector, and George was accepted until the opening of the next year of school.

Reynolds continued as inspector until the time had nearly come for the return to college. He had been out a year, and could enter with the next class and go on. One day the manager called him, and said, "I want you to give up college."

"I should be very sorry to do that," said George.

"I know," said the manager, "but I am ready to offer you a salary of three thousand dollars, and make you assistant superintendent of the entire plant."

The size of the offer nearly took George's breath away, but he said: "It is not wholly a matter of money with me. I am seeking to make my life count for the most it can in the doing of good."

"Think it over, then, from that point of view. You have established relations with these men which will go far toward solving the problems of capital and labor, so far as this mill is concerned. We want to do right by our men. It is not always easy to get the same view point. If you continue to show as superintendent the same spirit you have shown in working up, you will be of great value to us, and you will have a chance for further promotion. If you want to be useful you will never find a larger opportunity than you can make for yourself in such a place."

Reynolds considered it for some days, and then wrote to the professor who had been his adviser that he had decided not to return. "I am thankful for the discipline of my college training thus far," he wrote, "and should be glad to complete my course. But I shall never be a scholar. I think I have found the sphere for which I am fitted and the open door for which I prayed."

This happened not very long ago, and it is too soon to predict the entire future, but those who know best believe that Reynolds is right. Thus far in the mill where he is working his promotion has resulted in decided improvement of relations between the men and the management; and George Reynolds appears likely to find a life-work large enough to satisfy a strong man's ambition, and with abundant opportunity for doing good.—*Youth's Companion.*

Thus often do disappointments, met in spirit of faith and willingness to serve, bring by another way the end for which we strive.

### THE SHEPHERD'S PSALM.

"Mother, I don't see why you have to learn a psalm every month," said Eva Preston; "none of the other girls do, and you always read them."

Her mother was silent for a few minutes and then she said gently: "You don't see the use of learning them now, dear, but you will when you are a little older."

The next day a stranger talked to the school. He said: "I work among the poor children in a big city. I have many friends among the newsboys. One day one of them—Dave Herbert—was run over by a horse and wagon. He was carried to a drug store near by, to wait for the ambulance to carry him to the hospital. The doctor and I were with him, and a crowd was in the store. The boy was a brave little fellow, but he suffered terribly. All at once he said, 'If I could hear about the shepherd, I could bear it better.' I knew what he meant, for I had told them about King David's beautiful psalm at the mission school. I said it over now, and I wish you could have seen the looks in his face as he listened. That little rough newsboy said after me, 'And I will dwell in the house of the Lord forever.' Before the ambulance came, Dave had gone to the Lord's house above. I tell you this, dear children, because few of us learn the Scriptures by heart. We don't think it necessary. But I know it is. I wonder, now, if any child here can repeat the twenty-third psalm for me?"

There was a long pause, but no one stirred. Then Eva Preston stood up and repeated it very clearly and correctly.

As she finished, the children—and even her teacher—forgetting the place, softly clapped their hands.

The minister lifted his hand to check it. "Thank you, my dear," he said to Eva; "you have a gift no one can take from you."  
—*The King's Own.*

## TEMPERANCE.

[A department edited by EDITH BARDSEY BELLONS, 902 President Street, Brooklyn, N. Y., on behalf of the "Friends' Temperance Association of Philadelphia."]

WHAT A DRUNKARD LEAVES.—An Oswego inebriate, dying, left the following will: "I leave to society a ruined character, a wretched example, and a memory that will soon rot. I leave to my parents as much sorrow as they can from their feeble state bear. I leave to my brothers and sisters as much shame and mortification as I could bring on them. I leave to my wife a broken heart—a life of shame. I leave to each of my children, poverty, ignorance, a low character, and a remembrance that their father filled a drunkard's grave."

There are other people who might make wills resembling this. They have had health, wealth, strength, and opportunity. All these are gone. They might have won position, honor, and respectability. All these they have put away; and for them and their friends there is nothing but sorrow, shame, and regret. Woe to that man who has only this to offer as the outcome of his life; only such things as these to bequeath to his children. And yet thousands of moderate drinkers are going the way this man went, and will be very likely to end their lives under the same dark cloud.—*The Safeguard.*

THE STORY OF ICELAND.—No temperance story from the standpoint of economics is quite so significant as the story of Iceland. The seven thousand and eight hundred people who live in Iceland are total abstainers and do not find alcoholic stimulants necessary in order to keep warm. No liquor is manufactured on the island, and none is permitted to be imported. Some of the results of such a condition are not hard to find. Iceland has no jail, no penitentiary, no court and only one policeman. There is not an illiterate person and no child ten years old unable to read.—*The Citizen.*

CARROLL C. WRIGHT, commissioner of labor of the United States, has stated that there are at least one hundred thousand men annually destroyed by the liquor traffic in the United States. What about the wives and mothers?

SOCIAL WINE DRINKING.—At an ecclesiastical convention, a discussion on temperance brought up the "wine question." A part of the clergy advocated its entire disuse, and a part took the other side. At length an influential clergyman rose and made a vehement argument in favor of wine, denouncing the radical reformers for attempting to banish this token of hospitality from use. When he had resumed his seat, a layman, trembling with emotion rose, and asked if it was allowable for him to speak. The chair having signified that he would be heard, he said:

"Mr. Moderator: It is not my purpose, in rising, to answer the learned argument you have just listened to. My object is more humble, and I hope, more practical. I once knew a father in moderate circumstances, who was at much inconvenience to educate a beloved son at college. Here his son became dissipated; but after he had graduated and returned to his father, the influence of home acting upon a generous nature, actually reformed him. The father was overjoyed at the prospect that his cherished hopes of other days were still to be realized.

"Several years passed, when, the young man having completed his professional study and being about to leave his father for the purpose of establishing himself in business, he was invited to dine with a neighboring clergyman, distinguished for his hospitality and social qualities. At his dinner wine was introduced and offered to this young man, and refused; pressed upon him, and again firmly refused. This was repeated, and the young man was ridiculed for his singular abstinence. He was strong enough to overcome appetite, but could not resist ridicule; he drank, and fell, and from that moment became a confirmed drunkard, and long since has found a drunkard's grave.

"Mr. Moderator," continued the old man, with streaming eyes, "I am that father; and it was at the table of the clergyman who has just taken his seat that this token of hospitality ruined the son I shall never cease to mourn."

There is no point of agreement between the true church and the saloon. The church is constructive; the saloon is destructive.

The church points the road to heaven, and leads the way; the saloon helps men only in the downward way.

The church is built upon the true development of manhood and womanhood; the saloon thrives by their destruction.—*N. Temperance Society Tract.*

"DEEP rooted customs, though wrong, are not easily altered; but it is the duty of all to be firm in that which they certainly know is right for them." JOHN WOOLMAN.

"He often acts unjustly who does not do a certain thing; not only he who does a certain thing."—MARCUS ANTONINUS.

A PATRIOTIC DUTY.—Whatever objections we may have to the saloon on moral or religious grounds there is, from the standpoint of sheer patriotism, enough evidence to condemn it to everlasting oblivion. Patriotism concerns itself with but one thing—the welfare of the people, the welfare of the citizen. Judged solely by its relation to the citizen we find these facts about the saloon—

It panders to the lowest element in society.

It aids and abets every other public vice.

It is an incentive to crime and a shelter to criminals.

It robs the citizen of his self-respect.

It creates a class of ne'er-do-wells, who are a menace to society.

It is a creator of poverty.

It is the father of incapables.

It is a notorious law-breaker itself, and breeds the spirit of lawlessness.

It destroys the moral sense of its patrons.

It is a prolific cause of insanity.

It destroys domestic happiness and promotes divorce.

It increases taxation and gives no return to the citizen.

This evidence needs no proof. It is as incontrovertible as the moral law. You say it's old. Yes—God help us!—it is old. But, old or new, it's true, and this truth should be sounded in the ears of American citizens until they hear and heed.

Whether we be Christian or infidel, Jew or gentile, Protestant or Catholic, white or black, if we are American citizens this fact presses home upon us this day that our duty to ourselves, to our country, to our state, requires that we shall do something—find some remedy—provide some cure for the evils that flow from the saloon.

We cannot close our eyes to this evil; it enters too closely into our national life. It saps the foundation of the government—its citizenship. Every attempt to "promote the public welfare, to establish justice, to insure domestic tranquility" brings us into conflict with the saloon, so that every problem of government will be simplified by its destruction.

It is our patriotic duty to outlaw the saloon.

The words of authority spoken from the bench by Judge Artman of Indiana, declaring that the liquor license is unconstitutional have caused disquiet among the liquor-sellers and rejoicing among the hosts of tem-



perance, who are fighting the drink traffic. Commenting on this remarkable finding, Ulysses G. Humphrey, Superintendent of the Anti-Saloon League for the State of Indiana, says: "The argument is strong, and we believe unanswerable. Sooner or later the Supreme Court of our own State as well as of the United States will uphold the decision."

**THE CAUSE OF CHEATED CHILDHOOD.**—Senator Beveridge, of Indiana, has at length penetrated the complexities of the child labor problem and forced into the daylight of discussion a comprehensive and reasonable piece of legislation. In arguing the constitutional bearings of the proposed law the senator contended that the separate states were not able to remedy this evil, and even if they could, would not do so in a generation; that the evil can be stopped only by invoking the absolute power of Congress over interstate commerce.

It has been proved a thousand times that the inmates of mental institutions, reformatories, penitentiaries, insane asylums and sanitariums have been recruited from the ranks of those who have had to labor while young. The stunted manhood and womanhood that is so marked and determined a feature of the life of our factory cities is a product of an uneducated, precociously industrious youth. The smoke and dust of a machine shop, and the din and crash of a carpet factory, could not create a thimble-full of ideals in a century, and the boy, whose life is twisted into a stall on the first floor of a great manufacturing establishment is spoiled physically and mentally. The grime and the smut gets into his soul and he is condemned already, without a chance. When an employer hires a man he pays a fixed scale for a fixed time and he is quits. When he hires a child, he gets his opportunities, and his waste of strength still in the making. He buys an embryo and he prevents its development. To-day more than one million would-be Americans—nonentities in default—are groveling for bread in the sweat-shops and ovens of commercial greed.

It is interesting to note that in Maine, a prohibition state, only fourteen hundred children are employed, while in a single city, Rochester, New York, where there is no prohibition, more than fourteen hundred children are in the grasp of this heartless system. Maine produces in her factories one hundred and forty-four million dollars worth of goods each year. The Rochester shoe and clothing industries, in which these children are principally employed, have an output of no more than twelve million dollars. Commenting upon the facts that we have just quoted, the *Union Signal* says: "Under license the mother and the children are forced into the shoe and clothes and cotton factory, because the father divides his earnings with the drunkard family."—*Home Herald*.

ALL the shining ones of history have found that the road of morality leads to the mount of spirituality.—JENKIN LLOYD JONES.

## Present Conditions in China.

### SCHOOLS FOR GIRLS INAUGURATED.

(Continued from page 302.)

The most gratifying feature of the new movement is the readiness with which the Chinese have accepted schools for girls and the rapidity with which female education, hitherto unknown, has spread throughout the country. The Empress Dowager set the example by ordering that a large Lama convent be transformed into a girls' school, and several princesses have undertaken to establish such schools at their own expense in Peking, and besides have started schools in their own palaces for their daughters and their relatives. There are now in Peking a number of public girls' schools in which are taught arithmetic, geography, foreign history, and languages, and in many of them music, drawing, calisthenics, needlework, writing, physiology, hygiene, and nursing. By an order of the board of education, no pupils whose feet are bound are admitted to these schools. As indicating the advance in female education, a project is being carried into effect by Yuan Shih-kai to establish a female medical school.

Tuan Fang, who was a member of the imperial commission which visited the United States and Europe early in the present year, has on his return to Peking awakened a new interest in female education by the report of his observations, especially in the United States, which led the board of education to take measures, it is stated, to push ahead female schools throughout the Empire without further procrastination. Tuan Fang's idea is that graduates of female high and normal schools may be put in charge of primary schools, and, with a constantly growing number of educated women, children will have in the near future the valuable privilege of a mother's teaching at home, the real school for patriots. None, he says, are greater patriots and more loyal to a government than women.

### THE OLD LITERARY EXAMINATIONS ABOLISHED.

After the schools of modern learning had been established all over the Empire, the important question arose what was to become of the literary examinations, through which admission was obtained to the public service. For many centuries the competitive examinations, hoary with age and venerated by the literati and the great mass of the officials, had been the road to imperial honor and office. If that system was to continue it was plain that the progressive men of the Empire would not be able to make the spread of modern education a permanent success. Hence in 1905 an important step was taken by them. Six of the most influential officials, together with others, joined in a memorial to the throne to abolish the ancient curriculum of studies and adopt a new one for the competitive examinations, which would embrace the modern learning as taught in the new schools. At the head of these was Chang Chih-tung, described by Minister

Rockhill, as the most celebrated living scholar in China; next came Yuan Shih-kai, the most powerful man to-day in the Empire, and four others, the more important viceroys and governors of provinces. It was an array of names which indicated in a most impressive way the strong hold which the reform movement had taken upon the country. Although the memorial was stoutly opposed by the conservatives in the Court circle, it was approved by the Emperor and Empress Dowager and an edict was issued abolishing the old curriculum of study and the new system adopted. Henceforth no one can pass the competitive examination who has not pursued with success the required course in modern learning.

The importance of this step can hardly be exaggerated. It was the culmination of a bitter contest for reform; but its success does not indicate the end of the difficulties for the new education. The greatest defect of the movement is that it has no well-planned and methodical system, with the power and resources to support it. Its advocates recognize this, and a central board of education has been organized at Peking to meet this difficulty. Its task is attended by serious embarrassments. Its members are themselves in large measure ignorant of their duties, and unless they call in expert assistance they are likely to make grave mistakes. There are no funds at their disposal and resources have to be provided. These will come from taxation and voluntary contributions. The latter are being made with surprising liberality both in the capital and in the provincia cities, in some instances as much as ten thousand taels being contributed by single individuals.

### OFFERINGS TO THE DEAD PROHIBITED.

It will indicate something of the earnest spirit which is enlisted in this educational movement if I give one or two instances of the methods resorted to for adding to the funds to sustain it. Within the present year the commissioner of police of Tientsin a city of over a million of inhabitants, has issued an official notification prohibiting the holding of celebrations or making offerings to the dead on the great festival of All Souls. The commissioner strongly advises the people to contribute to the educational fund the money intended to be spent in offering sacrifices to the spirits; as, he says, "with a view of equipping themselves and their families for the exercise of electoral power."

In August last the Shanghai magistrat agreed to issue a proclamation, in response to the petition of the native education committee and the commercial association exhorting the people of that district to divert the large sums of money used during the three festivals for the dead to the vast, more worthy and practical object of endowing and establishing more schools of modern learning. An extract from the account of these festivals in the *Shanghai News* will show how appropriate is the official exhortation for the increase of intelligence among the Chinese people. It states that immens sums of money are expended by the votaries

of the Taoist and Buddhist religions in Shanghai and everywhere in the Empire in the purchase of incense, candles, paper clothes and money to burn on the three festivals of the dead to the use of the inhabitants of the nether regions, who at that time are let out from hades to revisit the upper world. On those three days the tutelary diety of the city is carried out from his temple in solemn procession to preside over the public burning and the offering of food, "to keep order amongst the spirits and to preserve the peace amongst them." The diety is always accompanied by thousands upon thousands of devotees of all ages and sexes, in red clothes and disheveled hair, as condemned criminals, in return for some fancied answering of prayer. In addition, similar burnings and offerings of food are performed in the private houses. All of these cost the people of Shanghai, at a modest estimate, a quarter of a million of dollars; and to this there should be added one hundred thousand dollars paid on these occasions to Taoist and Buddhist priests for prayers to the dead. The enlightened Chinese officials exhort their countrymen to give up their idolatrous practices and apply the money thus wasted to the more worthy work of educating the coming generation in their duties to sovereign and country.

It is thus seen that one of the first effects of the educational movement is a blow at the superstitious practices, upon which vast sums of money are squandered. The financial embarrassment which retards the establishment of schools would be solved at once if the advice of the Tientsin and Shanghai officials was followed. Many will doubtless act upon the advice of the intelligent officials, but the spirit of superstition will not easily be overcome. The troubles which the new schools encounter may be illustrated by an incident which occurred a few months ago in one of the most populous provinces. At Kweilin a provincial college had been established, and its faculty, possessed of a zeal for the new learning, caused a school-house in foreign style to be built in an adjoining district, and it soon had a hundred students in uniform in attendance. In the district for two months there had been no rain during the growing season, and the crops being threatened by the drouth, the country people joined in a procession to the temple to pray for rain. Now, in the province of Kwangsi it is thought to be most unpropitious if the procession of suppliants for rain should happen to meet any one clothed in white or wearing a hat. This procession on its way to the temple had to pass by the new school-house, and the boys came out to see the procession, wearing their white uniforms and straw hats. This, combined with the foreign appearance of the school-house, caused angry murmurs to pass through the crowd, and very soon these culminated in a violent attack on the school and the students. Several were badly beaten and all who were caught had their white suits torn from their backs. The town magistrate intervened to restore order, but was himself severely handled and knocked down

with a stone. Only the arrival of soldiers prevented greater damage. The crowd was dispersed, leaving the school-house in a dilapidated condition. The head master and teachers were greatly frightened, and "threw up their job," and fled to the provincial college.

(To be concluded.)

### LOVE ETERNAL.

Herein the earth grows strong,  
This is the crown of light,  
Its triumphs roll along,  
In majesty and might.

In love there is no death,  
On everlasting wing,  
It floats with living breath,  
And ever more shall sing.

Beamsville, Ont.

H. T. MILLER.

THE only alternative to the ministry of one is the ministry of everyone.

### Bodies Bearing the Name of Friends.

THOMAS COOPER of London, a minister of Devonshire House meeting, is, until a day during our Yearly Meeting week, visiting in Philadelphia.

JONATHAN E. RHOADS recently performed the service for which he was delegated by the Philadelphia Meeting—Roosevelt a minute of that body in reference to the ing for Sufferings, of placing in the hands of President military bearings of his message.

THOMAS BATTEY, a minister in Providence, R. I., now for many years a teacher in the Moses Brown School there, attended Twelfth Street meeting last First-day.

DAVID F. WHITE, a minister of Rich Square Meeting N. C., and associated with the management of the *Rossmore-Chowan* Yearly Meeting, is expected to attend Philadelphia Yearly Meeting.

WE are informed that the sketches of the LIFE of SAMUEL MORRIS which have been appearing in our columns will, when completed, be on sale in book form, 208 pages duodecimo, at the "Franklin Bookshop" of Samuel N. Rhoads, 210 S. Seventh Street, Philadelphia. Price 75 cents, postage 8 cents additional. Illustrated by a portrait and three views of the Olney home.

LONG BEACH, California.

Third Month 21st.

There are a few Friends who reside here, a distance of thirty miles from Pasadena, who usually attend our meeting on First-day. We held a meeting here last First-day afternoon, at the house of John Bodeshamer, and on the following Fourth-day evening, at 7:30. Both were seasons of refreshing and edification. We think of continuing them as opportunity may offer. John D. Hall and wife of Ohio, were in attendance. We have been favored with the company and labor of William C. Allen and wife during their sojourn in our limits.—EPHRAIM O. HARVEY.

RICH SQUARE, N. C.

Third Month 27th, 1907.

Zebedee Haines, of West Groton, Pa., in the prosecution of a religious visit to the meetings of Friends in North Carolina and Virginia, has recently attended the Monthly Meeting of Friends at the Old Friends Meeting House in Richmond, Va., and visited the meetings in southern Virginia in the vicinity of Franklin. For the last week or more, he has been visiting and appointing meetings within the limits of North Carolina. On First-day the twenty-fourth of Third Month, he attended Cedar Grove meeting, in the town of Woodland, N. C., at eleven o'clock in the morning; he attended an appointed meeting in the new Friends' Meeting-house at Rich Square at 3:30 in the afternoon, and in the evening at eight o'clock he attended a meeting held by the Christian Endeavor of the Popular body of Friends in their new house near Eagletown. In all these meetings he was engaged in the ministry. During his

labors in North Carolina he has been concerned to attend the meetings of all his former friends, and he has had liberty of mind to treat them as an endeavor and other meetings in regular course as he came to them, where opportunity was given for a season of silent waiting. While some may question the propriety of mingling with the Popular body of Friends, who are in the opinion and passion are in Friends' meetings, Zebedee Haines that he has been in his proper place, and we believe he has been instrumental in doing much good, and sowing the seed of the kingdom of God. At one place a member of the Popular body was overheard to say to another, "That man knows what the Gospel means." Friends in Carolina have been assured that our brother from Philadelphia Yearly Meeting has been sent forth of the Lord and they have rejoiced that way has been made for him to accomplish the service to the peace and satisfaction of his own mind. He has visited meetings among Friends in Northampton, Chowan, Wayne, Guilford and Randolph Counties, N. C. In a portion of his visit he was accompanied by his brother John Haines of Malvern, Pa. Having completed his labors for the present, he left our midst on the 25th instant for his home. We believe it will be well for all ministry of the Gospel to bear in mind that "the field is the world" and that we are commanded to "put our light on a candlestick, that it may give light, and be under a bushel."

D. L. 1.

### Westtown Notes.

DR. HENRY S. PRATT of Haverford College, gave an interesting illustrated lecture at the School on the evening of the 26th ult. His subject was "Marine Life and How to Study it."

A series of debates has recently been held between representatives of its various literary societies at the school, which came to an end on the Fourth-day evening of last week. The subject under discussion was—"Resolved, that the municipalities of the United States should own and operate their street car lines," and the final discussion was in favor of the negative side.

Last Sixth-day was the annual "Visitors' Day" and about three hundred parents and others were present at the school. The visitors attended the regular recitations in English, mathematics, history, science and languages in the morning, thus gaining some idea of the methods and the results of the class-room, and after dinner they visited the laboratories in Industrial Hall, observing the scientific training in the shop, the chemical and the botanical laboratory and the cooking room. An exhibition of boys and girls' gymnastics followed by boys' work in the natatorium completed the day's exercises.

### Correspondence.

I feel that the days are tending towards a greater mutual appreciation, and a more comprehending fraternity among the churches and the members of the body of our Lord. We are finding out how far His prayer is already fulfilled, in the *oneness* of all in whom He dwells and rules by His Spirit. Though there be diversities of gifts, yet all are united in one Lord, and one Spirit is working through them all to advance his cause and extend his kingdom. There always have been differences from the apostles downwards. In our fathers' days they led to bitter antagonisms and cruel persecutions. But that is the spirit for us to be brought out of, without partaking or encouraging of evil or wrong, if we can be first united with all that is good, all that is of Christ, then there will be building together and strengthening of one another's hands in labor and hearts in faith. I honor the conscientiousness and convictions and faithfulness of the pillars who are standing for the maintenance of our distinguishing principles. But I commend to me they will be best maintained and most recommended by such an attitude towards all our fellow Christians.

### Gathered Notes.

It is not enough to provide a boy with his clothes and his bread, and give him a thorough education. These are the axioms of parental responsibility. But they are not by any means the whole law. There is a neglected ministry which is infinitely more important and more decisive. We need a revival of the family



altar. The boys and girls should "get religion" more by the bedside, and less at the chancery. Familiarity with spiritual truth at an early age is a guarantee of character, and few who have been industriously and prayerfully trained in childhood trifle with life when they have come to the years of independent responsibility.—*Home Herald.*

**FRENCH IGNORANCE OF THE BIBLE.**—As to the utter ignorance of the ordinary Frenchman of the Bible, Editor Stead, in the *Review of Reviews*, gives a curious illustration. In 1900 the editor of *Review of Reviews*, published a political pamphlet entitled "The Candidates of Cain," dedicated to all candidates who approved of the Boer war. A French publisher asked to be allowed to bring it out in a French translation in Paris. "But," he said "you must give us another title. Nobody in France knows who Cain is." On — Stead repeating this to some literary friends in Paris, they declared the publisher was right. "Are none of the Biblical characters known to this generation of Frenchmen?" Stead asked. "Not one," was the reply. "Nobody reads the Bible in France." [This, of course, means the ordinary Frenchman. We ourselves know of persons in France who do read the Bible.]

When the American Bible Society, says the *Herald of Truth*, translated the Gospels into the Eskimo language a serious obstacle was met in the phrase, "Lamb of God," for the Eskimo knows nothing of lambs or sheep and has no idea what one is like. But he knows what seals are, and what playful, innocent, helpless little creatures the little seals are, so this phrase was translated, "Little Seal of God." The four hundred and twenty-one languages or dialects into which the Bible has been translated, the Zulu language of South Africa, and which is spoken by many millions of people in the dark continent, offered the greatest difficulties. This language, according to a writer in *The Circle for Third Month*, had no word for "God," "faith," "holiness," "worship," "conscience," "honesty," etc. The best words available in the language had to be twisted and exalted into a new meaning, and even new words had to be created where it was absolutely necessary to do so. To enumerate all the difficulties that had to be overcome in the work of all these translations would make a book full of wonderful experiences, hardships, trials, dangers and triumphs. Of these the world gets but the faintest glimpse, even when reading the lives of such pioneer missionaries as Paton, Judson, Carey and others, but these biographies inspire one with the thought that the great Book has a hold upon the world's heart that no other book ever will or can have.

#### THE RUSSIAN FAMINE FUND.

##### RECEIPTS.

A Friend, \$2; D. J. B., \$5; C. C. B., \$5; W. B. K., \$1; F. C. W., \$2; J. C. W., \$2; W. S., \$2.50. In acknowledging the several remittances I have forwarded, amounting in all to \$238.50, Isaac Sharp writes: "Our fund, with the amount which I know is in the hands of York Friends, amounts to about \$41,300, which, with the \$9,700 added to it from the City Fund, (London) makes in all \$51,000 placed at our disposal thus far."

#### CHINESE FAMINE FUND.

##### RECEIPTS.

C. B., \$5; T. P. D., \$5; R. R. W., \$10; M. S., \$5; S. S. C., \$5; T. T. S., \$10; M. C. R. T., \$10; T. J. Jr., \$1; M. C. T., \$1; H. T., \$1; A. W. M., \$1; H. E. H., \$5; B. L. W., \$1; D. J. B., \$5; W. B. K., \$1.

Twelve hundred dollars have been forwarded to Long Sing Kwok (the Chinese Quaker), whose acquaintance with the sufferers is direct.

JOSEPH ELKINTON.  
Media, Fourth Month 1st, 1907.

#### SUMMARY OF EVENTS.

UNITED STATES.—Secretary Straus, of the Department of Commerce and Labor, has issued regulations relating to the coming of Japanese and Korean laborers to the continental territory of the United States. These regulations provide for the refusal of admission to all Japanese or Korean laborers, skilled or unskilled, who have passports only to Mexico, Canada or Hawaii, or who have no passports. The general immigration laws apply in all instances, and Japanese or Koreans who are rejected have a right of appeal to the Secretary

of Commerce and Labor. The Secretary instructed officials to see to it that in the execution of these regulations "scrupulous care shall be taken to see that the courtesy and consideration which the department requires in the case of all foreigners of whatever nationality are shown to those affected by these regulations."

A despatch from Washington says that the aid of the general government has been requested in preventing an impending strike of railway trainmen and conductors in the entire system of railroads west of Chicago. It is stated that the "Federal Government will make every effort to solve the difficulty. The strike is the largest that has ever threatened the railroad world of this country. If the railroad trainmen and conductors refuse the overtures toward conciliation, or, as a last resource, the offer of arbitration now made by the railroad managers there will be a tie-up of ninety-five thousand miles of railway lines, stagnating transportation facilities of the entire West and involving indirectly five hundred thousand men. Forty-two railways are affected and there are one hundred and thirty-five thousand men directly involved. They originally asked for an increase of fifteen per cent. in wages, then modified that to twelve per cent., and the railroads have agreed to grant an increase of ten-and-a-half per cent. as a concession." U. S. Commissioners have gone to Chicago to assist in bringing about a settlement of the strike.

According to estimates by the Census Bureau, the population of continental United States in 1906 was 83,041,510, this being an increase over 1900 of 7,946,935. The population of the United States inclusive of Alaska and the insular possessions in 1906 was 93,182,240. The five leading cities and their estimated population in 1906 are as follows: New York, 4,112,043; Chicago, 2,049,185; Philadelphia, 1,441,735; St. Louis, 640,320; and Boston, 602,278.

A bill has passed both houses of the Legislature in this State, fixing the rate of fare for passenger travel at two cents per mile. This bill awaits the signature of the Governor.

The 20th day was the hottest day in the Third Month upon record in this city; the temperature having reached 86° at 2.30 P. M.

Census statistics show that about one-third of the families in this country, containing about twenty-six million persons live on an yearly income of not over one thousand dollars per annum. About one-third of a million more families have an income ranging from four hundred dollars to one thousand dollars each year.

An effort has lately failed in the Legislature of Pennsylvania to place a bill providing for local option in this State upon the calendar, thus preventing such legislation at this time.

Two men who have been returned by the Grand Jury against the New York Central Railroad and two of its officials for manslaughter in the second degree. The indicted officers are the vice-president and general manager, and the general superintendent. The charge is in connection with the wreck of the Brewster Express at Woodend road, on Second Month 16th, when three persons were killed and more than one hundred and fifty were injured.

It has been discovered that many dogs in Chester, Penna. have been or are affected with diphtheria. To prevent widespread contagion several sick dogs have been killed.

In South Dakota a number of artesian wells containing hot water have recently been opened. These wells in addition to the cold water artesian wells in that State which are used for irrigation purposes have led to the belief that this region is under-aid with a network of water channels, which give promise of great usefulness in the arid districts, and may also supply the water for domestic purposes.

FOREIGN.—A despatch from St. Petersburg of the 26th ult. says: "At the close of two days' debate the lower House of Parliament adopted the resolution providing for the abolition of drumhead courts-martial and instructing the committee to draw up and present a bill to effect what was as little delay as possible. The vote was almost unanimous. After the vote had been taken, Premier Stolypin, who had just had a conference with Emperor Nicholas, announced the Government's position, stating that so long as the 'bloody miasma of terrorism overshadowed the land,' it did not feel justified in withdrawing entirely such unfortunate courts-martial. He requested the committee to consider that drumhead courts-martial be hereafter employed only in cases of extreme and vital necessity. Continuing, the Premier said: 'In your hands rests the reconciliation of Russia. If you fulfil your task, this law and other repressive measures will take a natural death.'

The French Government has undertaken a series of measures against Morocco in consequence of the murder in that country of several French subjects respecting which the Moroccan authorities have failed to give satisfaction. On the 20th ult. a body of three thousand French troops entered the city of Oudja in Morocco without resistance.

Despatches from Bucharest, mention that the revolt of the peasants in Roumania and Moldavia has spread to Wallachia. It is stated that the character of the movement has changed. In the first instance it was purely agrarian, the peasants demanding land at low prices and seeking to liberate themselves from the grinding tyranny of the farmers or middlemen. But since its extension to the southern province the agitation has assumed a different aspect. There are indications of a widespread organization, with destruction now and simple, rather than plunder or personal revenge as the leading motive. Whole villages, country houses and farms have been burned in the most indiscriminate manner. The hands dealing destruction in all directions are composed of some extent of strangers, towns men and even foreigners, and there is reason to believe that anarchist societies over the Russian frontier have been extending their organization into this country. Encounters with the troops involving much bloodshed are reported from various places. Premier Stolypin has sent a circular to the Governors of provinces ordering them to prohibit the printing of news of the agrarian disorders in Roumania in the fear that they may spread to Russia.

#### NOTICES.

**SCHOOL FOR INDIAN CHILDREN AT TUNESNA.**—Wanted, a woman Friend to take charge of the boy out of school, to enter upon her duties at the opening of the school.

Application may be made to ANNA WALTON, Moylan, Penna., or to CAROLINE C. SCATTERGOOD, 626 Spruce St., Phila.

**WANTED.**—A Friend—A practical and experienced butcher and dairyman, to take charge of a herd of about fifty cows at the Indian School at Tunesna, N. Y.

For particulars address HENRY MARSHALL, Kennett Square, Pa., or JOSIAH WISTAR, Woodbury, N. J.

**WANTED.**—A young woman to do general light housework in a small Friend's family. Live in city in winter; seashore in summer. Act as companion and caretaker for an elderly woman and make her self generally useful. A Friend and farmer daughter preferred.

Address "N. J.," office of THE FRIEND.

**WESTTOWN BOARDING SCHOOL.**—Our stage will trainees leaving Broad Street Station, Phila. at 6:48 and 8:21 a. m., 2:49 and 4:32 P. M. Other trains will be met when requested; stage fare fifteen cents; after 7.00 P. M., twenty-five cents each way. To reach the school by telegraph, wire We Clester, D and A, phone 114 A.

WM. B. HARVEY, Superintendent.

**DIED.**—At the home of her nephew and niece, At G. and H. Elma Holloway, in Flushing, Ohio, This Month 11th, 1907, where she had gone for a few well spent days, HANNAH W. HEDLEY, widow of the late Edwin Hedley, in the eighty-seventh year of her age. A Funer was held at the home of her brother and sister, J. J. and Rachel W. Stratton, at Salem, Ohio; interment Friends' burying ground there. Salem was the home of her childhood and where she had spent the last seven years of her life with relatives. Most of her years of her life were spent in New York City and Philadelphia. She was a member of Sixth Street Meeting, Philadelphia, Pa. She would frequently; on returning that she endeavored to trust in the Lord and live each day as though it was her last. And the who were privileged to be with her, have the comfort assurance that her end was peace.

Funeral services will be held at home at New Salem, Ohio on Second Month 19th, 1907, HUTCHIN SATTERLITE WATTE, in his eighty-ninth year. A member of Sale Monthly and Particular Meetings.

First Month 14th, 1907, JACOB L. EVANS, the eightieth year of his age. A member of Crows Particular and Upper Ebenezer Monthly Meeting, N.

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# THE FRIEND.

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## Doing the Lord's Work as in His Sight.

The multiplying subjects which are introduced into modern Yearly Meetings to become a part of their systematic work are turning them into parliamentary conventions rather than spiritual churches. Deliberation is referred to standing committees and the main body used as endorsers of their reports. To say nothing of the attitude of worship in an inward gathering of spirit concerned to do the Lord's work as in his sight, even the dignity of a deliberative body seems often dissipated by deliberation being transferred from the meeting to its committees. There will remain, however, or bring up, general subjects yet unclassified, including observations or theories on the fate of the Society, which call the attention of the whole assembly to the delivery of addresses more or less able. Epistolary correspondence is mostly minimized into summaries; and business gets busy rather than Divine.

It is a comfort to feel that our own Yearly Meeting has not lost sight of its office as a spiritual body; to be banded together under the witness of the Head over all things to his Church, for the mutual encouragement of members in that one principle. So they may seek the Yearly Meeting not as an employment agency, but as a Society gathered unto our individual Employer, who will teach us of his ways that we may walk in his paths.

There are subjects that require united action in the Truth, but it is a weakness to a man who sees his individual calling, to try to transfer it to a Yearly or to a Monthly Meeting and complicate its machinery with multitude of business, which bewilders its spiritual sight and confuses the single

eye. Let the meeting conserve the principle under which all religious labor should be done, and let individuals mind their own calling under that immediate authority which we were raised up to show the virtue of. In this way the strong men and women of our history were raised up—by individual faithfulness to individual convictions in the light of the Lord. The spirits of the prophets will be subject to the prophets, but they will not, if they are to remain prophets, evade their own duties by laying them upon the prophets. The servants who draw the water at the Lamb's marriage with his bride or church, are the ones who know whence the wine comes, only if they heed the word for the beginning of miracles, which says: "Whatsoever He saith unto you, do it." We are a Society for no other purpose than that of hearing what He saith unto us and doing it; and we are individual members for the same purpose.

## A Message From Caroline E. Stephen.

Author of "Quaker Strongholds."

### Dear Young Friends of Philadelphia Yearly Meeting:—

Tidings reach me of you now and then which give me a deep interest in the effort you are making to uphold and to spread a knowledge of that pure Truth and Life by which our Society has been made a blessing to generation after generation, not only of its own members but of the surrounding world. As you may know, I am one of those to whom the practice of that united worship "after the manner of Friends," which aims above all things to be a worship in spirit and in truth, came (at a moment of need) as a deliverance and a possession of quite unspeakable value. From the time of the first meeting I ever attended—more than thirty years ago—my earnest desire has been to contribute what I could towards the maintenance of the one form of united worship which seems to me to be absolutely pure, allowable, fitting and effective, as offered by the humble and contrite in spirit to the High and Holy One that inhabiteth Eternity.

I do not wish or need to write to you of the grounds on which I have felt that this claim could be made on behalf of our manner of worship. It is enough at this moment to say that I am deeply convinced that for many—probably in these days for an increasing multitude—it is the only manner of worship quite free from practices incompatible with entire sincerity. What more

it may become to those who in humble trust and diligence steadily practise it, I will not try to say. I hope that you know, or will know, more of it by actual experience than any words of mine could describe.

But now there is a matter on which I must try to send you some of my thoughts. The very central truth of Christianity, which is of course the central truth of Quakerism, is that which Wm. Penn so wonderfully sets forth in "No Cross No Crown." What I want to do is not to preach this doctrine to you, for that I trust would be superfluous, but to point out to you the special need there is in our day for a practical testimony to its truth.

The passion of pity has of late years—and by "late years" I mean a longer time than any of you have lived!—this passion, beautiful and precious in itself, has of late years risen to a height which appears to me to be full of danger—and over against which there is great need that we should set a deeper and more courageous faith. On every hand we meet with systems based on the abhorrence of suffering, systems resting on the theory that God—being Love—cannot have willed that we should suffer; and the desire to get rid of suffering seems to be carrying multitudes off their feet; carrying them not only into present extravagances, but, I greatly fear, in many cases towards the logical conclusion that since (on their view) suffering cannot be inflicted by the hand of Love, then God, the author of this world so full of inevitable suffering, cannot be Love.

The great need of the present I seem to me to be that we should see the glory of the Cross—that we should realize the power of suffering to cleanse, to strengthen, to raise. Friends have always recognized, more clearly, I think, than other Protestants, the heavenly discipline, the baptizing power of suffering. It is only by taking up the Cross that we can see its glory.

To some of you it may be that no suffering has yet come which you would think worthy to be called a Cross. But dear Friends even children must know in some degree what it is to be disappointed, thwarted, crossed. Every pain, even the slightest vexation, has in it something of the nature of the cross of Christ, in that it makes us feel that the Father's will may run counter to our own will; and that it gives us the opportunity of tasting in our own experience that deepest and purest of joys—the joy of preferring His will when it crosses our own.

And there is no fear that as time goes on any one of you will lack abundant opportunities for this most blessed experience. God has so ordered things in this world of our

pligrimage that tribulation must sooner or later befall every one of us. Let us meet it from the first in the spirit of good soldiers of our Lord Jesus Christ—not flinching from any pain or any opposition that we may meet in treading the narrow upward path that leadeth unto life—life more abundant for ourselves, life radiating blessing for others.

The spirit of the Crucified One is the spirit of victory. True it is a victory which must be won in the first place over the adversary in our own hearts, and which begins like all fruitful seeds of life with that which is least. We cannot rise at will or in a moment to “the measure of the stature of the fullness of Christ.” But Jesus himself “grew and waxed strong in spirit”—and from the first we can set ourselves steadily to follow Him. We can, like our Master, “learn obedience by the things (be they great or small) which we have to suffer;” by denying our very self where it is contrary to the will of God, and being ready to give up what we hold dearest if it would beguile us from our loyalty.

I do not mean by this only such great sacrifices as are at times called for from some. I mean the daily discipline through which from the beginning each one of us is taught, if we are willing to learn, to choose obedience rather than self-indulgence whether in small things or great—whether in the outward act, or in the inner disposition of heart. This discipline is I believe, (for I have found it so in my own experience, and I know that it has been felt so by others) tenderly adapted by the Father's care and loving kindness to the ability and the special needs of the willing learner. Even a child can understand that to love God with all his heart and mind and soul and strength is the first and great commandment, and that to live as is right and pleasing in his sight is our supreme duty and our supreme joy; for which we may well be content to forego whatever would hinder it, however strong the attraction. Such faithfulness will not “cost us nothing.” Can we not rejoice that it is so? That even we may have something costly to offer? May not every one of us, even the weakest, keep before our minds the angel's song “Glory to God in the highest, and on earth peace, good will towards men” as the very end and aim of our existence?

The path of blessing is the rugged and uphill path of victory. It is by taking up our cross and following the Lamb wherever He may lead us that we may and do overcome the world. To flinch from suffering, to allow ourselves even in thought to prefer ease to obedience, is to court defeat. All good, all beauty, all real victory depends on putting first that which really is first—on seeking first the kingdom of God and his righteousness.

The desire to avoid suffering for ourselves and to extinguish it for others, is so natural, it seems at times so overpowering, and yet, if yielded to, it is so certain to carry us away from the narrow path which leads to Eternal life, that I look with great jealousy and dread upon any system which is based upon or appeals to it. To call pain *evil*—to fail to distinguish between suffering and wrong—

to prefer freedom from sickness or sorrow to the heavenly discipline which leads at whatever cost to “glory, honor, and immortality,” is assuredly to sell our birthright for a mess of pottage. The Christian life must always be a life of warfare. Some of us indeed have learnt, from the Prince of Peace himself, that our warfare must not be against our brethren, but against those powers of darkness which are the common enemies of us all. But let us see to it that in striving for peace we rise above, not sink below, the soldier's ideal of energetic, self-sacrificing loyalty.

I make no attempt to solve in theory the ancient problem as to the meaning of good. But I know that no idea of goodness can be a worthy one which does not require of us courage and patience. The power to rejoice in tribulation, to glory in the cross of Christ, lies at the very heart of any goodness I can recognize. We as Christians have no need of fine speculative distinctions. All we need is that it should be our delight to do and to suffer the will of God—that his law should be truly within our hearts. Seek first—it is all a question of what should come first. Resolutely and steadfastly to seek first the kingdom of God is to have that singleness of eye through which our whole body shall be full of light. It is to attain the true simplicity—the simplicity not of exclusion, but of a right subordination, and this simplicity it is which transfigures life. This simple, dutiful, steadfast and victorious life, at once blessed and blessing, is the life to which as Christians we are called, and which as “Friends of the Truth” we believe it to be in a peculiar manner our place to exemplify. We hear a good deal about “giving the message of Quakerism;” but I think our first business is to live the life of Quakerism—the “solid, innocent life,” through which more than by any words, Friends have been wont to defend their strongholds, proving by actual experiment the all-sufficiency of the Life of Christ in the heart.

With love thy friend,

CAROLINE E. STEPHEN.

ALWAYS READY.—One of the most faithful men I have ever known seems to have a genius for anticipating and providing for emergencies. At a prayer meeting some years ago his pastor was reading a Scripture lesson by the light of a lamp on the stand beside him, when suddenly the lamp chimney flew all to pieces.

Before anybody could even start a hymn, Brother Blank took a lamp chimney of the proper size out of his inside pocket and put it on the lamp. When I heard of the incident I said:

“Please tell me how you happened to have that lamp chimney in your pocket.” He said:

“I always make it a rule to sit down ten or fifteen minutes before I start for church, and *prayerfully think over things*, to see if I can think of anything that ought to be looked after, that might not be thought of by anyone else. I had noticed the week before, that the lamp wick had been poorly

trimmed, so that a point of flame was pouring into the chimney, and from what I knew of lamp chimneys I concluded that one would soon be broken, and so I took one with me when I went to prayer meeting.”

What a famine there is in many churches for men like Brother Blank.—*Rani's Horn, BROWN.*

### Fifty-fifth Annual Report of the Institute for Colored Youth.

TO THE CORPORATION:—A year of quiet but steady work in the teachers' training school at Cheyney is, in a sentence, the record of our activities since last report. With the beginning of the autumn term in Ninth Month last the enrollment represented the maximum dormitory accommodation at our command. In addition more than fifty applicants were declined so that the question of whether there is an actual demand for a Negro Normal School seems to be emphatically answered.

The statistical table of the enrollment is as follows: Number enrolled, forty; twenty nine young women and eleven young men from the following states: New Jersey, Maryland, North Carolina, Pennsylvania, Ohio, Arizona, Delaware, Georgia, Connecticut, Texas and Virginia.

In the Seventh Month last a second summer session was held with a full attendance of teachers, mostly young women. On gratifying outcome of the summer session has been the fact that the certificates given for completed courses have been accepted in place of examinations by County Superintendents of Schools. If funds are forth coming in response to special appeals for the purpose it is proposed to hold a third summer session in the Seventh Month next. Letters of appreciation of the Summe Course, especially from various parts of the South, have convinced the Board that the good of this feature of the work is widespread.

In the Sixth Month next nine of the present students are expecting to receive certificates for teaching in the following subjects: viz: Domestic Science, two; Domestic Art, two; Academic work, one; Manual Training, three; and training for School Secretary, one. We have already been advised by heads of schools, including Booker T. Washington, that teachers certified by us would be in very special demand and we sincerely trust that the young teachers who thus go forth from us will realize how closely our reputation is bound up with their faithfulness to the ideals of the school.

Despite the great demand for admission to Cheyney above the present accommodations your Board of Managers have not felt at liberty to invest any more of the capital of the Institute in buildings. The present annual income is much less than the necessary expenditures. During the year liberal contributions have been made for general expenses and each member of the Board has joined the list of annual subscribers. By increasing this list it is hoped to maintain the work in its present prosperous condition but the call for expansion is a pressing one and it is sincerely hoped that the incoming Board will have means provided to meet the

call. The productive value of the farm has been increased during the year and the crops were in the main very satisfactory.

The moral and religious life of the Institution continues to have faithful care from members of the Board. We learn from neighbors that the students are beyond criticism in their deportment in the neighborhood and that it is generally understood that the principal has the whole management well in hand. We gladly express our appreciation of his valuable services as well as of the devoted staff of teachers working with him.

For the Board of Managers,  
STANLEY R. YARNALL, Secretary.  
Third Month 19th, 1907.

### Hopeful Witnessing for Christ in Korea.

In a late number of the *Christian Herald*, William T. Ellis, its correspondent in the Far East, tells of a recent visit to a regular mid-week religious meeting in Pyeng Yang, a city of Northern Korea. There were about twelve hundred persons present, men, women and children, and, contrary to what is the usual custom in Anglo-Saxon lands when an evening meeting is held, the men predominated. On the occasion of W. T. Ellis's visit the weather was bitterly cold, yet these people, carrying tiny paper lanterns along the unlighted streets, had left their warm homes to gather at the scarcely heated church edifice—the latter a large structure which had been built with money given entirely by the members. The interior was shaped like the letter L, the speaker being at the angle, the women and children all together on the left, the men on the right.

"In Korea," remarks the narrator, "the whole family goes to church, and during the mid-week service several mothers, carrying their babies in their bosom beneath their dress, could be seen walking to and fro at the rear of the room to keep the little ones from being fretful. So the ages of the attendants upon this meeting ranged from early infancy to old age; one little old woman I noticed, bent nearly double with years, whose wrinkled and furrowed face and scarcely open eyes, yet reflected the radiance of an inner light. There are no pews, chairs or benches in the church. The congregation sit cross-legged on the floor, and crowded close together. This accounts for the extraordinary seating capacity of the Korean churches; there is no waste space. All the women, and nearly all the men, were dressed in white."

"The people have grown [within a generation] from the worship of evil spirits to a New Testament plane of life and experience. I never heard of a church maintaining a higher standard of membership than this one and the other Korean churches. It regularly and vigorously enforces the discipline. The strictest morality, total abstinence, the possession of only one wife, a knowledge of the Scriptures, systematic giving, and personal evangelistic work [presumably not without a sense of the Divine direction therein] are all required of church members. The Koreans are great smokers, yet these Pyeng Yang Christians have vol-

untarily established an anti-tobacco society, and with the money saved they maintain two colporteurs. A book store, reading-room, public bath, day schools, a school for the blind (the first in the land), and the beginnings of an insane asylum (likewise the first in Korea), are all maintained by these whole-hearted disciples."

W. T. Ellis speaks in commendatory terms of the resident missionary, Graham, and his associate, Dr. Moffett. The former has charge of an industrial school where students at the Union Presbyterian and Methodist College support themselves, and learn a trade at the same time.

"Carefully weighing my words," says this observer, "I am prepared to express the opinion that the life of these Korean Christians probably comes nearer to that of the Apostolic Church than anything else contemporaneous known at present to Christendom. Religion is all in all to them. Less than a generation distant from rank heathendom, they yet display a marvelous genius for Christianity. The essence of the Gospel seems to appeal to them at once. In devotion to Jesus and his disciples, they are like little children. In simplicity and gentleness and affection, they instantly win one's heart. The tie of a common faith means more to them than any other tie. At the close of the prayer meeting mentioned, the men by dozens crowded upon the platform smiling and eager to greet a fellow Christian from afar. They do not shake hands, as is the manner of Anglo-Saxons; instead, they grasp one by the arm or hand, or lay their hand affectionately upon one's shoulder. Always their salutation is 'Peace.'"

"When I started for Seoul before daylight the next morning, I found that, in addition to the two missionaries who had escorted me to the train, there were a dozen of the men from the church who had walked three miles through the darkness and the cold, in order to send on his journey with their benediction one whom they had met for the first time only a few hours before. The shining faces and oft repeated salutation of 'Peace' of these fellow Christians in queer hats and flowing robes, abides as a precious memory, and I am confident to believe, as a leading Korean statesman assured me, that the Korean church is the only hope and salvation of the imperiled Korean nation."

Having read years ago a book relating the untoward experiences of a visitor to the "Hermit Nation," I can well believe that the words of the present witness truly characterize the condition previously prevailing, when he says, that "this foreigner would have been greeted on the street a few years ago with black looks and revilings." Happily, the so recent scenes of bitter warfare along the Yalu, not very far from Pyeng Yang, have not embittered these disciples against the precious truths of the religion of Christ, and still the words of their confidence over all is "Peace."

J. W. L.

Repentance is the first conscious movement of the soul from sin toward God.—S. JONES.

### OUR NAMES.

(Continued from page 308.)

When a boy is born he is named by his parents with a combination as pleasing as possible and generally for some person in the family. But one of the most peculiar things is that he at once acquires a nickname. It sounds ridiculous to call a small baby by the name which he will afterwards bear in life and with which he will sign his checks. Consequently he is given a pet name, a baby name. He goes to school and he immediately meets a new name. At Westtown, there are few boys indeed who go through without a name by which their mothers would not recognize them. Quite frequently these names are very appropriate, and become so much a part of the individual that his real name is forgotten. I met a Westtown boy only the other day, and his nickname occurred to me at once, but I could not remember his right name at all.

Not only everybody but every Institution has a given name and an acquired name. At birth there are few personal qualities evident; by living with each other our personalities express themselves, and each of us leaves a different impression, peculiar to ourselves alone, which may or may not receive a definite name, but all the same there is this two-fold aspect present—what we are called and what we are.

In the book of Jeremiah, a man called Pashur, the son of Immer the priest, smote Jeremiah. "Thus said Jeremiah unto him—The Lord hath not called thy name Pashur, but Magor-missabib. For thus saith the Lord, behold I will make thee a terror to thyself and all thy friends" (Jer. xx: 3-4). The name means "fear round about;" the man had received his social nickname and assumed his right place in society—an outcast from his friends.

So too when Andrew brings his brother Simon to Christ, as a disciple, "and when Jesus beheld him he said—Thou art Simon, the son of Jona; thou shalt be called Cephas," which is by interpretation a stone" (John i: 42). And after that it was always Simon Peter or Cephas. Simon's character was summed up in a word, the passionate, loving and hasty man, who could be as fickle or obstinate as the most human of men, and yet who was one of the foremost disciples, here received his nickname or other name in two short syllables. In a like manner, with an opposite meaning, Judas Iscariot or Judas of Kerioth, became Judas, the traitor and finally the son of Perdition.

Everyone of us, Friends, is given a name at the start, and we have another one which we make and which the world imposes upon us. The making is ours, but whether we make it or mar it, a name, for good or for evil, is sure to be placed upon us, and ours is the choice to determine the quality.

We are in truth "the heirs of all the ages," and this gift of a worthy name is truly a goodly heritage. I do not think we are any worse than our predecessors. On the other hand I think we are better. But I do not think we are nearly enough convinced of our own position to assume it and assert it. We do not hold our testimonies with a firm enough conviction to convince even our-



selves. Our name received its pre-eminence for unyielding steadfastness by years of unflinching effort. It can only retain it by the same degree of conviction and steadfastness in us who to-day claim it as our own. It has been given us by inheritance, but to own it we must be worthy of it. Every generation that has preceded us has been unconsciously working for our benefit, as we work for the next, but each generation must reclaim for itself, and adapt to itself, its own spiritual heritage. The truths that we uphold are not accepted by a "deposit of truth" like the Roman Catholic, who professes belief in the whole deposit as if it were some great capsule which he can swallow at one gulp, though he may need water to wash it down. All that we have worth the keeping must not only be *accepted* but it must be *lived*. And in living it or failing to live it we make our own name and to degree the name of those who will come after us.

I often fear that our difficulty lies in mere inertia. We are so comfortable these days. We do not have half the inconveniences to put up with that the people of two generations back experienced, and yet we get very little more done than they did. Our meetings are not larger nor our fellowship more intimate, and yet I feel that our possibilities are infinitely greater. Our roads are better, our communication quicker and easier and our electric roads an entirely new feature. With these advantages, Friends, I feel that the inertia should be thrown off and that we should *work*, among ourselves and others, and in the midst of that work our own lives will be deepened and our spiritual insight clarified to carry out the task begun in weakness.

On New Year's Day of this year my brother Ralph and I took a walk out the old and almost deserted Strasburg road to our closed meeting-house at Ercildoun. On the way we passed by the gray, old Bradford Meeting House at Marshallton, where we still have a remnant of worshippers. At Romansville we passed the house of the Race Street Friends, which is closed nine months in the year, and finally we came to Ercildoun, and here close together were the two houses of both bodies, mute witnesses of that suicidal strife which divided the strength of Friends. Our house has been closed since 1898, and is already beginning to look forlorn. There, however, it still stands, an ever recurring reflection on its name of Fallowfield Meeting. If the field is fallow why is there none to plow it? Is our name and the spirit and influence it typifies to die out here forever, or is it even to be obscured in the smoke of the neighboring town of Coatesville?

As we walked west on that old road, once the busiest thoroughfare in this section but now in parts a mere cow path, I thought of the labor that had been expended in the past for the establishment of these meetings. Up and down these same hills, over these same clear streams and through the same woodlands, when the breeze was full of bird song in the spring; when the sultry air of summer quieted every sound but the heavy whirr of the grass-hopper; under the

reddening tints of the autumn trees and when the brooks have been covered over with ice, all through this beautiful country of ours, faithful ministers have worked to carry strength and encouragement to those bearing the same name, implying the same principles as we claim to-day.

My Friends, our great founder, Fox, wrote in his Journal, "The Lord said unto me, 'If but one man or woman were raised up by his power, to *stand and live* in the same spirit that the prophets and apostles were in, who gave forth the Scriptures that man or woman should shake all the country in their profession for ten miles round.'" If Fox's radius was so great as ten miles in his day, how much greater should be ours to-day? I believe the time is coming when not one but many men and women shall be raised up, not withdrawing from life, but plunging headlong into the thick of it, whether as merchant, housewife or farmer, prepared to live for what our name implies, and to see it not only enjoying its reputation of the past, but acquiring for itself in this day a new and better one, in the meeting, in the house, in politics, in business, everywhere that an earnest, respectable and conscientious man or woman is needed. Then we need no longer fear the extinction of our name or the principles for which it stands, and what we *make* of it, will increase our spirituality, its good reputation, and the worth of it to the generations that succeed us.

May we not then "*stand and live*," and go about our business, saying with Whittier:

"O Spirit of that early day,

So pure and strong and true,

Be with us in the narrow way

Our faithful Father's knew.

Give strength the evil to forsake,

The cross of Truth to bear,

And love and reverent fear to make

Our daily lives a prayer!"

THE CHRISTIAN THE BEST FRIEND.—The all-around reliable people make the best friends; those who have a pleasant countenance when others are "glum," those who are tender and sympathetic when trouble comes; those who have quick wits and steady nerves in an emergency; those who can forgive mistakes in others and encourage to new trial; those who give advice delicately and receive it thankfully; those who, by their courtesy and thoughtfulness of others, make you proud to introduce them as your friends; those whose language is always chaste; and, above all, those who respect religion and practice its precepts. A man of the world may have the semblance of all but the last. But all the rest will be as plated brass compared with solid silver. A little rubbing against the rough places in other men's characters will disclose the real stuff a man is made of. If he is a Christian "through and through," he may be rubbed away and yet no alloy will appear. If he has no deeper affections than those of earth, the agitation of business and society will disclose the fact. The Christian is the best friend!—*Young Men's Era*.

A light will shine even through a shabby lantern. Our surroundings ought not to stop our light from shining.

## CHILDHOOD'S HOURS.

Amid the blue and starry sky,  
A group of Hours, one even,  
Met, as they took their upward flight  
Into the highest heaven.

And they were going up to heaven,  
With all that had been done  
By little children, good or bad,  
Since the last rising sun.

And some had gold and purple wings,  
Some drooped like faded flowers,  
And sadly soared to tell the tale,  
That they were misspent hours.

Some glowed with rosy hopes and smiles,  
And some had many a tear,  
Others had unkind words and act—  
To carry upward there.

A shining Hour, with golden plumes,  
Was laden with a deed  
Of generous sacrifice, a child  
Had done for one in need.

And one was bearing up a prayer,  
A little child had said,  
All full of penitence and love,  
While kneeling by his bed.

And thus they glided on, and gave  
Their reason dark and bright  
To Him who marks each passing hour  
Of childhood's day and night.

—GORDON.

## Present Conditions in China.

"THE COMING OF THE CIGARETTE."

(Concluded from page 311.)

A correspondent in the same paper from which the foregoing is taken gives a account of an incident not entirely in line with the subject I am discussing, but it is illustrative of the new spirit of enterpris which is awakening the great Empire and in which certain American interests are taking an active part. Under the heading, of "The coming of the cigarette" he writes "Nanking has at length, for the first time in its long history, fallen a victim to Western advertisement enterpris. Two agents c the American Tobacco Company recently spent two weeks in this city, and now about the gates of our two-thousand-year-old wall and on almost every other conspicuous place one sees flaming advertisements c American cigarettes.

"The strangers seem also to have presented cigarettes with such lavish generosity to the man in the street that his suspicion have been aroused; he does not know what the hoped-for *quid pro quo* is, but feels sur that the motive was not philanthropy. A report was therefore started that the cigarettes were injurious, and that it was wholesale attempt to poison the people. As a result, some public-spirited student prepared a number of posters which the pasted under the new advertisement informing the people that the tobacco contained opium or morphia and warnin them against smoking to their hurt. It is said to have neutralized the effect of th advertisements in the popular mind and given a temporary check to the cigarette trade."

## A COMMON LANGUAGE FOR THE PEOPLE

Returning to the subject of education another important benefit to result from the general system of schools through

the Empire is to provide a common language for the people. There are many dialects in the different provinces, and on the seaboard especially between Shanghai and the southern border almost every district has its own dialect; so that it is often impossible for the inhabitants of adjoining localities to communicate with each other, except through the written language. The new regulations require the Mandarin dialect to be used in the instruction in all the government schools. Hence it may be expected that the coming generation, educated in the schools, will speak a common language, and this should greatly tend toward the consolidation of the Empire.

The croakers, mainly among the foreign residents, predict that what they term the educational craze will soon lose its force, that the inexperienced board of education at Peking will not be able skillfully to direct it, that the financial schemes will prove ineffective, and that there will be no time a return to the antiquated methods.

The advocates and supporters of the new education are likely to encounter opposition and disappointment before their plans are fully successful, but I believe their hopes will be eventually realized. An intelligent observer, writing from the capital of the province of Fukien, says:

"The new education has struck this place with full force. The old schools have disappeared. Everywhere one meets boys in caps and uniforms, with school books under their arms. The books are so modern as their appearance, and they are of all ages from seven to eight years to as thirty years. There can be no successful reaction in China now. The new educational movement all through the provinces makes it impossible."

#### CHINESE EDUCATED IN AMERICA BECOMING PROMINENT.

About thirty years ago the Chinese government entered upon the project of sending boys selected from good families to be educated in the United States, several scores of them were placed in families and schools in New England, and the enterprise did fair to assume very large proportions. Coincident with the demand from California for the exclusion of Chinese laborers, which led to the exclusion treaty of 1880, the conservatives in the government brought about a cessation of the movement. Those who were educated in this country returned to their native land, but they were not welcomed by the then ruling powers in the government. They were in great measure excluded from the public service, for which they were well fitted; but in late years many of them have been given prominent places in the government and are now most conspicuous in inaugurating and carrying forward the reform movements of the day.

One of the important and influential persons in Peking is Tang Shao-yi (or Tong Shon Tee), one of the American educated students sent to this country in 1875. He is now a member of the Board of Foreign Affairs and the ruling spirit

of that important body. He negotiated with Great Britain the new Tibetan treaty, and has recently been made one of the new customs board, having to do with both foreign and interior taxes. The Empress Dowager, to signalize her appreciation of his talent and services, has conferred on him a high rank, never before bestowed on any but Manchus of the highest order. Dr. Morrison, the well-known correspondent of the London *Times*, in a late despatch, pays a high tribute to his capacity and uprightness.

Another of the American students of the seventies is the present Imperial Minister Plenipotentiary to the United States, Sir Chentung Liang Cheng. It is no flattery to say that the Chinese Empire has never before had so able a representative in Washington, a cultivated gentleman and one who appreciates the friendship and good will of the government and people of the United States. Others of the American students of that period are also filling high places in the Empire.

For the past twenty years the Chinese students in American schools and colleges have been numbered annually only by the scores when they might have been by the hundreds and even thousands. Until President Roosevelt issued his order in June of last year, putting an end to the harsh measures of the Immigration Bureau, it was almost impossible for a Chinese youth to secure admission to the United States to pursue his education. We can only conjecture what might have been the influence on the destiny of that great people if the practice of sending students to America by the Chinese government thirty years ago had not been discontinued.

#### FOREIGN DIPLOMAS WELCOMED

One of the influences which has deterred students from going abroad has been the practice of not crediting them with the education thus acquired, but of compelling them on their return to take up the antiquated Chinese studies and spend years in preparing to pass the competitive examination which was required for admission to the lowest ranks of the public service. An imperial edict, however, was issued last year which recognized the value of foreign education to Chinese officials by conferring on quite a number of students lately returned from Japan the examination degrees and appointing them at once to official positions. But a still more important step in this direction was taken two months ago. All Chinese holding foreign diplomas were invited by the board of education to submit themselves at Peking for examination in the subjects they had studied abroad, and similar examinations are to be held hereafter annually. A large number responded, of whom forty-two were admitted, twenty-three with Japanese degrees, seventeen with American, and one each with English and German. They were allowed to use either Chinese or a foreign language. The London *Times* correspondent reports that nine were granted the degree of Chinese doctorate, twenty-three that of master of arts, and ten were

rejected. It is interesting to note that of the nine doctors eight had studied in the United States, the highest being a graduate of Yale, and it is reported that "those who had studied in the United States proved themselves superior to all the others." The successful candidates were to have the high honor of being received by the Emperor, and their way is opened to the government service. It is gratifying to learn that graduates of the mission colleges in China were admitted to these examinations.

These measures and the encouragement of the imperial and provincial governments to study abroad have given a great impetus to the exodus of Chinese students to foreign lands. The imperial government has directed that the students in the different countries be placed under the care of the respective diplomatic representatives, and in execution of this duty Sir Chentung Liang Cheng assembled all the Chinese students in the United States in a conference at Amherst, Massachusetts, last summer, and three days were passed in comparing experiences and in considering the best methods of making their stay abroad most useful to their country.

#### A WOMEN'S DAILY NEWSPAPER, EDITED BY WOMEN

Not the least of the agencies which have brought about the new educational movement has been the rapid multiplication of vernacular newspapers in China. An old resident of the country, in commenting upon this innovation, writes that five years ago a man seen reading a newspaper was ridiculed as a follower of the foreign devils. Now they are published in every important town in the Empire and are widely read by the people. To-day there are ten native daily newspapers published in Peking alone. One of these is a women's daily, edited by women, dealing with foreign and domestic news, politics, history, geography, astronomy, as well as the training of children and the care of infants. The introduction of women into the body politic is one of the most astonishing features of the present awakening. Our minister in communicating the details of the boycott of American goods last year to the State Department transmitted the fact that one of the largest mass meetings in Shanghai to encourage the boycott was held in the Wupen girls' school, and that it was attended "by a large number of Chinese ladies, both old and young, who followed with intelligent interest the speeches that were made at the meeting."

#### REVISING A CODE 2000 YEARS OLD.

The revision which is now going on in the Chinese penal code is one of the most important of the reforms which have been recently instituted, for it tends to the accomplishment of two very desirable results—first, the relief of the people from the ancient cruel and barbarous punishments; and, second, the eventual release of the country from subjection to the very irritating practice of extrajurisdiction.

We are accustomed to look upon the

Chinese system of jurisprudence as crude and almost barbaric. The oft-repeated statement of foreign residents that there are no lawyers in the Empire and what we hear of the methods of administering justice confirm us in this opinion. But the fact is that the Chinese people have enjoyed for many centuries the benefit of a well digested code of laws, embracing in large measure the elementary principles of jurisprudence which distinguish the systems of law of the present day. Two thousand years ago the reigning Emperor caused the laws, which had been enforced in the Empire for centuries before, to be codified, and the compilation constituted forty volumes, each volume being devoted to a specified branch of law. Since then this code has undergone various changes, under different dynasties, but it has remained the fundamental structure of Chinese jurisprudence.

The code as it now exists was revised and published in 1647, three years after the present Manchu dynasty began its reign. The emperor in his preface to the publication states that a numerous body of magistrates was assembled at the capital to revise and digest the code, by the exclusion or introduction of such matter as "was likely to contribute to the attainment of justice and the general perfection of the work." When prepared, it was submitted to a select number of the great officers of state to carefully examine the whole. "Wherefore," says the emperor, "let it be your great care, officers and magistrates of the interior and exterior departments of our Empire, diligently to observe the same, and to forbear in future to give any decision, or to pass any sentence, according to your private sentiments, or upon your unsupported authority. Thus shall the magistrates and people look up with awe and submission to the justice of these institutions, \* \* \* and be equally secured for endless generations in the enjoyment of the happy efforts of the great and noble virtues of our illustrious progenitors."

### Glimpses of the Life of Samuel Morris.

(Continued from page 306.)

"AUSTRALIA, Mt. Barker, Sixth Mo. 3rd, 1893.

"Lucy Coleman met us and we stopped with her at the rooms of a Temperance 'Coffee House' which was to be just opened by the W. C. T. U. and as president she was expected to be present. The ladies generally were there, and we having been introduced as Friends from the United States, I offered some words of encouragement for the good women, and in commendation of the excellent work which the W. C. T. U. had accomplished in our country. Lucy Coleman at the age of thirty-seven was deprived of her husband and left with five children; taking them to England for eight years, she had them educated at Ackworth and then all returned here. With rare energy and business ability she moves about her home with native dignity and ease, having a place of influence in the whole community; a pronounced Friend in her religious views, she is the main stay of the little meeting.

"6th.—We travelled many miles to visit

an old man, who has been leading a rough life among the gold diggings; he lived alone in a log hut, with an earth floor, two stools, and a bag of straw for a bed; we had carried some food with us, sharing it with him. As the lonely man became assured of the Christian sympathy that had brought us thus far, his shyness wore somewhat off, and was seemed better opened for leaving with him words of comfort and encouragement which he took kindly. He had passed as he told us, some twenty years in this forlorn manner.

"We went to see a bee farm where twenty tons of honey were sold last year, Eucalyptus blossoms furnishing their food. We also passed a German Colony where thirty-five bushels of wheat to the acre were produced.

"AUSTRALIA, Melbourne, Sixth Mo. 19th, 1893.

"At the meeting-house a large company came together and I read a paper which had been prepared not long since, in response to a request from dear young Friends of our own meeting, that I would speak to them upon some of the distinguishing views of Friends. Jonathan followed with fitting remarks upon the need for the illuminating and quickening power of the Holy Spirit to prepare us to accept and to hold in their integrity, the various doctrines and testimonies of our Society. Once more brethren and sisters of all classes, gathered about us to take final leave, and wish us a happy return to our distant homes, while we joined others in the train for Tinnar.

"ON SHIPBOARD, Seventh Month 1st, 1893.

"As we pass on to other lands, five days at sea bring us to New Zealand. Arrived at Dunedin, we find it with a population of five thousand; the public buildings of fair proportions, the town hall a handsome edifice with a fine chiming clock that reminds me of 'Big Ben' in the Parliament Buildings for which I've loved to listen in far off London. The 'Octagon' is an open space where several thoroughfares converge; here rises a statue of Robert Burns, one among many evidences of a strong Scotch element that has always pervaded Dunedin, and for a long while exercised a controlling influence. Other members of the British household are now coming to assert their claims, and a large admixture of English, Irish and Welsh is bringing a more wholesome condition. Six inches of snow have just fallen making the streets sloppy, but S. Harlock came to meet us and soon put us in touch with Friends generally; again we have to admire and bless the guiding hand of the 'Shepherd of Israel' Who has so often made good to us His word when He putteth 'forth his sheep He goeth before them.'

"EPENDALE, N. Z., Seventh Month 11th, 1893.

"We came here to visit Alfred Quertier and his wife who are both natives of Guernsey and have leased five hundred acres near the top of a mountain, here he feeds one thousand sheep and over fifty cattle; we found his son plowing with a double furrowed plow drawn by four horses; land is rented in this neighborhood on five year leases, at about fifteen shillings an acre, per annum, by the 'New Zealand Land Company' which is an English corporation holding

from thirty thousand to forty thousand acres. The rabbits here, as in other parts, have become a great pest, devouring the root crops as well as winter sown wheat, barking fruit trees, &c. Among the various methods resorted to for checking their increase, poisoning seems most effectual, though traps are used. By law all farmers at a given day are required to spread oats, steeped in a solution of phosphorus, after which date, none can be sold or used for food, till the restriction is removed. A pair will rear eleven litters annually. In some parts wire fences are maintained at the public expense, which are fairly effective in restraining them within certain districts. A. Quertier has a man engaged by the year as a 'rabbit' his sole business being to make war on rabbits by every means in his power. The skins have a small market value, and factories are busily employed in canning their meat for home consumption and export.

"A meeting had been appointed for us at the Presbyterian place of worship; here came together eighty persons; I spoke upon the wide difference between the purposes of the enemy of souls and the blessed mission of Him who came that men might have life. Jonathan followed in an earnest exhortation to the unconverted, and the meeting closed as it had been held, under a feeling of solemnity, which was a comfort to us.

"CHRIST CHURCH, N. Z., Seventh Mo. 20, 1893.

"The River Avon runs through the whole extent of this town, the banks planted with varieties of the willow. The names of the streets and Parks are those of bishops and other dignitaries in the mother country the population is forty thousand, and the city is regarded as a center of culture and refinement; at several points we had distant views of the New Zealand Alps snow-covered mountains with bold peaks suggestive of Switzerland. Our friend Henry Wardell took us to see one of the sixteen meat curing factories in New Zealand. Here we were shown the freezing process, common air being condensed under very heavy pressure then suddenly expanded, producing a temperature of zero; the whole carcasses wrapped in muslin are kept in this for forty eight hours. One million five hundred thousand were sent last year from New Zealand to England. Our meeting with the Friends a Christ Church tended to mutual profit.

(To be continued.)

OUR CHRISTIAN PEDIGREE.—"There is pedigree, namely, the Christian, which is noble indeed, and is worthy of our most diligent search and earnest enquiry. To be the children of God, and co-heirs with Christ to have our robes washed in the blood of the Lamb, and to be made kings and priest unto God; and to know this ourselves, be the testimony of the Holy Spirit in our hearts, whereby we can cry, Abba, Father this, is far above all in this sublunary world! O let this piece of Divine and spiritual heraldry be our main care and concern omitting no opportunity, under those blessed means that are so plentifully afforded us of making our calling and election sure."—R. CLARIDGE.



# THE STILL SMALL VOICE.

He who has affinity with God  
Will still His silences.  
For He, thy Giver of all good,  
Abideth with you on the wood  
Of sacrifice. Heed, then, the hidden word.  
Afar from human haunts of jar and fret  
Turn toward the quiet shrines, apart from strife,  
To hear the Voice creative of all life.  
Thy Father hush His word, as clear to-day  
As His, thy Giver of all, who learned to pray  
In wilderness or mountain-top apart.  
Draw near and learn His love, O, craving heart.  
—Selected.

It cannot be a good constitution, where  
he appetite is great, and the digestion weak.  
—W. M. Penn.

# Bodies Bearing the Name of Friends.

The annual Meeting of its Ministers and Elders, held  
July, precedes the sessions of Philadelphia Yearly  
meeting, which begins next Second-day, the 15th inst.

The message of Caroline E. Stephen, which appears  
in our first page, to Young Friends of Philadelphia  
annual Meeting, has received the unqualified approval  
of several concerned Friends who have read it, and  
they have recommended its being circulated thus, and  
in pamphlet.

WARD'S LESSONS "ON MORALITY," (based on Dymond's)  
to which reference was made in No. 38 of this  
aper, are now on sale at Friends' Bookstore, 304 Arch  
street, price fifty cents.

JOHN MARCUSSEN, a minister of Denmark Yearly  
meeting, having gone through his religious visit among  
Norwegian meetings under our name in the West, is  
sitting meetings and Friends of Philadelphia  
and vicinity, waiting to attend the sessions of Philadelphia  
Yearly Meeting.

THOMAS DAVIDSON, of Fritchley, England, and com-  
munist, after spending six weeks among Friends in  
North Carolina, left on the 2nd instant to visit Friends  
in Virginia. While in Carolina they visited Meetings  
five counties, and visited near one hundred families.  
It is his prospect to attend Philadelphia Yearly  
meeting, in whose limits he is again laboring, and to  
sit some meetings in the limits of Ohio and New  
England Yearly Meetings. He expects to return to  
his home in England in the early part of Sixth Month.

# Westwood Notes.

The boys' list of flowers found this spring numbered  
twenty at the beginning of vacation.

GEORGE M. WARNER was at the school on the evening  
the 24th and gave an earnest address to the boys  
in girls in joint collection on the "Reality of Religion."

The work of the cooking classes was finished last  
week for the year and a tea was given by the teacher  
to the girls in the classes, to the faculty and officers.

The winter term closed at the end of last week and  
the pupils left the school for the two weeks Yearly  
meeting vacation, except about a dozen boys, who are  
assist in laying the granolithic walk down the lane  
the east entrance.

# Correspondence.

"I am in my eighty-third year. I feel a little lonely  
times, not able to get to any of my meetings. I  
dom see a Friend, seldom hear from them, or their  
meetings. I think Friends should be more diligent in  
visiting the aged and isolated ones. What a comfort  
would be to see such feel their helplessness and lonely  
condition, to see their dear friends."

"I fear there are too many indulging in an outward  
pursuit, while the little foxes are allowed to nibble  
along the tender vines; which hurts the growth, and  
I fruit comes to perfection;—those little secret sins  
I none can see but God alone, oh how they do hurt  
the growth in grace when indulged in. O that we  
try become more clean handed and pure hearted as  
people."

# Hague Conference Notes.

BARON DE STAAL, who recently died at the age of  
eighty-three, was one of the most picturesque figures  
at the Hague Conference in 1890. He was the head  
of the Russian delegation and was naturally chosen as  
President of the Conference. He was one of the most  
eminent men in the Russian diplomatic service, being  
at the time Russian Ambassador in London, a position  
which he continued to hold until 1902.

The Czar's choice for the head of the delegation to  
The Hague could not well have fallen upon a better  
man. Baron de Staal was an experienced diplomat.  
He was well acquainted with European affairs and  
spoke several European languages. He was both an  
intellectually and of a warm conciliatory nature. He  
had an admirable way of seeing people and things  
without making much ado about it. He was emi-  
nently self-possessed. The spirit of harmony which  
came to prevail in the Conference and grew deeper  
and stronger until the last was due largely to his personal  
characteristics. Not only was he kindly disposed  
towards the official members of the Conference, but  
also to the leaders of the peace movement who were at  
The Hague in an unofficial capacity. He received them  
in a most cordial way and was always ready to  
express his warm appreciation of the great service  
which had been rendered by them in preparing the  
way for the Conference. As President of the Con-  
ference he was kept busy during the first week, almost  
from morning to night, receiving those who had come  
with messages and memorials from different parts of  
the world. In these interviews he appeared not so much  
as an official as a friend and fellow worker. He  
was one of the small group of eminent men, including  
the representatives from the United States, Great  
Britain, France and Belgium, who gave direction to  
the spirit of the Conference and made its deliberations  
successful.

As head of the first Inter-Governmental Peace  
Conference of the world, he will go down in history  
peculiarly honored as one of the chief promoters of the  
new pacific order of human society.

JOHN W. FOSTER, ex-Secretary of State and univer-  
sally recognized as our ablest diplomat, is to represent  
China in the coming Hague Conference. No nation  
will have a more capable and experienced delegate at  
The Hague. It is a great honor to the whole nation  
that John W. Foster has been chosen by an act of the  
government to be its representative in what is certainly  
to prove the most important international gathering  
ever held. J. W. Foster has long been one of the fore-  
most advocates of international arbitration. He has  
presided over the Mohonk Arbitration Conference  
three different years. He is also strongly in favor of  
an arrest of the present rivalry of armaments, and  
China, through him, may therefore be expected to  
give her hearty support to the British government in  
its purpose to secure the discussion of this difficult  
subject at The Hague. His book, entitled "Arbitration  
and the Hague Court," is an excellent manual  
on the subject. It will be remembered that J. W.  
Foster was chosen by the Chinese government as its  
delegate to the Conference which closed the war between  
China and Japan in 1895. It was doubtless his eminent  
services at that time which led to his selection for this  
great mission to The Hague.

J. W. Foster is to sail for The Hague about the  
middle of Fifth Month, as the Conference is now  
expected to open at some time between the first and  
15th of Sixth Month.

The chief result of the first Hague Conference, which  
met on the eighteenth of Fifth Month, 1890, and was  
in session until the twenty-ninth of Seventh Month,  
was the Convention which provided for the setting  
up of the "Permanent International Court of Arbitration."  
By Fourth Month, 1901, a sufficient number  
of the signatory powers had ratified the Convention  
to secure the establishment of the Court. The Minister  
of Foreign Affairs for The Netherlands, Dr. William  
H. de Beaufort, declared the Court organized and opened  
in The Hague, July 1901. Since that time all the  
ed of the twenty-six signatory powers except Turkey  
and Montenegro have ratified the Convention and  
appointed representatives in the Court, which now  
has seventy-six members. Norway after her separation  
from Sweden, being a party to the Convention,  
appointed members of the Court, so that at the present  
time twenty-two nations are represented in it.

Four controversies have been settled by the Court:  
the Pious Fund Case, between the United States and

Mexico; the Japanese Hauling Case between Japan  
on the one side and Great Britain, France and Germany  
on the other, the Venezuelan Preferential Payment  
Case, between the Hague Court and the governments of  
the ports of Venezuela and seven pacific powers having  
claims against the Venezuelan government, and the  
Muscat controversy between Great Britain and France  
over their respective treaty rights in that country.

One of the most important measures which will  
come before this second Hague Conference will be to  
extend the Hague Court to the governments of the  
world, and by a general arbitration treaty to insure  
the reference to it of controversies which in any later  
arise among the nations. —Both in Navy Bureau.

# Gathered Notes.

One of the present wonders of the world is a Chinese  
daily paper, edited by women. It is published in  
Pekin.

The forcible article of the Mayor of Toledo against  
capital punishment in last month's Reader's called one  
of the really vital articles of the year.

The paralyzing effect upon a city's civilization is  
said to be shown in an arrangement of the business  
organization of vice in Chicago, by a writer in McClure's  
for this month.

"THE NEW JAPAN" is the subject of three papers  
written for the Atlantic by K. Asakawa, one of the most  
brilliant of Japanese contemporary historians. The  
first paper will be upon "Christianity in Japan."

As the conclusions of one who has served long  
and honorably in the cause of American education, George  
Herbert Palmer's essay on "The Ideal Teacher" in  
this month's Atlantic is said to deserve the widest con-  
sideration, and comes as a refreshing antidote to much  
pessimistic talk now current about the teaching pro-  
fession in this country.

CAPTAIN ROALD AMUNDSEN has written in this  
month's Harper's a personal account of his late remark-  
able achievement in discovering the north magnetic  
pole, and sailing a seventy foot ship through the north-  
west Passage. For centuries this feat has been at-  
tempted by a succession of the ablest navigators, but  
remained for Captain Amundsen to be the first to  
win success.

McKean, introduced a bill in the House to abolish  
the death penalty. The punishment for all murders  
is to be life imprisonment at separate and solitary con-  
finement, and the punishment of life in tears and dis-  
gust, to all aiders and abettors of murders. The bill provides  
that all persons awaiting execution at the time of the  
passage of the bill are to have their sentence commuted to  
life imprisonment.

MARRYING A MAN TO REFORM HIM.—Our fancies are  
exceedingly fragile things, and last a very short time  
at best. Close acquaintance with a charming scape-  
grace sheers off the grace and leaves only the scapegrace  
into which a woman has gotten by marrying him. If you  
will look about carefully you will see that the women  
who are trying to reform husbands are not doing much  
good. But the good man grows in grace as the years  
go by, and hence the woman who marries the man of  
whom her sound common sense approves never regrets  
it.—Dorothy Dix.

The unaptness of the following reply to a reply will  
be obvious to none so clearly as to a Friend—an answer  
made possible only by a sacerdotal standpoint.  
The story is, that

"A young clergyman in a remote country district  
wrote last Easter time to Bishop Potter, saying that  
he was about to take a wife, and asking if, to save some  
other clergyman a long and weary journey, he could  
not marry him."

The bishop's reply was marvelously concise. It  
said:  
"Could you bury yourself?"

As Illinois man said the other day.  
At an Easter celebration in one of our churches  
Bishop Seymour and a half-dozen other clergymen  
were present.  
"One of these clergymen a stern stately old fellow  
with white hair, told Bishop Seymour a new hearing

that whenever anyone went to sleep in his church, the sexton had orders to go and wake the man up.

"Bishop Seymour smiled. 'Wouldn't it be better,' he said, 'when any one goes to sleep under your preaching, for the sexton to have orders to come and wake you up?'"

WALTER G. HOLMES, a former newspaper man of Memphis, Tennessee, who has a blind brother, wrote an article in which he spoke of the great cost of books for the blind. Matilda Zerkow, of New York, who has a blind son, saw the article, consulted with W. G. Holmes, and resolved to establish a monthly magazine to be sent freely to every blind person who can read the ordinary type for the blind. The first number contains letters of commendation and good wishes from President Roosevelt, ex-President Cleveland and particularly Helen Keller, who wrote the magazine, and who has an extremely valuable contribution to the comfort, pleasure and welfare of the blind. Her words have a deep and pathetic interest. She says: "We are not children to be written down to, not specialists interested only in blindness. We are human beings of varied intelligence and many interests. That something more of the world and the great world may now be communicated to them through their finger-stick is a very happy thing. And what a gracious and benignant charity it is, thus to supply the blind with that for which they feel such keen desire.—*The Presbyterian*.

"EASTER SUNDAY" has for the last time been marked by the barbaric display of plumes torn from an almost exterminated breed of birds, according to the leaders of a national movement which was started in this city. Backed by the General Federation and State Federations of clubwomen throughout the country, as well as by every humane and sportsman's organization, the National Association of Audubon Societies is laying extensive plans for a campaign which will finally put an end to the sale of the egret and the massacre of the snowy heron, to whom nature has given it as a decoration in mating time.

In Louisiana the Audubon workers have just secured a verdict on appeal, which, it is believed, has established good legal precedent upon which all milliners may be severely punished for the sale or possession of these trophies of the wholesale butchery of the heron in the Florida wilds. Judge Cretien, of the First City Criminal Court of New Orleans, has sentenced a millinery store proprietor to that city to pay a fifty dollar fine or a term of thirty days in prison. The opinion upholds the force of the "model" law, which the Audubon societies have succeeded in having passed in all but eight States in the Union. Within the next few months, it is asserted, every milliner who deals in egrettes will be prosecuted along the same lines. It is to be hoped, says one of our monthlies, that every woman who ever wore a bird on her bonnet, will read and ponder W. G. Fitz-Gerald's article entitled "The War on the Birds" in this month's *Ladies' World*. Happily, as the author tells us, the senseless fashion of bird corpse millinery is somewhat on the wane.

#### THE RUSSIAN FAMINE FUND.

##### RECEIPTS.

A Friend, \$1; A Friend, \$1; W. and R., \$25; E. S. and E. \$10; H. W. F., \$10; A Friend, \$20; W. C. and C. C. W., \$10; A Friend, \$15.

#### CHINESE FAMINE FUND.

##### RECEIPTS.

A Friend, \$1; A Friend, \$2; W. A., \$10; J. W. D., \$8; E. S. and E., \$1; E. S., \$2; B. B., \$5; E. C. C., \$25; J. L. A., \$1; E. A., \$1; W. A., \$1; B. B., \$5; per G. G., \$15; 35; A Friend, \$2; W. C. and C. C. W., \$10; E. S. D., \$10; A Friend, \$10; E. F. P., \$10.

JOSEPH ELKINSON.

Media. Fourth Month 9th, 1907.

#### SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Washington of the 4th says: "Russia's decision to abstain from discussion of the limitation of armaments at the second Hague Peace Conference, together with a similar resolve on the part of Austria and Germany, was formally communicated to Secretary Root to-day by the Russian Ambassador, Baron Kossig." It is now expected that Russia will reserve the right to introduce the armament and other questions and the United States that of the Drago

doctrine. With these reservations all the Powers accept the Russian programme as published a year ago."

ANDREWS' SYSTEM has given six million dollars to the people of Pittsburgh, making with amounts previously given by him to that city twenty-three million dollars. Among the uses to which this money is to be applied is the support of technical schools, respecting which he says: "I think the technical schools rank first in practical importance, since they chiefly instruct the sons and daughters of the workers in the most useful of the arts, and they pass through the day and seek instruction at night."

Governor Stuart, of Pennsylvania, has signed the bill passed by the Legislature requiring the railroads in this State not to charge more than two cents per mile for passenger travel. The bill is to go into effect November 1st. It is the first of the measures of the measure will be tested in the courts. A similar measure to go into effect Fifth Month 1st, has lately been enacted in Minnesota.

The Homers bill to permit trolley companies to do an express business and to transport light freight and property has been passed by the House of Representatives. The bill is to go into effect November 1st. The bill is to go into effect November 1st. The bill is to go into effect November 1st.

An election has recently been held in Chicago for Mayor, in which the Republican candidate Frederick A. Burdick was elected by a plurality of 13,000 votes. The candidate of the Democrats, James H. Thompson, defeated stood for the immediate ownership by the city of the street-car properties. The policy which has been endorsed by this election provides for twenty-year franchises for the street-car companies, the city retaining the right to purchase the systems for a definite sum. A despatch from Chicago of the 4th instant says: "The long standing dispute between the Western railroads and the Brotherhood of Railway Trainmen and the Order of Railway Conductors came to an end to-day. Through the efforts of Chairman Knapp, of the Interstate Commerce Commission, and Commissioner Neill, of the United States Labor Bureau, a proposition was submitted to both sides which proved acceptable."

On the 9th instant, it was reported that at least twenty persons were killed by a tornado which swept for three hundred miles across Louisiana, Mississippi and Alabama. Parts of four towns were devastated, the damage exceeding five hundred thousand dollars. During the last three weeks at least seven attempts have been made near Pittsburgh to wreck certain fast passenger trains in that neighborhood. The railroad officials are making great efforts to guard the safety of the passengers travelling on these trains, and have offered a large reward for the discovery and conviction of the guilty parties.

A discovery of platinum ore is reported to have been made in the neighborhood of Pennsylvania.

A bill has been presented at Harrisburg to enable street railway companies or any motor company to enter into contracts for the sale of electric power to motor truck, express or parcel-carrying companies under such terms as may be agreed upon. This should become a law it is stated that vehicles will soon appear on the streets of this city, prepared to carry freight, and parcels of various kinds, deriving their motive power from the overhead trolley wires.

At a late meeting of the Simplified Spelling Board the chairman, Brainer Matthews submitted a report in which he said that at least one hundred thousand persons were using the simplified form of spelling.

It is said that thousands of bees have been killed in one neighborhood by feasting upon the blossoms of trees which have been sprayed for the extirpation of the San Jose scale.

It is said that the reinforced concrete pipes are now used for transmitting water. In diameter the pipes are from two to three feet and a section is sometimes six hundred feet long. The inside is made very smooth by using planed lumber in the molding forms.

FOREIGN.—A discussion over the land problem has been begun in the Russian Duma, and a bill has been presented by the Constitutional Democrats which provides for the compulsory expropriation of all estates above established maximums to be determined in each province by commissions created for this purpose. During the debate Prince Vassilichoff, Minister of Agriculture, speaking in behalf of the Cabinet, outlined the Government's agrarian programme, laying down as an ultimatum the maintenance of the principle of the inviolability of private property and declaring against expropriation in any form. He, however,

promised a series of measures increasing the quantity and raising the level of the cultivation of the peasants' lands. Large bodies of troops are reported to have been sent to St. Petersburg, and there are indications that this Duma like the preceding one may come to an abrupt end.

The British Premier Campbell-Bannerman, in discussing the proposed limitation of armaments in the approaching conference at The Hague has lately written a considerable article in *The Times* on the matter. "We have already given an earnest of our sincerity by considering reductions in our naval and military expenditure, and we are prepared to go further if we find a similar disposition in other quarters. Our debts, therefore, will not go to the conference empty-handed." To the objection that England's great naval power could not be maintained without the limitation of armaments, he replies that England's navy is non-aggressive, having no designs on other nations. "Our known adhesion," he continues, "to two dominant principles, the independence of nationalities and the freedom of trade, entitles us to claim that, if our fleets are invulnerable, they carry with them no menace across the waters of the world, but a message of the most cordial good will."

A severe earthquake, accompanied by loss of life occurred on the 20th and 31st ult. at Bitlis, Turkish Armenia. It is stated that of the four thousand houses over three hundred have fallen and half the remainder have been seriously damaged. The officials report that several persons were killed by falling walls. Many persons were injured and many mosques and Government buildings were damaged. The surrounding villages sustained heavy shocks, but there was no great loss of life. On the 3rd instant violent earthquake shock prevailed throughout one of the Azores Islands.

In Canada it is stated no child is allowed to engage in any occupation for gaining a livelihood until fourteen years of age.

Motor power is used on the farm in many European countries, Australia and South Africa. In a test of motor plow run by gasoline it was found that the method of plowing was cheaper by the acre than the employment of horses and plowmen. All the machinery was encased in steel dust-proof covering; the machinery is of a very simple character; and the whole is so light that it does not sink into the soil when plowing soft ground, a fault that was found with the steam plows that have been tried on farms.

#### NOTICES.

WANTED.—A Friend to help with general housework in a comfortable and convenient home in the country small family.

ELEANOR FISHER BRINTON,  
Tumicula, Penna.

Clippings of the Life of Samuel Morris (two illustrations) now for sale at Friends' Institute, 20 S. Twelfth Street, Philadelphia. Price seventy-five cents.

Also sold by the publisher, Samuel N. Rhoads, 21 S. Seventh Street, Philadelphia. Mailing price eight dollars.

A settled young woman Friend desires position as companion to an elderly Friend, where she could have home privileges. Good reference.

"M. P." office of THE FRIEND.

WANTED.—To head boys' disciplinary department at Westtown School, a teacher who has his successful experience in that line, or a well educated man with executive business training. The position will be one of the most important in the school. He will be associated with Gymnastics and some scientific literary classes; and will naturally lead in course of time, to full teaching work.

Apply to:—

WM. F. WICKERSHAM,  
Westtown, Penna.

SCHOOL FOR INDIAN CHILDREN AT TUNESBARA.—Wanted, a woman Friend to take charge of the boys out of school, to enter upon her duties at the opening of the term Fifth Month 1st.

Application may be made to  
ANNA WALTON, Moylan, Penna., or to  
CAROLINE C. SCATTERGOOD, 626 Spruce St., Phila.

WILLIAM H. FILE'S SONS, PRINTERS,  
No. 424 Walnut Street.

# THE FRIEND.

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## Ministers and Elders in Fellowship.

A deep exercise of devotional feeling and spiritual life prevailed throughout the session of Ministers and Elders of Philadelphia Yearly Meeting held on the 13th instant. "Not my will, but Thine be done," was the ly note apparent throughout, in the many prayers uttered, and many declarations.

The concern of William C. Allen to visit a Gospel service the Yearly Meeting of Island and subordinate meetings, also sattered Friends on the continent of Europe with largely expressed unity and encouragement; and he was set at liberty by a appropriate minute prepared by the ark. It is understood his wife will accompany him.

Friends took courage in the evidence that our Yearly Meeting was not forgotten in the distribution of labor through its members as instruments, to hungering and thirsting fields; and that it was for our good and growth as well as theirs that the needy were set before us.

The carefulness of our ministers to minister, as well as to wait for and discover the God-given ability in which they should minister, was recognized; and the harm done by teaching a meeting to expect speaking by stated regularity rather than to look for the inspeaking voice and covering, was held up to us in warning. Thanksgiving was rendered that the gift of prophecy among us is still extant.

The silent travail of the elders among us for the guidance and life of the ministry and its right limitations and extendings, received the meeting's sympathy, and a concern was felt that they might feed the purchased flock of God, taking the oversight of them not for lucre, but of a ready hand,

It is hoped that the good of this communion was resumed last Fourth-day afternoon, to which the opportunity was adjourned.

PHILADELPHIA YEARLY MEETING convened this year on the 15th instant, entering into its usual silent devotion. Soon an invocation of the Divine presence was heard; which was followed by a comparison, as apprehended by a visiting Friend, of the past and now dawning condition of Philadelphia Yearly Meeting with that of Abraham who "believed God and it was counted to him for righteousness," and by his faithfulness through sacrifice there sprang as of one a multitude for his posterity. A written communication which the clerk had received was referred to a committee; and a new paragraph for the Discipline was reported by a committee named last year, to the effect that where a Monthly and its Preparative Meeting were identical in membership, the sessions of the Preparative Meeting need not be held, except at the call of the Overseers.

The reading of the proceedings of the Meeting for Sufferings occupied the time of most of this first sitting. A second and revised edition, mainly an abridgment, of the essay produced last year and referred back, —entitled "The Foundation of True Prosperity, Individual and National," was read, and proved acceptable to the meeting. The most of an edition of six thousand copies had been distributed with much discriminating care by the committee.

By recommendation of the Charleston Trustees one hundred dollars had been appropriated to aid in repairing Upper Springfield Monthly Meeting's House in Ohio, and six hundred dollars in enlarging Pasadena Meeting House in California.

An essay of an invitation to non-members to attend our meetings for Divine worship, and some explanations of our method of holding these meetings, prepared by some interested Friends of the younger class, and laid before the Book Committee, had been presented to the Meeting for Sufferings. A few Friends having been appointed by this meeting to examine the essay, confer with the Friends who prepared it, reported favorably for its adoption and circulation; with which the meeting concurred, and copies for distribution are now kept at the Book Store. This production being now read before the Yearly Meeting, elicited hearty approbation for its clearness and life.

The meeting had been brought under concern because of the recent pronounced advocacy by the President in his message to Congress of the righteousness of war under certain possible conditions, and also on account of his recommendation of in-

creased appropriation for military and naval equipment. An epistle fraught with a righteous and Christian savor was incorporated into the Minutes, and afterwards, by request of the meeting carried to the President and placed in his hands in Washington by Jonathan L. Rhoads, who also appealed to him for his influence to be exerted on the Hague Conference for reduced armaments among the nations. A respectful hearing was given by the President.

The Willits Trustees having a superabundance of matter which had been collected by the late Joseph S. Elkinton for the *African Friend*, were granted an appropriation of five hundred dollars to aid them in doubling the size of the sheet, the distribution of which is limited to persons of the African race. Much of the same reading matter is also published for subscribers in general, as heretofore under, the title of the *Select Miscellany*.

An organized effort had come to the attention of the Meeting for Sufferings, as being made with the approval of some of the officials of the government at Washington, to encourage the introduction of rifle practice in schools of our country, with a view of preparing boys for military service. A committee has the matter in their hands to prepare an address on the subject.

The Doukhobor Committee had found an opening to establish a school for the Russian children in the village of Petrovka, in northwestern Saskatchewan, in the autumn of 1906. Two well qualified teachers are placed in charge of the school, and the increasing patronage which it receives is encouraging.

The Book Committee reported there had been taken from the Book Store during the year, 1227 books and 10,560 pamphlets; of these 654 volumes and 9,074 pamphlets were disposed of gratuitously, amounting in value to \$309.41. Dymond's Essay on war, heretofore printed in German by the Mennonites in Elkhart, Indiana, has been transferred to the care of our committee and revised by a competent native of Germany, and stereotyped as one of our publications in that language.

The value of the Book stock on hand is \$7,796.95. The cost of issuing publications for the year has been \$1,751.28. The distribution of them over the country, as given by states and territories, seems very extensive. The delegates chosen to form a Constitution for the State of Oklahoma were furnished with copies of Dymond's Essay on capital punishment, to good purpose with some of them. "Footprints and Waymarks," also "Incidents and Reflections," were sent to chaplains of the U. S. Army in the United States and in the Philippines.



to be placed in the post libraries. Not only the accounts of the reception of some of our publications in Porto Rico and Madagascar and our own States were encouraging, but especially so has been the revival of an interest among our younger members in reading the approved writings of our Society.

The appointment of a few committees was followed by the usual impressive silence with which the first day's sitting closed.

### A Winter's Walk.

Having an opportunity to take a winter walk it was embraced with much pleasure. When the leaves have forsaken the trees, and the woods are chilly and desolate, there seems nothing to attract one to these bare sentinels of the forest, but Mother Nature has always something to offer to those who love her. Some humble plants go on growing, even at a season when one would suppose all vegetation to be benumbed with winter's icy breath.

In sheltered nooks where the sun causes a little thawing now and then, we can find a few green ferns, mosses and lichens. If we look southward through the woods, every tree from earth to branch is spotted or filmed or shrouded with a close-clinging growth of sober but living green. We see the north side of all the tree-trunks and they are covered with minute shade-loving plants. If we turn and look northward through the woods the trunks appear bare. By this little bit of wood-lore Indian hunters used to get their bearings in the pathless forests.

The smooth bark of the beech and birch are much brighter now than in summer. The beech-tree grows from eighty to one hundred feet high and is supposed to live about two hundred and fifty years. The wood is used for a variety of purposes, such as ship-building and tool-handles, and many other things. A very good oil is pressed from the beech-nut almost equalling that of olives, and lasting longer than any other. After proper purification, in some parts of Germany this oil is used in place of lard. Animals feed on the nut and pigs are fattened on it, and in Europe people eat it. Too freely eaten it produces giddiness and nausea. The husk of the nut contain fagine, a peculiar narcotic. The tree is so rarely struck by lightning that woodmen and Indians consider themselves safe when under its shelter. Young beeches are useful for live hedges, as they bare pruning very well. Amputation of limbs and deep incisions in the tree soon become obliterated by the bark, which contains a peculiar periderme.

The white birch is very easily known by its chalk-white bark. It is a native of Europe and is found in America near the coast from Pennsylvania to Maine. It is also found, though dwarfed in size, higher on the Alps than any other tree. It approaches near to the icy regions of the north and is almost the only tree which Greenland produces. It serves many purposes of domestic economy. The bark is employed by the Greenlanders, Laplanders and inhabitants of Kamchatka in covering their huts and making baskets and ropes. An infu-

sion of the leaves makes a yellow dye, and is also drunk like tea by the Fins; and the Russians and Swedes prepare from the sap of the trunk a fermented liquor resembling champagne.

The paper birch was the tree from which the Indians made their canoes. It also is a native of the northern United States and Canada, and is superior to all other species for its tough bark in paper-like layers, which is so very durable that the wood of the fallen tree will rot entirely away, while the case of bark remains sound and solid.

We found lichens on the stumps of old trees and quite a variety of green mosses. Lichens will grow upon almost every substance where alternate dryness and moisture can be found. The value of lichens to man may be estimated from their uses as articles of food and medicine and from their employment in the arts. According to Linnaeus, in the Arctic region of Lapland, the reindeer lichen, *Cleodonia rangiferina* grows in the utmost profusion and overspreads plains hundreds of miles in extent. These are the fertile fields of the Laplanders, so that the possessor of such a barren tract, thus covered with lichens, considers himself fortunate, for when the cold of winter has withered up every sort of herbage this lichen becomes the principal ailment of the herbs, in which consists the wealth, and on which depends the very existence of the natives of that country. This reindeer lichen was at one time, by edict of Gustavus III. of Sweden used in the manufacture of flour when grain was scarce. It also grows in this country as far south as Pennsylvania and is especially abundant northward to Canada and Arctic America.

We found the skunk cabbage with its beautiful variegated spathes or buds ready to burst into bloom when the spring comes to wake the earth with the first warm rays of the genial sunshine. It is the first flower of spring and has been found in bloom as early as the Second Month. Meehan tells us that the name bearweed was given to this plant by the early settlers in the neighborhood of Philadelphia. It seems that the bears greatly relished this early green, which as Meehan remarks must have been a hot morsel, as the juice is acrid and is said to possess some narcotic powers, while that of the root, when chewed, will cause the eyesight to grow dim.

Still clinging to the branches of the leafless trees were found in many graceful clusters, the scarlet berries of the climbing bitter-sweet, *Celastrus scandens*, of the staff-tree family. No lover of nature can fail to admire the crimson pods which curl back so as to display the bright scarlet seeds. Perhaps we have no fruit which illuminates more brilliantly the roadsides, thickets and fences of late autumn, or touches with greater warmth those tumbled, overgrown walls. They are more greatly admired than any other of our late season berries.

Our attention was arrested by bushes of the black alder or winterberry, *Ilex verticillata* of the holly family. In the autumn it is impossible to stroll through the country without stopping to admire the bright red berries clustered thickly among the leafless

branches of the black alder. It is common on the edges of moist ground where its brilliant berries in autumn and winter make it very conspicuous. The color of the fruit is remarkably intense, and where the shrub grows, as it sometimes does in great patches it makes a blaze of scarlet unequalled in our winter landscape. It is cultivated in Europe, but rarely in this country. The bark and berries are bitter, and are used as a domestic tonic.

ELIZABETH H. KIRKBRIDE  
Trenton, N. J., Second Month, 1907.

### Duties of Parents.

Our subject is that of the text in Proverbs xxii: 6. Our illustration is the passage in Luke ii: 40, 52: remembering that we are viewing the question from the parent's rather than the filial standpoint. Bearing in mind how much hangs on parenthood, it is almost surprising that as yet we have no School for Parents save that of experience the nearest approach is perhaps the Parents Union, whose object is the spread of knowledge of right methods of rearing and training children. The most cursory consideration must convince any thoughtful person that a large proportion of marriages in this country are entered into with the most shadowy idea of the resultant responsibilities. Fancy for one another results in the union of youth and maid, and married life is begun almost as soon as school is over. Many London are little better than boy and girl marriages. What hope is there for such homes? Neglected children everywhere tell of a neglected sense of the responsibility of parents. Lads who frequent lodging-houses in our great cities are often examples of this. Say two writers in the current *Progress* "The boy who, at sixteen or eighteen, has made the common lodging-house his home had, in many instances, never known at place really deserving of the name. Depraved, drunken, or criminal parents—sometimes brutal and cruel, sometimes inadvisely confiding and kind to their young—let him grow up as best he could under the roof, but of *upbringing* there had been no intention. Against the influence of surroundings that of the school, even regularly attended, could avail little, if however bad the parents, they and the habits and opinions have, as a rule, more weight with their offspring than the precept of the kindest and best of teachers." "Train up a child in the way he should go," says Scripture. "Ye fathers," says Paul, "nurture your children in the chastening admonition of the Lord" (Eph. vi). They need training because they are alive; dead matter requires no training; and further, they will certainly be trained in spite of us if we do not undertake the duty ourselves. There is the training of the street, of companionship, of school, and of various other sorts. But the parent has always the first chance with his (her) child, and is only himself to blame if those other influences become predominant in the making of the child's character.

1. A Primary Duty of Parents is to prepare themselves. They cannot be fickle, passionate, and selfish, and expect to rear children

remarkable for their steadfastness, gentleness, and unselfishness. The silent influence of what they are will be more potent than much speech. The attitude of heart will tell for good or ill according to what that attitude may be. As Rufus M. Jones wrote in "A Very Early Call,"—"Some of the greatest spiritual leaders in human history were fashioned before birth, and owed their bent direct to parental influence. The mother's whole yearning was to get a child for the Lord, and her main task, after his birth, was to bring him up for the Lord."

The persons of largest spiritual power frequently, perhaps generally, come not from fathers and mothers who are prominent in the work of the world, but from simple homes where the aspiration is holy and earnest, and the thought is concentrated on training the children to a service which the parents have never been able to do themselves. The great thing is the persistent home attitude." How much Timothy owed to the home influence and home attitude of Eunice and Lois, who from earliest days trained him in a knowledge of the sacred writings.

2. *A Model Home.*—It is comparatively little that we know of Joseph and Mary, but what we do know marks them out as a man and a woman of faith, and of a religious life. Mary's great song (Luke i: 46, &c.) bespeaks her prophetic gift. They were strict Jews. They were regular in their ceremonial observances. The infant Jesus was presented in the Temple; his parents made a yearly pilgrimage to Jerusalem for the Passover; they evidently trained him in a knowledge of the law (note his questions to the doctors of the law); and at the recognized age of twelve years they took him with them to the Holy City. We may be sure that the home at Nazareth was a fitting as one as could have been chosen for the upbringing of the Son of God. So far as any earthly home could have been worthy of him, we are certain that this was. The young Jesus grew up amid simplicity. The life of the cottage was in harmony with the life he was to live thereafter in his public ministry. He could not only love his parents, but he expected and obeyed them, and after Joseph died Jesus was in touch with his mother to the last (John xix: 25, 27). Of the character of that Nazareth home Luther, in one of his sermons, said: "Whatever father or mother wanted done in the house,—fetching water, drink, bread, meat, looking after the house, and other things of that sort, whatever he was bidden, that did the dear little Jesus like any other child."

If he did what his parents bade him, though they were common small things, what fine children would we be, if we followed his example."

3. *The Training of the Child.*—With this model home in mind, we may consider a few points as to the nature of the training that a parent owes to the child. (a) *Example.* We cannot display temper in our dealings with each other, or with the child, and then make the child believe that what is right for us is wrong for him. We cannot strike recklessly and then complain if the child treats his brothers or sisters or other children. We cannot display an inordinate

fondness for meals and then be surprised if the child is greedy. Self-control in all the relations of life is one great secret of the way of living which influences for good the child who lives with us. There is a need to be practising Christians if we would have the child grow up with a belief in the Christian religion, Christian example according with Christian profession. (b) *Discipline.* The child Jesus was "subject unto" his parents. It is the normal condition; yet in how many thousands of homes is the condition abnormal! The child who always or generally gets his own way is not "subject." Some parents think that they can't teach children to obey before they can understand speech. The parents who do not begin at the beginning have a poor chance of training afterwards. Discipline does not, of course, necessarily include punishment; but it represents the authority of the parent exercised in a variety of different ways, sometimes checking and restraining, but also leading out into new acts and thoughts and ways of life. The best discipline is that which encourages rather than discourages (cf. Col. iii: 21). The undisciplined man or woman can almost certainly look back to an undisciplined childhood. (c) *True Teaching.* The little Jewish boy was trained in the law, which became a familiar book to him. It is the parent's privilege as well as a duty to teach the infant lips to pray, the child-mind to know something of the Father in heaven, of the Saviour of all, of the gentle Spirit who speaks within. The Bible should become a loved treasury, under the enlightening explanations and paraphrasing and storytelling of the parent. With all the picture books now issued opening up the road of the Bible to children, it should never be a difficult task to make those old-time stories live again so as to influence and mould the growing character. And while the home teaching, of course, comes first, there is that which follows at school, with the consequent responsibility of the parent, as far as possible to choose teachers of high character who will add to the home building, instead of undermining or pulling down. And lastly, there is (d) *Prayer.* The task is great, but we are not alone. There is an Ally in this Holy duty of training children. In the strength of God the weakest, poorest, simplest father or mother may bring up children whose service is good. Not brilliance, not cleverness, not wealth are the essentials in good parenthood; but character founded on the fear of God, and built up in faith and love. The final result of such training may be looked for, in the words of — Craik ("Sermons out of Church"): the parents will "see this child, from its own day of birth to its parents' death-day, living the life they would have it live, carrying out the principles they taught it, and being in every way what I have called 'the child of heaven'—God's child as well as theirs. Then, all the training, bitter and sweet, which they have undergone, and made their child undergo—for no parents are worth the name who have not sometimes to wring their own hearts, and their child's too, for a good end—will have softened down into permanent peace."

—E. B. R., in the *London Friend*.

## A Few Thoughts on What is Meant by Prayer.

When travelling through the country in our day and coming in contact with people of other denominations as well as with our own people, we hear much of the so-called prayer. Sometimes when in church and sometimes in private worship we hear the leader call on a lay-member to lead in prayer, then the brother will generally utter a number of well-put-together loud words appropriate to the occasion. This is then called prayer. Another place is often at meal-times when the guests are seated around the table, the head of the family will honor perhaps the most esteemed or most talkative visitor by asking him to return thanks, who will, as it often seems, be glad for the opportunity and will utter a number of well-prepared sentences that he may have practiced till he can repeat them without thinking of what he is saying. Is this true prayer to God? Where do they get this form of praying? Christ Himself said, "When thou prayest thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men. Verily I say, they have their reward." Does this mean that audible prayer is wrong? No; not when it is from the right motive.

In this age some have even gone so far as to think that unless words are used no prayer is offered. Another says, Did not Christ use words when He taught his disciples the Lord's Prayer? For He said, "When ye pray, Say, Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done," etc. The reason Christ taught these words is because the disciples came to Him and asked that He teach them to pray, even as John taught his disciples to pray. Under those circumstances Christ could not do otherwise than say words. Language composed of words is intended to convey only the thought and is nothing real in itself. So when Christ taught those words He did not mean that we were simply to repeat the words of the prayer, but He meant to convey some spiritual meaning that we should have in mind when we pray. When we pray, silent or audible, our hearts' desire should always harmonize with the significance of the words we use.

Suppose that on the outside of a store building you should read an advertisement of the goods that were kept within, but upon investigation the goods would not be found, then the advertisement would be false. Just so when we repeat the words of the Lord's Prayer, or any other prayer, and we do not have the spirit within, it will avail nothing. "Ye hypocrites. Well did Esaias prophesy of you, This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me." (Matt. xix: 7, 8.)

Some people get preaching mixed up too much with praying. When a minister speaks from the pulpit for the people to hear with their natural ears, it is necessary for him to use loud language so all can hear, and the harder of hearing the people are the



louder he should speak. Some are even so nearly deaf that it becomes necessary to use ear trumpets. But when we pray, we speak to God who is all-hearing. This is altogether different. God is a prayer-hearing God and not merely a sound-hearing God. All prayer to be acceptable to Him must be in spirit and in truth. "The effectual, fervent prayer of a righteous man availeth much." (Jas. v. 16.)

Some people say that they cannot pray, as they have never learned a prayer. I fear those people have not yet come to the right place. Who taught the thief on the cross to pray, "Lord, remember me when thou comest into thy kingdom" (Luke xviii: 13)? The publican smote upon his breast and said, "God, be merciful to me a sinner." These were short prayers, indeed, but were acceptable with God. The old saying is, "Necessity is the mother of invention." Equally so is the need the true teacher of prayer. Much better than learning it from books.

Can a child be taught to pray? Certainly it can be taught to repeat words, but where is the spirit in such a prayer? "All things whatsoever ye shall ask in prayer believing, ye shall believe" (Matt. xxi: 22). How can a child believe? How simply uttering words were prayer, why not have a graphophone to do our praying? Uttering words without the proper motive back of them is like trying to use the shadow of an object for the real.

God hears and understands, whisperings, silent prayer and even unutterable desires. He knows thought and intents of the heart, even before any words are uttered. People seem to have become very carnally minded and are trying to serve God with the vain things of this world. They are sacrificing great amounts of money on costly and showy houses instead of making the true sacrifice of the heart. They are trying to keep the outside cleansed and garnished, but, sad to say, they are neglecting the cleansing within. God knows the hearts of men and that which is highly esteemed among men is abomination to God.

Let us be careful so as not to misuse or abuse prayer and thanksgiving. "The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him" (John iv: 23). We are to be prayerful at all times, though not using words. Silent prayer is acceptable to God. "But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly" (Matt. vi: 6). "Watch and pray that ye enter not into temptation." "Pray without ceasing."

Prayer is the soul's sincere desire,  
Unuttered or expressed;  
The secret of a hidden fire  
That lies within the breast.

By JOSIAH H. WEBER, in *The Gospel Witness*.  
GERMAN MILLS, Ontario.

The youth who surrenders himself to a great ideal himself becomes great.—*Emerson*.

## THE GAIN OF LOSS.

Phil. 3: 7.

One universal law of life

Demands a loss for every gain;  
The best is won through toil and strife,  
And only overcomers reign.

Behold, the corn of wheat must die  
If it would not abide alone;  
The sower must himself deny  
The loaf for garners still ungrown.

New homes arise from broken ties  
Where tears of parting love are shed;  
The desert blooms for future homes  
Where brave young hearts fear not to tread.

In cloistered shelves the student delves  
For hidden treasures of the brain,  
Nor for the shout on fields without  
Will he forego his toils and pain.

Shall I, because of present loss,  
Decline the struggle for the prize;  
Or weakly ease aside the cross  
On which alone my soul can rise?

Ah no; I've found that even now,  
My joy outweighs the pain and strife;  
That oft through sandy deserts flow,  
From smitten rocks, the streams of life.

I've found the crosses where I roam  
Are timely finger-boards of love  
Which guard and point my journey home  
To final rest in realms above.

DEVON, Pa.

JOEL SWARTZ.

## Glimpses of the Life of Samuel Morris.

(Continued from page 318.)

"WELLINGTON, N. Z., Eighth Mo. 2nd, 1893.

"A voyage of a day and a night brought us to the North Island mountains, bare of vegetation. On our right, the peaks sharp and angular, the sides seamed with deep gorges; their cavernous depths suggesting extinct volcanoes. We called on Thomas and Jane Mason living in a delightful spot, luxuriant with rare trees and beautiful with camellias, rhododendron, azaleas and other flowering shrubs in full bloom. T. M. is an enthusiastic horticulturist, and possessed of much botanical knowledge. Being one of the early colonists, he has been thrown frequently among the Maoris, whom he regards as a superior race, and deplores the steady decrease in their numbers, through the diseases and vices introduced by the Whites. We called on two nurses from Exeter, England, who as Friends seemed heartily glad to see us; the hospital patients number about three hundred, largely for surgical treatment. Not far away is an Institution for the Insane. A meeting with the Primitive Methodists was a season of favor.

"PALMERSTON, N. Z., Eighth Mo. 9th, 1893.

"From this place we traveled twelve miles to visit Friends named Beale, Pudney and Grey; the evening was passed pleasantly in talking of the Maoris, (pronounced Mowry), their habits, customs and history. On the termination of the war between the British troops and these aborigines in 1862, resulting in the complete subjugation of the latter, the Government of New Zealand assigned land to the Maoris, and there seems no disposition on the part of the Whites to take it from them by fraud or force. In illustration of their self-respect we were told of a haughty young Englishman fresh from India, who expecting to find the servility to which he had been there accustomed, re-

peated in New Zealand, undertook to treat his Maori shearers as though they were coolies. Whereupon, one of them thus addressed him: 'Look here my man, if you talk to me in this style any longer, I'll dip you with the next sheep,' and, continued our friend, 'he was big enough to do it.' It appears that many of the Maoris are quite wealthy, some J. Beale knew, who were the owners of at least thirty thousand acres of land, with large numbers of sheep. We have seen many comfortable houses, well painted and not distinguishable from those of the Whites. All are well clad; their children join those of the white settlers in the public schools of the districts in which they live and nearly all speak English readily. They are represented in Parliament by at least four members, elected by the tribes, and the Maori interests generally are committed to an official who is a member of the Governor General's Cabinet and styled the 'Native Minister.' The women are anything but attractive in feature or person; their face often disfigured by tattooing of the lips and chin, which gave an ugly expression to the whole face. They were tidily dressed, but mostly very burly and coarse in figure; the men often stout and lubberly, but wit intelligent faces. They all seemed much at their ease, getting in and out of the train with perfect nonchalance, and on meeting one another, rubbed noses, as we would shake hands.

"AUCKLAND, N. Z. Eighth Month 22nd, 1893.

"The approach to this city is very pleasing. The broad, capacious bay is broken by several deep inlets and islands. The town stretches along the water front, consisting of a densely built section and several suburbs; while back of these to the east rises line of hills, conspicuous among which Mt. Eden, an extinct volcano. The population is sixty thousand. By a 'Buss' we went to Avondale, where live Thomas and An Jackson, who we are truly glad to find have removed from their former residence, near one hundred miles to the north, in a more secluded and rude spot, to a property of about ten acres, with a very comfortable dwelling and a fair prospect of making livelihood by the raising of fruit for the Auckland market. We had so often met with the photographs of these dear Friend and heard so much of themselves and the virtues, that we needed no introduction, once realizing the preciousness of the 'Unity of the Spirit which is the bond of peace,' among those who own and seek to serve a common Master. One of the sons and an only daughter complete the family here, while four other sons are engaged felling timber in the neighborhood of Gisborne. We walked and talked, and heartily enjoyed the opportunity for exchanging views with this excellent pair while sympathizing with them in the exercise of spirit for the best welfare of the Church in these parts. That by their removal to the new home, these interests will be greatly promoted, we cannot doubt, that dear Ann Jackson will find within her reach, a wide scope for her loving heart and devoted service for her Lord.

(To be continued.)



## OUR YOUNGER FRIENDS.

Who has not profited from the story of the good Samaritan? It is one of the stories that never grow old. We see that sheer indifference to the need of others may become cruelty. How many of us pass by on the other side, knowing the world's needs, and yet preferring not to look upon them. There are those who, while they know that others are suffering for the want of their ministry, persistently take a round-about way, to avoid the consideration of so unpleasant a truth. Perhaps some of us even come to look curiously upon the dark side of life, but feel no impulse to reach out the helping hand. God must look with stern disapproval upon those who investigate vice, but make no move toward diminishing its power.—*Anon.*

**THE FLAW IN THE VASE.**—"That coloring is so beautiful," said the little teacher, with a loving touch for her favorite vase. "I always like to look at it."

"If only it had not that flaw in one side," answered her cousin, regretfully. "It always grieved me that it isn't perfect."

The little teacher caught up the slender, eashell-tinted cup and whirled its defect toward the wall. "Don't look at it, then," he laughed. "You must learn to enjoy the imperfect, my dear."

There was earnest truth in the words, though they were no plea for imperfection. The defective vase could not be remedied, but it still held its aspect of beauty and grace for the appreciative eye. Life is and should be one long struggle toward perfection, yet we must learn to enjoy the unfinished and imperfect by the way if we are ever to enjoy at all. No cup of joy comes to us without its drop of bitterness, no pleasure is quite flawless. But learning to enjoy despite imperfection is one of life's high arts.—*Forward.*

**THE LIMITS OF SAFETY.**—There are certain boggy places in business life and politics and social life where you can not set your foot without sinking in; there is a certain beyond which a Christian cannot venture without betraying his Master.

Never venture a single inch into any unbusiness however lucrative, or any speculation however attractive, or any social circles however fascinating, if you cannot carry Christ with you and a clean conscience. Remember that Christ is your life, and without Him "no man can keep alive his own soul."—THEODORE L. CUYLER.

**THE SECRET PLACE.**—I was being conducted through a university building of applied science. We were going through the basement when the professor came to a door, which was locked. He used his key and we were admitted to a room where a young man sat with his watch in his hand and his arm around one of the pillars which supported the room. He was watching a silver ball which was suspended from the ceiling. The young man did not raise his eyes. He seemed absolutely

ignorant of our presence. Outside on the athletic field there were shouts of men and wild excitement. In the auditorium of the music hall a recital was being held and we could catch the echo of the chorus and the tremble of the great organ. But this student heeded none of these things. The professor looked at him approvingly, and when we were outside, he said: "Nature unlocks her secrets only to those who go alone with absolute and sincere devotion to the quiet place of study." Yes, and God unlocks his secrets only to those who give themselves to Him in the quiet of an absolute and sincere devotion.—*Selected.*

## A HISTORY OF THE FRIENDS.

(Continued from page 254.)

In the beginning of this year Oliver Cromwell, having now the supreme authority in the nation, required that both soldiers and others should take the oath of fidelity. There were among the soldiers many Quakers, who had no convenient way to leave the service until now; and when the oath was tendered them, they declared that, in obedience to Christ's command, they could not swear, at which they were disbanded.

This year too, Anthony Pearson, Francis Howgill, and Edward Burroughs, going up to London, held their first meeting there, in the house of Robert Dring, in Watling street. A few Friends used to meet there before, but these men seized every opportunity to spread the Gospel: and Francis Howgill, even went to court to speak to Oliver Cromwell: he also wrote him a letter, saying, that if he did not strive to keep the Lord's commandments, and walk in his ways, God, who had raised him up to his high position, that he might conquer evil, would surely pull him down again. Some of Cromwell's servants became Friends, and joined the meeting in London.

About this time, as George Fox was preaching at Drayton, his native place, the clergymen interrupted him, and a man named Stevens said,

"If I be in the wrong way, George shall pray for me; if I be right, I will pray for him, and give him a form of words to pray by."

"It seems," said George Fox, "that thou dost not know whether thou art in the right way or not; but I know that I am in the everlasting way, Christ Jesus. Wouldst thou give me a form of words, while thou deniest the prayer book: and to pray by a set form, is it not to deny the Apostle's doctrine, and practice of praying, as the Spirit gave them utterance."

At this some laughed, but others were grave and serious; and George Fox's father, who was present, though he was no Quaker, striking his cane on the ground, exclaimed, "Truly I see that the truth will carry him through, who stands by it."

Soon after this, some troopers of Colonel Hacker's regiment took George Fox at Leicester, and brought him before their Colonel, with whom were, at the time, the mayor and captain of the regiment. They spoke about priests, and meetings, and a rumor that was then abroad, of a plot to kill Cromwell; but the prisoner spoke of the

"Light of Christ, which enlighteneth every man that cometh into the world."

"Was it that light," said the colonel, "that made Judas betray his Master, and afterwards hang himself?"

"No," said George Fox, "It was the spirit of darkness, which hated Christ and his light."

"Go home," said Colonel Hacker, and keep at home, and go no more abroad to meetings."

"Nay," answered George Fox, "but I am an innocent man, and free from all plots, nor do I ever join in such."

"Father," said Needham Hacker, "this man hath reigned too long, it is time to have him cut off."

"Will you go home and stay there?" asked the Colonel again.

"That," said George Fox, "would imply that I were guilty of some wrong act, and made my house my prison; and besides I must attend our place of worship, and go where God calls me."

"Well, I will send you to my Lord Protector, before six o'clock to-morrow morning, by Captain Drury, one of his life guards."

Next morning before he left with Captain Drury, George Fox went to Colonel Hacker, and prayed by his bedside, that he might be forgiven, for he was incited to this by other people; "and yet," he said, "remember my words, when the day of thy misery and trial shall overtake thee."

I wonder whether he did remember them, when in the year 1660 he was sentenced to be hanged and quartered at Tyburn, for high treason.

Captain Drury having arrived in London, with his prisoner, went and gave an account of him to Cromwell, and returning to George Fox, he said:

"The Protector doth require you to promise, to take up no sword or weapon against him, or the present Government, and this you shall write, and set your hand thereto."

So the prisoner wrote to the Protector, declaring that he would wear, or draw no sword against him, or any man, for that he was sent by God to bear witness against all violence; and to try to turn people from darkness to light.

This being signed, Captain Drury gave it to Cromwell, who ordered George Fox himself to be brought, though it was very early, and Cromwell himself was not yet dressed.

The prisoner entering said, "Peace be in this house, keep thou in the fear of the Lord, that He may give thee wisdom, which shall guide thee, and by which thy affairs may be guided to his glory."

They conversed for some time on religious affairs, and when George Fox was departing, Cromwell caught him by the hand, and begged of him to come again to his house.

Captain Drury said, as he accompanied him out, "The Lord Protector gives you leave to go where you will."

They entered a great hall, and George Fox was invited to dine with the other officers and gentlemen, but this he refused to do; and Cromwell hearing it, said, "Now I see there is a people arisen, whom I can neither win by gifts, honors, or places, though all others I can."

"It is not likely," was the answer, "that

the Quakers, who have forsaken their own, will look for such things from others."

One day Captain Drury came and told George Fox, that as he was resting on his couch, a sudden trembling seized him, and so shook him that he could not rise; he felt that it was the hand of God, and believed that he was thus punished because of all he had said and done against the Quakers, and falling off the bed, upon his knees, he cried to the Lord that he would do so no more.

The Friends' meetings in London were at this time so large, that George Fox used to find great difficulty in getting to and from them, so much were their numbers increasing and many of the gentlemen of Cromwell's court were in the habit of attending them.

Now we will speak of William Caton, who, when he was about fourteen years of age, had been placed by his father at Swarthmore, and was so much liked by Judge Fell's family, that they became, both by day and night, the constant companion of the eldest son.

They went hunting, shooting, and fishing together, partook of the same amusements, and eat at the same table, so that William Caton might well rejoice, that Providence had cast his lot among such people, for not only Judge Fell, but his wife and daughters, were well educated and accomplished; and the young man in such company grew up in piety, and was very zealous in performing his private devotions, often staying in his bed-chamber after the Judge's son had gone down stairs, that he might more freely pour out his heart in prayer to God. At fifteen, if he had been at a lecture, he would, on his return, write down the chief heads of it; for those who would repeat the sermons, and paraphrase on them, were held in esteem by the family; but William Caton found that all he reaped thereby, could not satisfy the hunger and thirst of his immortal soul.

#### Memoranda and Letters of Ellwood Dean.

(Continued from page 270.)

First-day 11th. There was a large attendance at meeting to-day and my dear Ellwood commenced by saying: "There is no peace, saith my God, to the wicked. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." But Isaiah saith, addressing the Most High: "Thou wilt keep them in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." There is no true peace known by any but those who come to experience their sins to be forgiven and a reconciliation effected with God through Christ. He added, that people seek happiness where it cannot be found, even in the enjoyments of this fading and perishing world; but after all our efforts to satisfy ourselves with these things there would be found an aching void which this world, with all its pleasures can never fill. Solomon the wisest man, had tried these things. He said: "I sought in mine heart to give myself unto wine (yet acquainting mine heart with wisdom), and to lay hold on folly till I might see what was that good for the sons of men which they should do under the heaven all the days of their life. I made me

great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them, of all kinds of fruit; I made me pools of water, to water therewith the wood that bringeth forth trees; I got myself servants and maidens and had servants born in my house; also I had great possessions of great and small cattle, above all that were in Jerusalem before me. I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts." "Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do, and behold, all was vanity and vexation of spirit, and there was no profit under the sun." Why should we seek happiness therein, or why should we seek to rest secure in a carnal or unregenerate state when we have a soul to be saved, or lost? What would be thought of a man who should lie down and go to sleep on the brink of an awful precipice where he was liable to be precipitated in a moment into a fathomless abyss? Just as wise is the man who rests secure in a carnal state of spiritual death, and yet is liable to be called in a moment from time to eternity, and to give an account of the deeds done in the body whether they be good or whether they be evil.

14th.—Attended Coal Creek meeting wherein Ellwood was favored to speak relievingly to his own mind, commencing with the text: "Train up a child in the way he should go and when he is old he will not depart from it." He then proceeded to set forth the necessity of parents themselves coming under the leavening influence of the Spirit of Truth in their own minds, whereby they would be enabled to train up the dear children in the nurture and admonition of the Lord. He said he believed that if parents were thus concerned they would feel it a duty to collect their families, at least once a day, and read a portion of the Holy Scriptures, with their minds retired before the Lord, and as they were concerned to dwell low and humble before Him, they would at times be enabled to hand forth a word of counsel and encouragement to the dear children. And in order that children should be trained up in the right way, he looked upon it as a matter of importance, that Friends should keep up their own schools, under the care of religiously concerned teachers and committees, whereby the children might receive a guarded and religious education, which could not be expected in the public schools. This concern had its rise at an early period of the Society, and was one that he had felt a deep interest in. He said he had attended all the meetings in the limits of the Yearly Meeting, and whenever this concern prevailed, there were hopeful young people growing up, and he much desired that Friends would not pass lightly over these things. He had no doubt that if they put shoulder to shoulder, and heart to heart, that way would be made for them to build a school-house, and keep up a school. In the afternoon we visited the school taught

by Martha Briggs. The number of pupils was small, only about fifteen in number, but the school was nicely conducted, and it was a satisfaction to us to spend a little time there. Before leaving, my dear Ellwood addressed them in a feeling and impressive manner.

(To be continued.)

#### The Survival of the Unfittest.

"The survival of the fittest," a phrase easily remembered and jauntily repeated, has long been exploited as the dictum of science. While it may be the opinion of science as to the methods of nature, it certainly does not express the will of nature's God as revealed in His Son; for He "came to seek and to save that which was lost." He "came not to call the righteous but sinners [the unfittest] to repentance."

The ministry of Jesus was to the unfit. The world judges fitness or unfitness by the utility or menance of the individual to society, which varies according as he may be active or passive. The activities of Jesus were manifested chiefly toward such—the halt, the maimed, the blind, the deaf, the dumb, the fever stricken, the palsied, the leper, and the demoniac—the unfittest.

The first man and the first woman were unfit to live, as shown by the test of obedience: "In that day thou eatest thereof thou shalt surely die." The penalty had been incurred. Extinction seemed inevitable. The Creator, God, the Saviour Jesus Christ believed in the inherent possibilities of humanity,—of the unfittest in creation; and arrested judgment by becoming surety. Hence, the "Lamb slain from the foundation of the world." He believes in the unfittes to-day. The unfittest do survive to-day. The marvelous transformations, physical mental and moral, constantly taking place in the lives of individuals coincident with belief in Jesus Christ are not less wonderful than the miracles performed when He was upon earth. Nor are they explainable for any other cause than the "power of God."

There is a striking analogy between me and plants in this transformation. Luth Burbank, a messiah to plant life, says "Weeds are weeds because they are jostled, crowded, cropped and trampled upon scorched by fierce heat, starved or perhaps suffering with cold, wet feet, tormented with insect pests or lack of nourishing food and sunshine. Most of them have opportunity for blossoming out in luxurious beauty an abundance.

"When a wild plant has been induced to change its old habits fixed by ages of uniform environment, it needs some one with steady hand to guide it into a condition of refinement and beauty sufficient to add any occasion.

"What occasion can be more delightful than adopting the most promising individual from among a race of vile, neglected orphan weeds with settled, hoodlum tendencies, down trodden and despised by and gradually lifting it by breeding an education to a higher sphere; to gradual see it change its sprawling habits, its coarse ill-smelling foliage, its insignificant blossom of dull color, to an upright plant with han

some, glossy, fragrant leaves, blossoms of every hue, and with a fragrance as pure and lasting as could be desired?"

"The transformation of bad men into good men, the importation of a directive and controlling power to their lives, always associated with the name of Jesus Christ, are phenomena with which science is bound to reckon; but which are unaccountable from the agency of any physical force, as in the origin and directive power of vitality. "How many wasted lives, blighted by sin, the prey of uncontrolled passion—of lust—of drunkenness, have been changed to lives of virtue and usefulness. As in the nanimite world, God has, in the world of human beings, through the Gospel of Christ, placed his finger on many and given 'beauty or ashes.'"—H. G. FURBAY, in *The Bible Record*.

We marvel at the mechanism of the human body with its 248 bones and 60 arteries, but man is simple in this respect compared with the carp. This wonderful fish moves no fewer than 4,386 bones and muscles every time it breathes. It has 1,320 veins, not to mention its 99 muscles.

### China's Great Famine.

Wm. T. Ellis\* writes of the famine in China—"Possibly I am commencing my story wrong end foremost. The beginning of the famine should come before its result. That beginning was water—heavy rainfall during spring and summer, swollen streams, overflowing banks, and submerged fields. Since the ancient canals are higher than the surrounding country, the farms remain submerged, many of them, to this day. The crops of this part of China are chiefly wheat, maize, buckwheat, beans, and peanuts; it is not a rice-growing or rice-planting section. The spring sowing was lost almost utterly over an area of over forty thousand square miles lying north of the Yangtze River, and mainly in the provinces of Kiangsu and Anhui. The fall sowing of wheat is less than half the average, so it will be an entire year before full crops may be expected, although the famine will probably be broken in June and July.

"So close do the Chinese live to their daily bread, in a poverty that is incredible to any Westerner who has not witnessed it, that the failure of the summer crops meant only one thing—famine for three or four million peasants. The entire ten million population of the flooded area is affected, to a greater or lesser degree. All prosperity in China, as elsewhere, rises and falls with that of the farmer. Soon the pinch of extraordinary poverty began to be felt all over North River Country. Farms were mortgaged, live stock sold, personal possessions pawned, domestic pets eaten, the daily ration reduced, and stores of dried sweet potato leaves, ground willow bark, and roots and various weeds laid in.

"Those whose mud houses had fallen down in the flood, and thousands of other millions besides, piled their worldly goods

and the babies on the family wheelbarrow and started toward the unflooded region south of the Yangtze River. Here they encamped outside the walls of several cities, where their very numbers, as a possible menace, inspired the officials to take some steps for their preservation. Many and various have been the temporary camps constructed by large bodies of people in various parts of the world at different times, congregated for one reason or another; but it is doubtful if any ever resembled these aggregations of hungry Chinese. The common coarse rush matting, about four feet by five in size, to be purchased for a few cash, was used for the construction of dwellings, sometimes only one piece sufficing, when the shelter would be only the size of a doghouse, and again three or four pieces being used, giving the hut the shape and almost the size of the top of a covered farm wagon. These shelters served to keep off a measure of wind and rain. Alongside of them, however, the meanest quarters in a great city's slums are paradise.

"In this fashion were huddled together at the beginning of January hordes of refugees aggregating at least half a million persons—three hundred thousand at Tsinkiangpu, eighty thousand at Nanking, another eighty thousand at Yangchow, and thirty thousand at Chinkiang, to cite the principal centers. The Chinese official figures put the total number of these refugees at a million and a quarter. Compare these hosts with the 'Coxey's Army' which fifteen years ago excited such an interest throughout America, remembering always that by far the greater number of famine victims remained in their homes.

"Of the miseries of this multitude of men, women, and children, encamped on the bare ground in the middle of winter, and subsisting on a ration ranging from a bowl of rice to nothing at all, little needs to be said. All 'ate bitterness,' as the quaint Chinese phrase for mental suffering has it; many ate nothing else, and the deaths from actual starvation, and from disease superinduced by insufficient nutrition, mounted up into the thousands. The marvel is not that so many died, but that so few died. The low mortality rate—considering the circumstances—is due to the unrivaled endurance of the Chinese. Poverty is normal with them. Given food enough to enable them to 'cross the day,' as their expressive saying puts it, and they will undergo without complaint a degree of poverty that would incite 'bread riots' anywhere in Christendom."

The conditions prevailing throughout the famine-stricken districts in China are set forth by the above extract taken from a letter written by Wm. T. Ellis, appearing in a recent issue of *The Outlook*.

Since then accounts have reached us of their yet more desperate need, as forwards are dying daily. Some \$300,000 have been forwarded from America, while \$3,000,000 to \$4,000,000 are needed to save those who must inevitably perish between this and the gathering of the summer crops.

The Chinese Government has shown more interest than usual in its efforts to relieve the widespread suffering. Some \$3,000,000 to \$4,000,000 have been raised by the Chinese.

When we consider the many advantages we enjoy and that one dollar will save a life, it promptly forward-

ed, these victims of poverty must appeal to our humanity and it would be a satisfaction to receive what is intended for them by the middle of next month as further delay may prove fatal.

### THE RUSSIAN Famine.

RECEIPTS.

H. J. G. T. \$10; 5 cents, 1 C. and 1 R. P. \$15; M. F. S. \$15; 50¢; 1 L. R. \$10; P. E. R. C. \$1; per a Friend \$7.75. Total \$2511.17.

### CHINESE Famine.

RECEIPTS.

H. J. G. T. \$15; a Friend, \$1; 10¢; 1 J. W. 1 50¢; C. J. M. C. \$2; P. S. \$5; F. D. F. \$2; M. S. \$1; 50¢; C. W. \$1; 50¢; 1 L. R. \$10; M. F. S. \$1; 1 L. R. \$10; A. J. S. \$5; J. W. \$3; P. E. R. C. \$1; a Friend, \$1; \$1 per M. F. S. \$10; G. P. \$5; per a Friend, \$7.75. Total \$1548.85.

JOSEPH LKINGTON.

Media, Fourth Month 16th, 1907.

### Bodies Bearing the Name of Friends.

Friends in Pittsburgh and vicinity have decided to send "The Inward Light" to all the ministers in that section.

We are informed that Joshua P. Smith obtained a minute from Springville Monthly Meeting, Iowa, which was indorsed by Hickory Grove Quarterly Meeting. "To visit Philadelphia Yearly Meeting and some of its meetings in and near Philadelphia." Also some of all of the meetings of Salem Quarterly Meeting, Ohio and such other service as truth calls for at his hands."

Visiting members of other Yearly Meetings observed to be in attendance at sessions of Philadelphia Yearly Meeting were: Thomas Davidson of Fritchley and Thomas Cooper of New Barnet, England; John Marcusen of Denmark; Ida R. Chawness, Joshua P. Smith, and Thomas Lackburn of Iowa; Benjamin P. Brown and David F. White and wife from North Carolina; Timothy B. Huxsey of Maine; Hely M. Chace of Providence, R.I.; Jimmie D. White from Indiana; Cyrus Cooper and wife, Harry Moore, and Robert H. Smith from Salem, Ohio.

A copy of H. W. Fry's recent compilation on the "Inward Light" having come into the hands of a minister of another denomination, he testifies that in reading it he has been uplifted in a new discovery of Gospel Truth and that henceforward his ministry shall be conducted on a higher plane and under fresh openings of Truth.

A pastor of the United Evangelical Church (we know not whether he is the same as just mentioned or not) was "so enthusiastic over the matter that he spent an entire evening with" our informant and purchased ten dollars' worth of pamphlets to distribute among the ministers of his Conference.

A carpenter who had read a copy wished to keep it longer in order to study it.

### PEACE ESSAY PRIZE COMPETITION.

Early in the present winter the Philadelphia Peace Association of Friends offered two prizes, one of forty dollars and the other of twenty dollars, for the two best essays on "International Friendship, Its Recent Growth and Its Practical Significance." The competition was open to the pupils of the Central High School, the Central Manual Training High School and the Northeast Manual Training High School and it was announced that the essays would be judged according to the clearness and force of thought shown by the writers in presenting the practical, rather than the theoretical or sentimental aspects of the subject.

Pamphlet literature was supplied by the Association to each of the twenty-eight pupils who applied for it and the libraries of the schools were given a set of some of the best books on the Peace question. When the time limit expired, Third Month 10th, there were thirteen essays ready to be put into the hands of the judges. For this service the Association was fortunate in securing such eminent educators as Dr. Carl Kelsey, Assistant Professor of Sociology at the University of Pennsylvania, Dr. Don C. Parrett, Dean of the Faculty and Professor of Economics at Haverford College, and Dr. Jesse H. Holmes, Professor of Philosophy and Biblical Literature at Swarthmore College.

The essays were found to be of considerable interest most of them ranking high for students of High School age, showing careful preparation and clear thought

\*Wm. T. Ellis was sent to China by the *Christian Herald* to investigate the conditions of the famine-stricken districts and to distribute funds.



as well as neatness of form and good penmanship. One of the contestants was from the Central Manual Training High School, and the remaining twelve from the Central High School, members of the Senior, Junior and Sophomore classes.

The first prize was awarded to Harry Newmyer, senior at the Central High School, the second to Harry Klein Royal, of the same class. The honorable mention was given to Karl W. Hawk, sophomore of the same school. The other contestants were as follows: Henry S. Bloomingdale, David H. Cohen, Harvey Shelley Horshour, Arthur Keller, Harry Norrison, Louis A. Rehfuß, William Richards, William M. Robinson, William Dayton Stelly and George Weimar. The American Education Association has expressed its thanks to the principals and teachers of the schools who so interestedly encouraged their pupils to compete; it wishes to recognize the efforts and the good-will of the competitors—each one of them, whether they were successful or not in obtaining the material reward of the prize; but most of all it ventures to hope that the great contestant, the work already done to prove that it be its own reward, and that through it, as through a gateway, he shall have entered in to the wider realm of the international movement where there is no separation of interests between nation and nation, where there are no limits of sympathy, and no bounds to the free exercise of Good Will among men.

H. W. CADWELL, Secretary,  
Locust Avenue, Germantown.  
Fourth Month 13th, 1907.

#### SUMMARY OF EVENTS.

UNITED STATES.—The House of Representatives at Harrisburg has lately passed with out a dissenting voice a resolution extending to President Roosevelt "its hearty approval and commendation of his efforts to prevent the great railroad and other corporations of the country from using their wealth and power to oppress and injure the citizens in their rights and property and to enforce justice and a 'square deal' for all." Similar action has been taken by the House of Representatives of Connecticut, and by that of Minnesota. Delegates have been chosen by the Cabinet at Washington to represent this country, in the approaching Conference at The Hague.

The prickly pear which grows in great abundance in south and southwest Texas has been found to be a very good material for feeding to cattle after the spines are burned off. It is said that many ranchmen in that section of the state are turning themselves with pear burned, as they are called, which can be moved around over the pear producing area and the spines burned off the plant as it is gathered. The slight scorching given the plant during the spine burning process does not seem to affect the taste, for cattle eat it with avidity.

William T. Stead of London who lately addressed a large audience in Pittsburgh on international peace, said in advocacy of The Hague Conference: "I have just made a journey through ten countries for the purpose of finding out what is the next step toward international peace. I have seen three kings, two emperors, one prince regent and all the Prime Ministers, Foreign Ministers, Ambassadors and public men that were worth seeing. And I found them all unanimous upon two things. The first was that they were quite sure that their Governments and nations were determined to prevent war; the second, that the greatest, if not the only, danger to the peace of the world lay in the existence of certain unscrupulous and irresponsible newspaper writers, which were constantly engaged in making mischief." He also said "it ought not to be beyond the resources of civilization for laws to be passed which will confine to prison every journalist who could be convicted by twelve jurors of having published a false or malicious report which was calculated to inflame national animosity against the neighboring nation, and so to endanger the maintenance of peace."

A plan has been proposed to prevent the spread of disease germs in some of the public schools in this city by sprinkling the floors of the classrooms with a solution of formaldehyde, which will be done at recess while the children are out of the rooms, and it is said that this simple method will kill whatever disease germs may have accumulated on the floors of the schoolroom.

It is announced that Helen Gould has a plan in view to transfer from New York City a large class of persons to the help of the mission work in the distant surroundings become industrious and independent. She has purchased near Greeley, in Colorado, a tract of one hundred thousand acres, and is ready to expend one

hundred thousand dollars for implements, seed and fencing. The land is to be sold in small tracts, and the buyers who prove themselves worthy will be allowed easy terms of payment. They will have the advantage of instruction, with access to a library, and the sanitation of the tract will be superintended by skilled and practical directors.

The negro population in this city is said to be now nearly eighty thousand. According to statistics it appears that of this number 376 were born in New England, 25,233 were born in the Middle States, 378 were born in the Western States, while 34,739 were born in the South. The largest number were born in the State of Virginia, 6,360. Since the Civil War the negro population of this city has increased more rapidly than the white population.

A large bed of asbestos of exceptionally fine quality is said to have been lately discovered near Gettysburg, Penna.

FOREIGN.—A despatch from the 6th from St. Petersburg says: "The relations between the lower house of Parliament and the Administration are daily becoming more strained on account of President Stolypin's repeated rebukes of the lower house for overstepping its prerogatives." The attention of the Government has been called to the fact that thousands of Jewish families in the southern provinces of Russia are selling their homes and departing in anticipation of wholesale anti-Jewish attacks at the Russian Revolution. The effort of the Jewish organizations to allay this panic have been fruitless. It is said that a careful examination of the official figures discloses the fact that since the Eighth Month last ten hundred and eighty men and women have been hanged or shot under sentence of the military courts, mostly within forty-eight hours of arrest. During the same period twelve hundred and forty-two government officials of high and low degree, died at the hands of assassins. In lately presenting the budget to the Duma, Minister of Finance Kokovoff said that the costly war, the costlier revolution and the great famine had shaken the prosperity of the country, had weakened its industry and credit, and thus the blow to its credit had been in utilizing the tides for the development of electrical power is said to be under consideration in England, based on the plan of creating two reservoirs or basins which communicate with the sea by means of central valves. One of these basins is filled at high tide and the other emptied at low tide. The water is allowed to flow from one to the other, driving a turbine which is connected to generators. A study of the tides has shown that in this way continuous power can be depended upon for about ten hours a day.

Recent elections in Finland show that nineteen women have been elected members of the diet or congress. It is stated that this is the first time that woman representatives have been elected to a national legislature.

It is announced from The Hague that two o'clock in the afternoon of Sixth Month 15th, has been fixed for the opening of the second Peace Conference. The invitations to the conference, issued to the 6th instant numbered thirteen. In addition to the Powers that participated in the first conference invitations were sent to the republics of South America and to Korea. It is expected that the conference will last about six weeks. The work remaining to be done at the close will be turned over to special committees of the tribunal.

Evelyn Baring (Lord Cromer) who for twenty-four years has been in practical control of Egypt, has resigned his position on account of ill health. It is stated that it is to his wise administration of public affairs that the great progress which has been made in Egypt during the last twenty years is mainly due. The discovery at Thebes in Egypt, of the tomb of King Tutankhamun, L. A. Hurst, has been the most important and various relics and objects is reported. This tomb is stated to have been used for the interment of this king forty-six hundred years ago.

It is stated that there are 20,000,000 people in the southeastern provinces of Russia who without aid cannot live. It is reported that in Samara alone, thousands are dying and 75,000 are sick. Of the latter only 372,000 are getting relief, a dose of one meal in twenty-four hours. The relief commission asks the Anglo-Saxons for \$2,500,000 to save "twenty millions of human beings who are dying lingering deaths from starvation."

A despatch from Shanghai of the 12th says: "Ten million persons suffering from inadequate supplies of food and three-million of them on the verge of starvation are the reports from twenty points in the famine

district, showing that conditions are rapidly growing worse. The Relief Committee here is sending supplies forward promptly, but the funds are nearly exhausted, and all relief measures thus far adopted are inadequate. It is estimated that five thousand persons are dying daily, and for everywhere the growing crops are being pulled up for food."

#### NOTICES.

WANTED.—A mother's helper to assist with care of children and help with sewing.

HENRIETTA B. ALLEN, 56 East Main St., Moorestown, N. J.

WANTED.—A Friend to help with general housework in a comfortable and convenient home in the country small family.

ELEANOR FISHER BRINTON,  
Tinticula, Penna.

A settled young woman Friend desires position as companion to an elderly Friend, where she could have home privileges. Good reference.

"M. P." office of THE FRIEND.

Glimpses of the Life of Samuel Morris (two illustrations) now for sale by Wm. C. Cowerthwaite at Friends' Book Store, 304 Arch Street, and Friends' Institute, 20 S. 12th St. Philadelphia. Price 50 cents.

Also sold by the publisher, Samuel N. Rhoads, 210 S. Seventh Street, Philadelphia. Mailing price eighty-three cents.

SCHOOL FOR INDIAN CHILDREN at TUNESSA.—Wanted, a woman Friend to take charge of the boys out of school, to enter upon her duties at the opening of the term Fifth Month 1st.

Application may be made to  
ANNA WALTON, Moylan, Penna., or to  
CAROLINE C. SCATTERGOOD, 626 Spruce St., Phila.

WESTWON BOARDING SCHOOL.—Our stage will meet trains leaving Broad Street Station, Philadelphia at 6:45 and 8:21 A. M., 2:49 and 4:32 P. M., other trains will be met when requested; stage fare fifteen cents after 7:00 P. M., twenty-five cents each way. It reaches the school by telegraph, wire West Chester D and A, phone 114 A.

WM. B. HARVEY, Superintendent.

WANTED.—To head the boys' disciplinary department at Westwton School, a teacher who has successful experience in that line, or a well educated man with executive business training. The position will be one of the most important in the school; it can be associated with Gymnastics or some scientific or literary classes; and will naturally lead in course of time, to full teaching work.

Apply to:—

WM. F. WICKERSHAM,  
Westwton, Penna.

DIED.—At his parents' home (L. M. and M. E. Williams), Pasadena, California, (Eighth Month 14th, 1906) EFRAIM J. WILLIAMS, aged twenty-eight years, of the late Pasadena Monthly Meeting, California. He was patient through much suffering, and desire to be left mostly to himself at night, in which he had seasons of communion with his Maker. He passed through many conflicts of spirit, giving evidence that the preparing hand was at work for the great change which came suddenly. When in much suffering, he basked in the presence of his heavenly Father "to take his home," which we trust through redeeming love an mercy was his blessed experience.

At her parents' home (L. M. and M. E. Williams), Pasadena, California, Eleventh Month 21st, 1906, CELESTINE WILLIAMS BRADLEY, aged thirty years. A member of Pasadena Monthly Meeting, California. Being of a lively disposition, she realized the baseness she passed through, and of her keen sense of justice toward her fellow-men. On realizing her end was near, she said: "Life is sweet," but "I ho to be resigned to go in the Lord's own time. I fit nothing in my way," and was several times heard petitioning for strength to hold out with patients to the end. "I said she loved me, and she was the whole world," but the dear Master more than all these. S. found comfort in repeating the Lord's prayer. S. passed quietly away leaving the comforting assurance that her end was peace.

WILLIAM H. PILE'S SONS, PRINTERS,  
No 422 Walnut Street.

# THE FRIEND.

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WORDS exceeding their message begin once to drown it.

It is said to think that so many advocates of war will probably keep on loving death, until they get it.

We may preach an experience as a message, but in reciting our exercises and feelings may preach ourselves instead of Christ.

THERE is a cry for the freedom of the spirit which is so often found to mean freedom from the Spirit, that it destroys its gift of way.

PROGRAMMING TO THEIR DETRIMENT.—Subscriber forwards to us a leaf from the minutes of a Yearly Meeting of the stated teaching system, to show that "some at last realize to some extent where they are drifting." It is from a report of their Meeting on Ministry and Oversight, as follows:—"It was felt that in adjusting our pastoral system to our needs we were programming many of our meetings to their detriment and that the custom of having an inflexible program was a fatal menace to the direct leading of the Spirit and the development of the spiritual gifts of our members. These conditions we deplore and would sound the warning that such methods are striking telling blows at the very fundamental principles of our existence; and that unless corrected our light will be removed from us and we be left in the darkness from which God led our church fathers."

WE KNOW BY HEAD IN PART, WE EXPERIENCE IN HEART.—Too many are burdened on the words of others,—on their knowledge, their standing, their sentiments, their psychologies, or their traditions,—all sandy as a personal foundation for their hope in God, except as of their own living experience of Christ. A borrowed religion, a copied religion not experienced, will not stand. By experience alone, in the witness for Truth to thee, is religion thy own, and genuine before thy judgment.

## Philadelphia Yearly Meeting—226 Year.

(Continued from page 329.)

*Third-day, Fourth Month 16th.*—William Evans reported for the Representatives their agreement on the choice of Charles S. Carter for Clerk and Walter L. Moore to assist him for the present year, and they were accordingly appointed.

The reading of the Queries and their Answers was proceeded with as far as the Fifth; with several appropriate counsels and observations, and much declaration on views of religious import.

*Fourth-day, 17th.*—The remaining Queries and Answers, and the additional Queries with replies were read and considered.

1. All meetings appeared to have been kept up in their usual regularity and freedom from unbecoming behaviour; but one meeting was held for a few weeks only, due to the presence of summer residents in the neighborhood. Two held on First-days only, and two others irregularly. Two have not been held on seven occasions. With the usual difference between First-day and week-day meetings, attendance has been maintained as heretofore.

2. Love and unity appear to exist throughout the membership in good degree, with a corresponding discouragement of detraction and concern to end known differences speedily.

3. The reading of the Holy Scriptures appears general in families. Many Friends concerned to bring up those under their care in plainness of speech, behaviour and apparel, and to restrain them from pernicious reading and associations; but much greater concern for plainness and true simplicity was acknowledged as needed.

4. The membership has not appeared altogether free from the use of intoxicating drinks, generally of the milder kind, and a more general care to avoid places of diversion was acknowledged as needed. A prevailing disposition to observe moderation at the time of marriages and burials was noticed.

5. Care as usual is extended to cases of need, and children are placed under the influence of Friends so far as is practicable.

6. Two exceptions in relation to oaths have been observed, and one in respect to the military system. Our concern as regards conduct of business and financial matters has not seemed to be violated. Some members in all the Quarterly Meetings appeared to have attended places where a ministry has been exercised at stated times and for pay.

7. Satisfactory answers in regard to moderation in business and living, including punctuality to promises, were given.

8. The right spirit and care towards offenders against the discipline, both as to

the help and the judgment which may be due under the authority of Truth, was acknowledged.

Three ministers and four elders were reported as having deceased during the year; their average age being eighty-three, the youngest seventy-two and the oldest ninety-three.

Langhorne meeting for worship was reported as discontinued during four winter months of the year, and Greenwich meeting re-established. And thirteen schools have been conducted under the care of Friends.

*Fifth-day, 18th.* Meetings for worship were held in the usual three meeting-houses, in the forenoon.

Announcement was brought in from the Women's meeting of the apprehended duty of an aged minister of their number to visit the men's meeting with a Gospel message. This service was performed, beginning with a concern that the Lord build the house, else they labor in vain that build it, and continued with an exercise for Friends to serve Him in the little things, even the testimonies without which we shall be prone to fall away as a Society little by little. The visit left a goodly savor and seemed preparatory for the exercise just before introduced.

A lively concern for the welfare of the Body having been opened in the meeting the day before, with the suggestion that its best interests might be cherished and promoted by the appointment of a committee to visit the subordinate meetings, this proposition now received the continued serious consideration of the meeting and met with a hearty response from a large number. While the meeting did not seem able, in the Life, to make such an appointment, encouragement was given to continued prayerful watchfulness upon the part of individuals for right openings for service in this direction.

The spirit in which the meeting harmoniously settled down to this conclusion, crowned the whole exercise and consideration as a season of spiritual value and ingathering of strength to the Meeting. It will not be lost as part of its inward preparation for service to come.

A summary of the reports on Education was read, numbering six hundred and fifty-eight members between the ages of five and twenty years. At Westtown there have been one hundred and thirty-nine, at Friends' meeting or home schools two hundred and seventy-five, at colleges thirty-four, public schools or none two hundred and ten. "Not attending schools twenty-two have finished, seventeen "too young," two are ill, and four without assigned reason.

The report on the use of Intoxicants would indicate, on an average, no falling off of care in this respect.

The report of the conducting of Westtown School proved to be an unusually interesting document, and the work of the school elicited warm and general commendation. It was decided to raise the annual charge for board and tuition for each pupil from \$200 to \$225.

*Sixth-day, 19th.*—Liberty was granted to a visiting Friend to go to the women's meeting in discharge of a religious service.

The Committee having oversight of interests of the Indians of western New York rendered a report of their careful service which, as read, seemed exceptionally interesting. An appropriation of two thousand five hundred dollars was allowed for conducting the school and farm in the coming year, and six Friends were added to the Committee.

The Committee on Education reported the schools conducted under their care for Friends' children to be in a highly satisfactory condition; to maintain which for the coming year two thousand five hundred dollars were appropriated.

Two thousand dollars also being appropriated for the use of the Yearly Meeting added to the two last named appropriations bring the whole amount called for by the Yearly Meeting this year up to seven thousand dollars.

A feeling announcement of the death of a valued member, Thomas Scattergood, in Naples, Italy, brought a deep solemnity over the meeting.

In the course of all the sittings of the Yearly Meeting an unusual number, and at times length, of vocal exercises were delivered, including many of a general religious nature besides those appropriate to the business in hand,—and an unprecedented number of appearances in supplication. If these all be blessed unto a proportionate harvest, the prophecy will seem realized, that "the time to favor Zion has come."

Much was poured forth which would exceed the powers of a Committee to reduce to a summary on the state of the Society. Such a work was not asked for by the meeting this year. Nevertheless the Clerk was desired to prepare a brief minute generally covering the prevailing concern. This was read as follows, and found acceptable to the Meeting:—

"During the course of this our annual examination as a body, we were exhorted to endeavor at times of worship, to present ourselves alive unto the Lord, that in the renewings of his love unto our souls we may assist in bringing along with ourselves into our meetings a life which will strengthen us as a branch of the Christian church, and lead even the stranger to our way, to believe that they are being led in the power of God. With this exercise upon us as we enter our places of worship, a longing will fill our souls to seek first the Minister of ministers, rather than to resort to or sit therein in expectation of man alone to speak to our condition.

"In all ages of the Christian Church the true followers of our blessed Redeemer have felt themselves called to simplicity of life and manners, as becoming their religious profession. If we suffer the Spirit of Truth to guide us, we shall be safely led in all things. Our conversation, our employment,

our recreation, our raiment, our homes will all be brought into conformity with the law of the spirit of life in Christ Jesus, which ever maketh 'free from the law of sin and death.'

"We have mourned the absence of loved ones, whose counsel has in the past been valuable, and who have been to us fathers in the Truth.

"We have had in our sittings together in this Yearly Meeting many consoling evidences that we are the objects of the tender mercy of our Heavenly Father. His love has welled up in our hearts, causing us to bow in recognition of our dependence upon Him. His influence has worked upon us, we believe, to the strengthening of the bonds of fellowship. Our young men, whose interested attendance has been so acceptable and encouraging, have seen it and rejoiced, and the aged fathers in our Israel have been comforted in the feeling that their prayers are being answered and that God hath remembered our Zion."

### Letters From Thos. Scattergood.

SHEPHERD'S HOTEL, Cairo, Egypt.

Second Month 8th, 1907.

We have had two days in Cairo and have been pretty busy seeing the strange sights of this fascinating city. Yesterday we went to the Pyramids and Sphinx (or "Spink" as our dragoman always calls it). We drove to the base of the large Pyramid and then mounted camels and rode around it and to the Sphinx and to the Temple near it, where the immense stones caused us to wonder how it was possible for them to be moved from the quarry, hundreds of miles up the Nile and then put into exact position! It impressed me greatly to consider how almost impossible it would be to move them, even with the best modern appliances. I will not describe the Pyramids and Sphinx, as they are familiar to every one; but they are wonderful and most impressive. They are in the absolute desert, not a leaf nor blade near them. The sand and small stones making the surface of the soil, are depressing in the extreme.

We, of course, did not ascend to the top of Gizeh. We want to go there again and take more time to consider these stupendous monuments of a former era, as in a single glance we cannot take them in. We drove back to the city (twelve miles) and after considerable search, found the Orphanage established by John and Esther Fowler, where some fifteen or eighteen small children are supported by the interest of the money they raised (about eight thousand dollars), in connection with the Presbyterian Mission School. Perhaps if there were more money at the command of the Mission, it would be better kept. The caretaker was without servants, as her main helper had been sick. Rents are high and food expensive, as she complained, and their resources meagre. The cost of real estate in Cairo has greatly increased of late years and rents are high. The water supply is good (from the Nile) but not very abundant.

We have seen many extremely foreign and surprising streets, shops and buildings and have been much interested in the traffic by donkeys and camels.

11th.—We are having a heavy rain this p. m., a rare thing for Cairo. It is claimed that the climate is changing on account of the dam at Assouan keeping the land wet a large part of the time. We gave up our tickets to Assouan by Cook's boat and will go by railroad to-morrow to Assiout; then by a different line of boats to Assouan saving thereby several days, and not missing any sights of importance. We shall return by railroad to Cairo and be here a few days before leaving for Palestine. Third Month 3rd, via Port Said and Jaffa. At Jaffa an Jerusalem we have letters to T. B. Hussey and G. A. Barton's friends, who will help us to make up our plan to travel in Palestine.

After posting our letter yesterday, I drove to Heliopolis and saw the only ancient obelisk now standing in lower Egypt. We also saw a scion of the tree under which is said that Joseph and Mary with the infant Christ stopped to rest. This relic is considered authentic. When returning three fine carriages (or a brougham) out-passed us, which we were told contained women and children, members of the Khedive's family. They had fine horses but were not especially finely caparisoned and there were no military escort.

We are told that the Bazaars at Damascus are better and cheaper than those in Cairo. Land sells for fifty five pounds per square metre in the business part of Cairo.

We are keeping well and hope we shall feel that we are through with Cairo in a few days after we return here. It is a very fascinating place. We do not know much about crowded streets even in New York or Chicago, compared with what we see here. To-day we went into an old mosque where we found a school of the prophet. A very handsome oldish man with an intellectual face, was sitting (*i. e.* squatting) reading aloud from the Koran. In a large circle around were sixty men or more, some young, some old, each with a book (Koran) in his hands, attentively listening to the teacher as he explained the Koran in a pleasant, authoritative voice and manner. It appeared that this teacher and others are paid by the Khedive and the pupils are those preparing for the Mohammedan priesthood. It was an interesting sight; when the no hour of prayer arrived, they all quietly separated and each went his own way.

Cairo is a busy place, especially in the retail lines, though there is some wholesale trade done here of course, and there are many handsome, expensive mansions, where the wealthy merchants and princes, etc., live. The little mud huts where the majority of the people live are picturesque but most unattractive to civilized people. Except a few of the principal streets which are paved with asphalt or telford, the streets are small, dirty and indescribably bad; it is muddy, as the climate is too dry, but it is with bad smells and generally unsanitary. It is as a city worse than Chinese parts of Western cities.



ON THE NILE, approaching Assiout.  
Second Month 13th, 1907.

We took this boat yesterday at Roda, because she had been stuck on the bars for twelve hours and was behind time. We slept on her pretty well and are now going through the "Barrage" or lock and dam here, preparatory to tying up for two hours at Assiout. We shall get no more letters from you for three days more at Assouan. We are pretty well, but find the mornings cool in the shade (54°) and when the wind is blowing, it is really too cool for comfort. We are seeing all sorts of interesting things, which the guide books fully describe and which I may enlarge upon later, but we are about to land and have our first donkey ride for two hours. Assiout is a very important trading place, and is next to Cairo and Alexandria in size and trade in Egypt. Of course, tourists make the chief business outside of the agricultural products, cotton being most important. This boat stuck many times on the mud banks of the river, as the channel is changing constantly. We cannot hurry in Egypt, though the railroad is satisfactory and prompt. We are glad to find the American Mission has such a hold here and such an influence for good. It is known throughout Egypt as the great educational influence and the natives believe in it and take its counsels, although hereditary prejudice is wonderfully strong in everything—"as their fathers did, so do they." The American Mission is said to be the cause of a great advance among the natives, the only one to which they have yielded, we understand.

(To be continued.)

#### FOR "THE FRIEND."

### Two American Friends Visit to King George III. with Benjamin West as Escort.

The various anecdotes of Benjamin West's early association with the Society of Friends, are rather interestingly supplemented by the following incident, which furnishes pleasing evidence of this distinguished artist's kindness and loyalty to Friends from his own country and meeting.

This event occurred in the early spring-time of 1798, and when Benjamin West was at the height of his celebrity as, "President of the Royal Academy of London and Historical Painter to his Majesty King George III."

William Savery, a minister from Philadelphia Yearly Meeting, had just returned to England from an extended religious visit to Germany and France. He was a Friend of more than ordinary intelligence, culture and devotion, whose ministry was characterized by fervency and power, and bore rich fruit for the Master.\* While he was in London, under date of Third Month 10th,

1798, he marks this record in his Journal. (Evans Friends' Library, Vol. 1, page 445.)

"Dined at Benjamin West's, in company with George Dillwyn,\* and he having completed the necessary measures preparatory to a visit to the royal family, George Dillwyn, Mary Knowles and myself went with him, in his carriage to Buckingham-house, where we arrived about six o'clock.

The queen ordered the pages to show us into one of the apartments, where we waited about five minutes, when one of the lords came to conduct us to the drawing-room. The king, queen and three of the princesses, with prince Ernest Augustus met us with pleasant countenances.

Being informed of my late journey on the Continent, the prince asked me many questions, but with rather too much rapidity. He particularly wished to be informed of the present state of Lyons, which gave me an opportunity of expressing my feelings on the horrors and miseries of war, and that it must be devoutly wished by every good Christian that a total cessation of that dreadful practice should take place; and which every one according to his rank and station in the world, ought to labor to promote: to this the queen and princesses, who stood close around us in a group, gave an emphatic assent. The king and queen asked questions on several subjects, to which I gave answers as I was qualified. The king engaging in conversation with George Dillwyn, I turned to the queen and princesses, who all appeared highly pleased with the interview. She gave me the names of the children and their ages, and told Mary to bring her sister Amelia who was not well, but she came in.—She is a tall girl of fourteen. We conversed with the king, queen and children like old acquaintances; and I told them I was grateful for their condescension in receiving us in this social manner—for there was not a single person with us in the room all the time.

"The king asking me about the situation of things between France and America, I told him I seldom meddled at all with politics, as it was not my business. 'No, no, no,' said he, 'I understand; but as a people you can never form so natural an attachment with any nation of Europe as England; we are united by religion, relationship, commerce, disposition, etc.' I replied that I valued the connection, and hoped the family compact would never be broken;—and the queen who had caught a part of the conversation, desired I would repeat it; was much pleased with the dea, and spoke of it to her daughters with satisfaction. The king spoke of the Theophilanthropists in France, but had not a right idea of them.

"I told him I desired to embrace the good, as my brethren, under every different modification of outward form and profession in

the world,—to which he and the queen replied, 'A good Christian must do so, for he has the same regard for good people of different professions.' After much free conversation, Benjamin West made a motion, the king and queen with the children drew a little back, and with gestures of respect, bid us a 'good evening.' I said a few words at parting; George Dillwyn also expressed a little. After we retired Benjamin West staying a little, heard the king say to the queen, 'Charlotte how satisfactory this has been.'

Wilfred Whitten in his sketch of 'The West Family,' series I. Quaker Pictures, London 1892, says: 'Benjamin West never, we are told, identified himself with Friends in England, but was a ways regarded as a Quaker in the high social circles in which he moved.

"The King" (we quote from the Biographical Collection of Friends in titute, London) "Always looked upon Benjamin West as a Quaker, and would say that his adhesion to their principles was a recommendation."

"This was seen once, when in Conference with some bishops, as to whether painting of Scriptural subjects were suitable for Protestant churches, on which bishop Hurd remarked, that of the numerous sketches submitted, thirty-five were such that even a Quaker might contemplate with edification."

"The king somewhat nettled, replied: 'The Quakers are a body of Christians for whom I have a high respect. I love their peaceful tenets, and their benevolence one to another, and but for the obligations of birth, I would be a Quaker.'

After sixty years absence from his native country Benjamin West died in London in 1820, aged eighty-two, and with pomp and ceremonies, very unlike the simple burials of his Quaker ancestors, in Pennsylvania, but "attended by England's nobles, foreign ambassadors, and royal academicians, his mortal remains were laid in St. Paul's Cathedral, by those of John Opie and Sir Joshua Reynolds." M. G. SWIFT.

MILLBROOK, N. Y., Third Month 6th, 1907.

THANKFULNESS.—There was once a man who was very fond of flowers, and was able to have a garden as beautiful as he wanted it to be. It soon bloomed gloriously. But he planted a high wall all about his garden, and the neighbors and passers-by never knew what loveliness bloomed within. Poor people and sick people and discouraged people passed that way and would have been helped by the beauty and splendor of the flower garden if there had been no wall around it. So there are men and women who have a garden of beautiful thoughts in their hearts which are the outcome of beautiful experiences; but they have built a high wall of silence and reserve around themselves, and the men and women who would be helped by the testimony and by the helpful telling of experience go on their way uncheered and unhelped. "What we have of experience is for our brother, and when we sing the new song which the Lord hath given us "many shall see it, and shall trust in the Lord."—Selected.

\*Through a sermon of William Savery's, preached at Norwich Meeting, England on Second Month 4th, 1798, Elizabeth Fry, (then Elizabeth Gurney of Earham), when only seventeen years old, received the religious impressions, to which she always afterwards alluded as the beginning of her Christian experience. "She writes of it in her Journal. 'As a day never to be forgotten whilst memory lasts.' "I have felt that there is a God." pp. 34-35.—Memoir of the Life of Elizabeth Fry. Edited by Two of her Daughters. London, 1847.

\*George Dillwyn spent many years in religious service in England, mostly in the City of London and its immediate vicinity, viz. from 1784 to 1791, and again from 1793 to 1802, when he returned to Burlington, N. J. Perhaps no Friend of this period seemed to hold closer or more intimate communion with his Heavenly Father than did George Dillwyn. So obedient and watchful was he that many extraordinary errands and unusual messages were entrusted to him.

## THE TRAILING ARBUSUS.

I wandered lonely where the pine trees stand  
Against the bitter east their barricade,  
And, guided by its sweet  
Perfume, I found, within a narrow dell,  
The trailing spring flower, tinted like a shell  
Amid dry leaves and mosses at my feet.

From under dead boughs, for whose loss the pines  
Moaned ceaseless overhead, the blossoming vines  
Lifted their glad surprise  
While yet the bluebird smoothed in leafless trees  
His feathers ruffled by the chill sea-breeze,  
And snowdrifts lingered under April skies.

As, pausing, o'er the lonely flower I bent,  
I thought of lives thus lowly, clogged and pent,  
Which yet find room  
Through care and cumber, coldness and decay,  
To lend a sweetness to the ungenial day  
And make the sad earth happier for their bloom.

WHITTIER.

[Whittier's other poem—"The Mayflower," is also worthy of a reading at this season when winter frosts are breaking away and releasing human as well as plant energy to new life. How oft I have thought does the kind All Father repress for a time our energies in a spiritual sense, that later on, in His will, they may again appear to the edification of those who come to seek if we be alive.—W. T. L.]

## Glimpses of the Life of Samuel Morris.

(Continued from page 324.)

"AUCKLAND, N. Z., Eighth Month 24th, 1893.

"William Brackenridge, Secretary of the Y. M. C. A. called to invite us to take such part as we might feel drawn to do in a public gathering which assembles on First-day evenings in the Town Hall, under the auspices of the Association. This is collected, largely through the efforts of the members, from a class who seldom attend any place of worship, and some who are found wandering aimlessly in the streets. Upon hearing this explanation of our visitor, I at once felt this to be just one of the openings for public service, to which I have felt my mind drawn, almost since setting foot in Auckland; and my dear companion sympathizing with me in the matter, we acceded to the request.

"AUCKLAND, N. Z., Eighth Month 26th, 1893.

"Took tea with Alexander Russell and his family. They joined Friends in England by conviction, he has been appointed an 'Overseer,' acts as Librarian for the meeting and may be justly described as one of the willing in 'Israel.' His business is that of a porter at the railroad station, and though the calling may seem an humble one, his integrity and faithfulness to his duties, have evidently won the confidence of those with whom he is brought in contact. He said smilingly, that a few days ago a question of veracity occurred among his comrades, when one of them pointing to himself exclaimed, 'Oh! that man's a Quaker, you may trust him!' The son and daughter are thoughtful sensible young persons and promising for future usefulness.

"AUCKLAND, N. Z., Eighth Month 27th, 1893.

First-day—"At the Friends' Adult Class which met at half past nine, thirty-four persons were present. At the opening a hymn

was sung, then a prayer offered. After which a chapter in Acts was read verse about, and comments made by different members of the class upon what had especially impressed their minds, most of these being marked by a depth of thoughtfulness and discernment. The meeting for worship began at eleven o'clock, when the room was filled to overflowing. At the evening gathering of the Y. M. C. A. six hundred were present and we felt some honest seekers were helped and comforted.

"AUCKLAND, N. Z., Eighth Month 28th, 1893.

"Having been invited to a meeting of clergymen of various denominations, I felt it best to accept. I alluded briefly to similar conferences among the missionaries in Japan and the happy results which flowed from them; then spoke of the prayer of our Lord for His disciples being in measure answered, that they all might be one, as Thou Father art in Me, and I in Thee, that they may be one in Us, that the world may believe that Thou hast sent Me." On leaving the room, the brethren rose, several warmly shaking hands and wishing us 'God Speed.'

"Ninth Month 6th.—Making a visit to Friends in the 'Bush' (primeval forest), we found J. Wilkins in the orchard he planted twenty-five years ago, he had a bundle of cuttings in his hand for grafting, but he is suffering from insect pests. Some of the Kauri pine trees are one hundred and fifty feet high and fifteen feet through; the 'mat' is another pine that takes a polish like mahogany. The wild flax of New Zealand grows in all parts and its fibre makes excellent ropes. We found J. Wilkin's wife a motherly woman with a large family of her own, and caring for two motherless little ones belonging to 'Claude' the hired man; both he and his wife had been reared by her, and he was now filling almost the place of a son to these well-tried friends.

"AUCKLAND, N. Z., Ninth Month 8th, 1893.

"A farewell social' was held for us at the meeting-house, and after a simple collation, we both had some exhortation tending to stir up the pure mind in our hearers; they seemed loth to part with us, feeling that in all probability it would be the last time on this side the 'Better Country.' To me the occasion was a precious and peaceful closing of our labors in these Colonies, and my heart was melted in thanksgiving and praise.

(To be continued.)

Can I be a Friend without making the appearance of a Friend? Some have decided this question affirmatively to the dwarfing of their spiritual life. Can I make the appearance of a Friend without being a Friend throughout? Some have guessed they could and have gone on in that guess to the disparagement of the Society. "Consistency is a jewel of the first water." Without it, personal influence is nugatory. To be consistently inconsistent is a hiding place that will some day be uncovered. "If a Quaker will be a Quaker it is all I want of him," said an army officer to a subordinate who was complaining that a Friend refused to flag his house on the occasion of a great victory on the battlefield.—SAMUEL EMLEN.

## Overland by Butterfield Stage.

[The vast difference in travel within fifty years is exhibited in the enclosed narrative from the *Sunset Magazine*, for the use of which we are indebted to our friend William C. Allen; who removes from it some of the tales of terrorism and personal danger although feeling that thus the picture of the great change wrought is left incomplete.—E. J.]

Among the appropriations made by the Thirty-fourth Congress for the expenses of the Postoffice Department was one authorizing the postmaster-General to contract for the carriage of the United States letter mail from the Mississippi River to San Francisco, for a period of six years. The bill gave the Department discretionary power as to the route, but required that the service should be performed in good four horse coaches, or spring wagons, suitable for the conveyance of passengers, the schedule not to exceed twenty-five days, and the service to commence within one year from the date of the contract.

Two bidders entered the field: One, James Birch, as president of the California Stage Company, which was then carrying under contract the mail between Los Angeles and San Francisco; the other and successful bidder, was the Southern Overland Mail Company. The company soon became known as the "Butterfield" and the route as the "Butterfield Route," taking the name from the president and most active member of the company.

A vast amount of money was spent in equipping the line. Stations were established at intervals of about twenty miles, here supply of extra stock and forage was kept. Eating houses were built at suitable intervals; ferries established at crossings of the Arkansas, Red, Rio Grande and Colorado Rivers; a depot was constructed at Los Angeles, California, with stables, blacksmith shop, dormitories, etc., and, in fact nothing was left undone, that experience of forethought could suggest, to make the line successful.

The line was equipped with the celebrated Troy and Concord coaches, so named for the towns where they were built. The accommodated, in addition to the driver and guard, nine passengers inside and from five to twelve on top. Originally the stage carried three lamps, one on either side of the driver to light the road and one inside for the benefit of passengers. These proving dangerous, as they enabled Indians and roving agents to locate the stages and also to signal the occupants, they were taken off, and from dark to daylight the stages were run without a light. The seat of honor was on the box alongside the driver. The guard rode on top, in the rear, the mail matter being carried in the boot.

Originally the line was stocked from Oregon to the other with good American horses. These were retained for that portion lying in Missouri, Arkansas and California, but in the arid region it was found they could not stand the strain, and were replaced by

western broncos and Mexican mules which were found to withstand the climate much better. Four animals constituted the regulation team. On certain stretches, where the road was sandy or the grade heavy, others would be added, up to as many as twelve on one stage, or, if a mail fell behind additional animals would be added to enable it to catch up to its schedule.

Where the American horses were used it was comparatively plain sailing, they being easily broken and accustomed to work in harness. Broncos were more troublesome, but when a four or six-mile team was hitched on to a stage, then it was that the timid passenger would want to get out and walk. These mules were very wild, and it was necessary to lasso them when they were wanted. While being harnessed it required a man to hold each, and when the driver had mounted his box and they were let loose, after much plunging and kicking, they would settle down to a wild run which they kept up until exhausted, during which all the driver could do would be to keep them leaded in the right direction. The roads being, as a rule, level, they seldom capsize a stage. Each team would haul the stage from one station to the next, where they would be changed for a fresh one. The driver would go from ten to fourteen hours, while the guard accompanied the same stage over one division, a distance varying from two to four hundred miles. It required about forty drivers and eight guards to handle a stage on each trip, from start to finish.

The first stage left St. Louis September 5, 1858, being followed by a second the next day; the latter being necessary to handle the accumulation of mail. Both arrived at San Francisco October 10, twenty-five days out in the one case, twenty-four in the other; thus inaugurating the first transcontinental mail and passenger line on which continuous travel was kept up. Although the contract permitted them to use twenty-five days on the way, after the first few trips a schedule of twenty-four days was put in effect, the distance and time being divided into eight divisions, arranged as follows:

	MILES.	HRS.
Tipton, Mo. to Ft. Smith, Ark.....	318½	49
Ft. Smith, Ark. to Colbert's Ferry (now Dennison), Texas.....	102	38
Colbert's Ferry to Ft. Chadbourne.....	282½	65½
Ft. Chadbourne to El Paso.....	458	126½
El Paso to Tucson.....	360	82
Tucson to Ft. Yuma.....	280	71½
Ft. Yuma to Los Angeles.....	282	72½
Los Angeles to San Francisco.....	462	80
	2635	58½

This schedule was adhered to with remarkable accuracy. During eighteen months, the stage arrived at San Francisco late at three times. Twice a week during the months of January and February, 1859, the stage coaches, one from St. Louis, westward, and the other from San Francisco eastward, met at the middle of the route, near El Paso, within three hundred yards of the same spot. Deducting time lost at stations in changing horses, feeding passengers, crossing ferries, etc., this schedule

required an average rate of five and one-half miles per hour, or one hundred and ten miles a day. The best time ever made from one terminus to the other was twenty-one days, twenty-three hours; the incentive being some especially important Government mail.

A good part of the road was little better than a trail made by horsemen and pack animals. It is true there was a wagon road from Tipton to Ft. Smith, and from El Paso to Yuma, the latter having been constructed by the Government. While stages had been in operation between Los Angeles and San Francisco from 1854, the road across the Indian Territory and Texas was unbroken. Little or no work was ever done on the balance, excepting the building of a few short bridges and the cutting down of banks of streams; the road going around obstacles rather than incurring expense in removing them. The worst part of it was between Springfield, Missouri, and Ft. Smith, Arkansas, through the Ozark Mountains; the country being hilly and heavily timbered and the road full of rocks and liable to wash-outs. From Ft. Smith to Ft. Chadbourne it ran through level prairie country, fairly well timbered and watered; the greatest difficulty being fording the numerous streams, which, at certain seasons, were apt to be bank-full and consequently unfordable, requiring transfer, by boat, of passengers and mails, or else a delay until the high water subsided.

(To be continued.)

OUR YOUNGER FRIENDS.

"JUST A DAY ON NATURE'S HEART."

"Oh, father, do let us go up Mt. Wilson! There has been promising to go for more than a year, and we'll never get it done if we don't go and do it."

The earnestness of this appeal and the soundness of the reasoning did not admit of compromise or evasion, so it was agreed that if the weather continued fine and the atmosphere free from haze we should go on the seventeenth day of Third Month.

Three days' in advance it was pretty certainly known that the day named would not be stormy, for in southern California it rarely happens that atmospheric changes occur suddenly, and there was no indication of increasing cloudiness or haze. The genial sun, day after day, had warmed the still atmosphere and bathed the budding trees and blooming flowers in his Bethesda pool.

We knew that others would join us eagerly in our contemplated walk if we were to suggest it, but somehow it seemed good to us to have only the companionship of each other and the Great Spirit of the everlasting hills.

Perhaps we each rejoiced in that our difference in age and relationship did not prevent our being companionable and mutually inspiring.

The morning dawned with a flood of grandeur. The light of sunrise on the clouds beyond the range flamed and waved so vividly in contrast with the foreground of black mountains that my half-awakened senses were quite startled at first, not know-

ing that the night had passed, and I gazed wildly for a moment on the weird scene, then sank upon my pillow again to contemplate in silence the beauty of the conquering light.

An early breakfast a box of luncheon, farewell kisses to "mother and sister" and at 7 A. M., away we go on our winged feet the bicycles. A lively spin in the crisp morning air out from the city with "cottage windows flower-entwined, past orchards fragrant with the bloom of orange through groves of budding walnut trees, and broad acres of vineyard we speed to eastward two miles, thence, turning to northward, we climb a steady grade for one mile more. This brings us to the crest of the gorge at the foot of Fton's canyon. Here we hide our wheels under a bridge and descend on foot into "the wash," perhaps an hundred feet below the level of the surrounding plain.

Across the sandy, stony, water-worn flat the mountains rise abruptly in impressive majesty, a "substantial, black and chon mass," as said the poet of Mont Blanc, piercing the sky "as with a wedge." As we stood in the morning shadow of these stupendous elevations, rising tier above tier in magnificent contour nearly five thousand feet above our heads, we could feel, perhaps, some measure of that littleness of self which would "cry unto the mountains fall on us, and to the hills, cover us." As the visitor at Niagara stands in speechless awe before that thundering cataract, so does the silent grandeur of these mighty elevations overwhelm the senses.

Following the bed of the "river" (?) we soon came to a noisy stream of about the volume of the historic Brandywine, but clear as cut glass, though forever tumbling and splashing over stones and rocks. During most of the year the bed of the stream is dry, but at this time we find it necessary to cross it on a pipe line suspended several feet above the water by means of a strong wire cable. A little way on we come to the justly famed residence of George Fox, who sweetens the country for ten miles round with honey from his ample apiary. His house stands under a graceful pepper tree at the very beginning of the mountain trail. Nearby is the stable where a pretty calf eyed us intently as we approached. Likewise an ungainly but intelligent looking burro greeted us smilingly but not audibly. His name we learned was Ben. He had been left here the evening previously for our special convenience. We saddled him promptly, bracing the saddle fore, and aft, to keep it in place. We found the gentle animal, like other mountain borros, a safe guide and most useful assistant, though even more inclined to stop to pull flowers and specimens of shrubbery than ourselves. However, he travelled well with me in the rear and carried my young companion and our coats to our entire satisfaction. Up, up we climbed by innumerable switchbacks till all the vast plain lay as a map at our feet. The sound of the stream below grew fainter as we ascended. The swiftly running trolley cars seemed to creep slowly across the distant flats and could be heard crossing the bridges when perhaps half a



mile beyond them. The shadows of the "ridges" darkened the deep glens, and the easterly slopes glared in the morning sun. The mocking-birds and jays chattered or sang as befitted their emotions. We "saw no trace of deer nor rabbit," but noted the beauty of the many little flowers, and inhaled with delight the pure mountain air laden with the aroma of the sage brush.

It is three miles climb, they tell us, to Henegar's Flats, a tract of land belonging to the United States and used as head quarters for the fire wardens and U. S. Forestry men. Here we found a nursery of several acres for the starting of forest trees, also a comfortable cottage and numerous shops and out-buildings. Our helpful Ben was greeted by his kinsfolk with the bellowing, belching, shrieking, neighing discord of his kind; and soon familiar faces greeted us at the doorway and made us "welcome at the board." Experiences were told in modest fashion, assuring us that we were within the range of wildcats, coyotes, deer and mountain lions; but not beyond the range of culture, gentleness and Christian character.

After spending an hour thus pleasantly, we pursued "the trail" once more. We were now twenty-five hundred feet above sea level, having climbed about seven hundred feet above the base of the mountain. Thus far our ascent had been by the "narrow trail" to Henegar Flats, or "the government trail." We take now, the less precipitous and much wider trail known as "the New Trail." It is eight feet wide, and is graded to seven per cent., being designed as a road-way to the Mt. Wilson Observatory. The latter is the property of Harvard College and is said to be maintained through gifts of Andrew Carnegie. The problem of transporting the new sixty-inch lens and mountings from the Solar Laboratory on Santa Barbara St., Pasadena, to the Observatory, and the greater problem of conveying the one hundred-inch lens in prospect resulted in the construction of this ten mile road-way up the mountain. The grade is so gradual that walking was easy, especially as we each had light canes of Yucca, so abundant on these ranges. We had passed the zone of sage brush and were now amongst the wild lilacs, both white and purple, and the manzaneta wood so red and tough. Soon we enter a canyon densely shaded with live oaks, and the sound of laughing waters mingles pleasantly with the "stilly twilight of the place." Bye and bye our pathway is crossed by a sparkling streamlet that comes tumbling down from somewhere above us in the dense foliage and goes splashing on down the great canyon below—like ourselves, out of the hidden infinite into the deep infinite again, happy if our little cheer gladdens the passing traveler.

Back and forth we wander through miles of woodland ways, ever ascending. By the time we supposed we should have reached the summit we arrived at a cottage known as "Snyder's," or the "Half Way House."

Nothing daunted, we hasten our steps and at the first reasonable suggestion of a "short cut," proceed to reduce the time by

increasing the energy. Again and again we emerge from the timber into the bright sunlight and stand spell-bound at sight of the charming views of mountains above us and canyons below.

The reader must bear in mind that we are obliged to ascend from one mountain but-ter to another, the trail often following the divide between deep canyons, and that many a summit gained is only an abutment to a greater height. In due time we enter the zone of pine and fir and hemlock whose tall trunks "high in heaven, mingle their mossy boughs," and amongst which several generations of century living crows "might have grown old and died."

Three rugged youths from Los Angeles salute us in passing, but other than these and ourselves there appeared to be no travellers on the trail. The animals most numerous were small lizards that darted across the sand and rocks, or stood motionless where the surrounding colors so closely resembled their bodies as to render them almost indistinguishable.

(To be continued.)

### Magazine Christianity.

As a matter of course, the popular magazines have been well filled, during the past months, with articles, stories and editorials on various Christmas themes. The Christmas time and its thought bulk so largely in the world to-day that no one who writes or speaks can slight them. The magazine literature is especially interesting, as a presentation of the most modern conception of what is meant by the Christmas celebration, and what is the truth that lies behind it. It is evident that there is a view of Christianity, and of Jesus Christ himself, widely held, and expressed in this popular writing, which varies from that accepted by the Church of Christ and set forth in its confessions. We believe it is not an unfair characterization of this view to call it the sentimentalist's Christianity.

This conception of Christ and his religion is by no means confined to the Christmas time. It is, we judge, the prevailing notion of Christianity, amongst those who do not directly avow their personal faith on Jesus, and their fellowship with his Church. We think of it as the sentimentalist's Christianity because it emphasizes the thought of peace and good-will, to the neglect of the facts concerning the person of Jesus Christ, and the true meaning of his mission in the world. The magazine story is pretty sure to be a picture of the forgiveness of injury or of altruistic service of some one in trouble, with a possible reference to the example of Jesus, but more probably an illusion to the tender and brotherly spirit of the Christ. The editorials usually a very graceful essay upon the advancing spirit of brotherhood and good-will amongst men. And neither of them will be likely to point so much to the person of the Christ as to the sweetness and tenderness of his Gospel.

Such an understanding of Christianity is apt to appeal strongly to the feeling of just such a noisy, bustling and rather hard-hearted age as our own. Sentiment often

lies just underneath a callous exterior. The irreverence of which we are accused by serious observers, and of which we are no doubt guilty, does not prevent an inner sensibility to religious impression. And the sentimentalism which embraces the consequence of the Gospel of Jesus, while it turns away from the great facts upon which the Gospel is founded, is quite in accord with the spirit of our time.

We cannot but feel that such a conception of Christ and his Gospel is both inadequate and misleading. It is, in a way, akin to that urgent plea made by the scholarly student of Scripture, that we shall look upon the Bible as literature rather than as a revelation of the will and truth of Almighty God. It is most true that the coming of Christ into the world is the source of peace on earth and good-will amongst men. But it is also true, beneath the happy consequences of the coming, that the coming itself is the manifestation of God in human flesh, for the final solution of the dreadful problem of human sin. The name Jesus was given to the Christ because he was to save his people from their sins. The magazine Christianity often forgets this. It is not pleasant to contemplate, especially if we are conscious that our own sin is not yet atoned for by our own receiving of Jesus Christ himself. But on the other hand, the understanding of the message of peace and good-will that grows in one's heart out of personal acceptance and love of that Divine Saviour gives a delight in the gracious teaching of love to God and man that is far beyond the doubtful sentimentalism of the literature. May our friends who have thus far known only the sentiment come to know within their own souls the supreme reality.—*The Presbyterian*.

UNNECESSARY DISAGREABLES.—On the way to an important meeting a certain gentleman carelessly took a street with poor sidewalks, and as he went he complained of the condition of the street, thought it hard to have to pass through it, even spoke of turning back and not going to the meeting, because the street was so bad. By a half minute's thought, he might have gone through a pleasant, well-kept street and had nothing to complain about, and might have found pleasure in his walk.

So with life. By inattention, refusal to think and look ahead, men fall into hard and disagreeable ways and then complain of their lot in life, think that life is no worth living, that they will excuse themselves from active service, when, by a little thought and a definite choice, they might find a better way.

A popular idea with a rather large class of people is that youth may be care-free thought-free, need have no responsibility about the future. The fact is that a certain amount of thought and care in choice making is all-important in youth if life paths are to be paths of pleasantness and best doing.—*Wellspring*.

GRADUAL preparation, ultimating in sudden consummation is often God's method in history.—STORRS.

## A WINTER'S WALK.

The dead leaves strew the forest path  
And withered are the pale wild flowers  
The frost hangs blackening on the stalk  
The dewdrops fall in frozen showers  
Gone are the spring's green sprouting bowers,  
Gone summer's rich and mantling vines;  
And autumn with her yellow hours  
On hill and plain no longer shines.

### Discerning the Conditions of Meetings.

I went to the city of Durham, and had a hard, painful meeting in silence. At New Castle we had a close, trying, laborious time, occasioned as I apprehended, by undue liberties in thinking and acting, which had raised darkness to be felt in that meeting. We had an open, comfortable meeting the next day at Shields.

We went to Sunderland, and attended their meetings on First-day: that in the morning was open and satisfactory, the testimony of Truth going forth freely to the several states of those present, who were much affected therewith. In the afternoon I was a heavy afflicting meeting; little being said of that which crowned the meeting in the morning. We often find afternoon meetings are heavy and painful, occasioned to doubt, in part at least, by answering the ravings of nature to the full; whereas they should be denied a full gratification, as little sustenance would, for that short space of time, answer much better and no injury to the constitution. If any think this hint impertinent, there is reason to fear they are yet too much strangers to the nature of true worship and the many impediments in the way of its due performance. What I have above mentioned is none of the least. I was quite shut up as to the ministry in the afternoon.

Whither was the next meeting I attended being on First-day, where I had very close aboruous work. An earthly lofty spirit had taken place in some of the professors; his tendency whereof is, by darkening the understanding and blinding the judgment, to account various weighty branches of our Christian testimony small, trifling things. Here the flesh, that warreth against the spirit, having the ascendancy, its language is quite opposite thereto. The flesh saith, here is little in dress; religion doth not consist in apparel; there is little in language; here is little in paying tithes, etc. to the priests; there is little in carrying guns in our hips, to defend ourselves in case we are attacked by an enemy. To which I think, it may be safely added, there is little or nothing in people who plead thus, pretending to be of our Society; for if they can easily set at nought those branches of our Christian testimony, I am fully persuaded they will maintain the others no longer than they apprehend it will suit their temporal interest. I have often wondered why such continue to profess with us at all. They are not really of us, who are not concerned to maintain those principles and testimonies which the Lord hath given us to bear.

I was through mercy enabled to discharge the service required of me and went from thence to Scarborough, where the Lord in gracious condescension was pleased to

open doctrine and counsel for their help; who appeared to me mostly low and weak, as to a real growth in true religion.—*From the Journal of JOHN GRIFFITH; page 360, Friends' Library, Vol. 5.*

## War Out of Date

Six centuries ago Dante's "De Monarchia" started men in thinking that the world's orderliness and lasting peace are not always or often secured by war. Three centuries afterwards Grotius's "De Jure Belli et Pacis" started men's thoughts anew in this direction. Seventy years later came William Penn's "Plan for the Peace of Europe." In the last century appeared Channing's "Discourses on War," Charles Sumner's "The True Grandeur of Nations," and, a few years before the Hague Peace Conference convened, Jean de Bloch's "Future of War." After these giants, Walter Walsh's "Moral Damage of War" is in its way a useful arraignment of the war system. An eloquent clergyman of Dundee, Scotland, he was present at the Boston Peace Congress in 1904, where he made some fervent speeches. He now writes some fervent chapters, successively tracing the moral damage of war to the child, the soldier, the politician, the journalist, the preacher, the missionary, the trader, the citizen, the patriot and the reformer. He supports his opinions with many references to specific events during the Boer War; indeed, in addressing himself primarily to a British public, W. Walsh's book is largely a presentation of the demoralization consequent upon some of the conditions which produced that war and which were characteristic of it. We could wish that the book contained an equal number of illustrations drawn from the Russo-Japanese War. Such volumes as Walsh's, Warner's "Ethics of Force," and Bridgman's "World Organization," published as they are at nominal prices in the interests of the Peace Movement, should attain a deservedly wide circulation. For, as a method of settling differences among nations, war is becoming recognized at last, we are glad to think, as unworthy of present-day civilization.—*The Outlook.*

### Bodies Bearing the Name of Friends.

TIDINGS of the death of Mary Gardner reached Philadelphia Friends on the seventeenth. She was an esteemed minister of Westery Meeting of Friends, Rhode Island, and a Clerk of their Women's Yearly Meeting. The funeral was held on the 18th. Attendance on the part of Friends from Philadelphia was prevented by the sessions of its Yearly Meeting occurring at the same time.

THE announcement of the death of our valued friend, THOMAS SCATTERGOOD, in Naples, Italy, fell upon the members of Philadelphia Yearly Meeting with great solemnity. Readers of THE FRIEND have lately been pursuing interesting letters from him, written from the Azores Islands, Gibraltar, and Egypt. Tired he and his wife had visited Palestine and Damascus; and with the intention of attending the London Yearly Meeting had proceeded as far as Naples, where being taken down with pneumonia, he soon passed away on the 18th instant, leaving a request that his body should be buried in the land where he died. His sorrowing widow arranged to sail for her home on last Sunday, the 20th instant.

The loss of such a man from our community is deeply felt, as a representative business man and citizen, a

counsellor in the work of important institutions of Friends, a wise benefactor to many, and interested in the welfare and mission of our religious Society.

## CHINESE FAMINE FUND.

## RESULTS

S. F. S. \$5; G. M. W. \$10, a friend \$1, a friend \$1, a friend 50 cents; J. M. M. \$5, B. P. M. \$2 per S. W. \$15; 2; a friend, 2; F. S. and I. M. \$2 a friend \$10; a friend \$5, A. J. and I. G. \$1 W. G. \$10; J. M. M. \$10; R. G. \$10; P. M. \$10; C. I. Friend, \$10; K. S. \$5; R. P. I. \$10; S. W. \$10; C. B. S. \$10; per I. W. S. \$15; 2; I. C. D. \$5; \$2.50; B. F. J. \$2; a friend, \$2.50; I. P. N. \$5; R. C. S. \$2; J. W. H. \$5; I. G. S. \$5; I. H. \$5; I. P. T. \$15; W. H. N. \$10; a friend \$5, a friend \$2; A. B. \$5; Y. A. C. \$2.50; \$5 per I. H. O. \$15; Y. A. \$10. Total \$266.67.

THE RUSSIAN FAMINE FUND

RECEIPTS

A sympathizer, \$1; G. S. W., \$10, a friend \$1, a friend, \$1; a friend \$1; E. S. and F., \$2; J. F. M., \$5, C. C. Friends, \$2; J. S., \$2; F. C. D., \$2; C. J. \$2.50; B. E. J., \$2; a friend, \$2.50; J. G. S., \$2; R. H. K., \$5; R. P. T., \$10; a friend \$2, J. W. H., \$2, per l. H. O., \$15. Total, \$222.67.

JOSEPH FLKISTON.

Media, Fourth Month 23rd, 1907.

## SUMMARY OF EVENTS

UNITED STATES—A meeting has lately been held in New York City of the First National Arbitration and Peace Conference. In its first session a letter from President Roosevelt was read in which he said: "My belief is that the world would be better governed by strong and real, and by right if it should make use of some suggestions. First I expect you to remember that, though it is our burden duty to work for peace, yet it is even more our duty to work for rightness; and secondly, that the world is not to be ruled by force, yet, if they are ever at odds, it is rightness that counts, because we must prosper." In the second place I again earnestly ask that all good and earnest men who have not themselves to fear the responsibility of upholding the principle of justice, should stand up upon the impossible, put off the danger when the public good is accomplished." Andrew Carnegie who presided at this Conference in an address concerning upon these sentiments is reported to have said: "Highly conscious is simple duty of the people, that what is just is always right, and what is just always wrong." In the third principle of justice that men shall not be judges in their own cause to refuse to submit to judge or arbitrator is unjust. Hence not refuse for the essence of rightness is justice. Hence the conference has decided to urge upon all men the conference has decided to urge upon all men to have tribunal and the limitation of armaments.

After three years of litigation on the case of *Jersey vs. Delaware*, involving the dispute over the boundary line between the two States, was stricken from the docket of the Supreme Court of the United States on the 15th instant. This case grew out of an ancient controversy between the two States over the boundary line between Delaware and New Jersey. The boundary line between the two States was fixed by a twelve-mile circle from the town of New Castle. The line extended for a considerable distance into New Jersey. Delaware abandoned claim to New Jersey territory, but insisted upon jurisdiction within the circle to New water area. New Jersey fishermen for fishing in the Delaware River with in the circle without a Delaware license. New Jersey resisted the imposition of sentence and the case went to the Supreme Court of the United States. In 1905 the legislatures of the two States settled the case by the enactment of uniform fishing laws for the river between the two States.

The Homersley Bill permitting trolley roads in this State to carry freight has been passed by both branches of the Legislature at Harrisburg and has been signed by the Governor. This Bill renders it optional with the trolley companies whether to carry freight or not. It is stated however, all of the suburban trolley lines near this city have anticipated the passage of this bill and are equipped to go into the business of transporting milk and other farm produce at once and also to deliver packages by express to farmers and others along their respective routes.

It is said that much of the pollution of the Schuylkill River will be discontinued, it is believed, as a consequence of the action of the Superior Court in sustaining the



State health authorities in their suit against E. O. Immel, a manufacturer of Pottstown, who had been convicted of poisoning fish by discharging dye waters from his mill into the stream.

H. A. Surface, the State zoologist of Penna., writes that it is an injustice to say that the spray used in destroying the San José scale is poisonous to bees. He says: The spray for the San José scale must be applied before the trees are in blossom, and our inspectors and the beekeepers have been spraying the trees in blossom in order to kill any scale insects. May I take this occasion also to call the attention of the public to the fact that we do not spray blossoms for any pest known. In other words, no trees should be sprayed while in blossom. Spraying at such time with arsenical poison may have the effect of killing bees, but the lime which is in the arsenical poison and is not sprayed while the trees are in blossom.

It is reported that well preserved bones of gigantic prehistoric animals have been discovered in the quarries of the American Lime and Stone Company, along the Pennsylvania Railroad, just east of Hollidaysburg. The fossils were found thirty-five feet under the surface of a limestone formation.

Judge Magill has lately decided in Common Pleas Court in this city that an osteopath could not qualify as a medical expert in damage suits, because members of that school are not recognized by the State medical laws. This was the first decision in this country ruling out osteopaths as experts, although Judge Magill held that the practitioners could give testimony as masseurs, or from their knowledge of the human anatomy could point out defects in an injured person's condition.

FOREIGN.—An investigation into the charges respecting the cruel treatment of political prisoners has been unanimously agreed upon by the lower House of the Russian Parliament.

A report from Carl Bailey Hurst, Consul at Plauen, Saxony, states that Carlyle, a substance containing ninety-five per cent. of paper and five per cent. of cotton is coming into extensive use, and that rugs and carpets made of this material, woven like loom-carpets, are being imported into the United States. They are, it is said, elastic, easily cleaned by beating and washing and not retentive of dust. Moths do not attack them. The paper yarn is used for cutting hats, "canvases" shoes and slippers, wall hangings, upholstery for veranda furniture and other things. It is asserted that it is particularly suited for underwear.

Dr. Kennard who was sent to Russia to investigate conditions among the peasantry, draws an appalling picture of the suffering. After calling attention to the urgent and immediate need of funds, he says: "This is the worst famine Russia has known. No less than twenty million people distributed throughout the southeastern provinces cannot live without aid to see another harvest."

The fourth conference between the Premiers of Great Britain's self-governing colonies and the British Colonial Secretary was opened on the 15th instant under the presidency of the Secretary of State for the Colonies. Two important measures affecting the colonies were considered.

It is stated that after Fifth Month 3rd, there will be a motorcar service for passengers between London and Paris. A car seating five will leave London every Sixth-day at 8 A. M. It will reach Folkestone in time for the boat which leaves Boulogne about 2:30 P. M., and will arrive in Paris at 8 P. M. It will return to London on Second-day leaving Paris at 8 A. M. The fare for the round trip will be sixty dollars.

The Pope has recently written a letter to an organization of Roman Catholic women in New York City, which was founded with his approval to oppose divorce, from the point of view of the Catholic Church against certain evils in high life as duties and says: "Among these duties we mention particularly that of protecting Christian marriage against the disgraceful stain of divorce; of providing for proper education within the domestic walls as well as within the schools; of checking those pests of society, namely, the shameless license of spectacular representations and the immoral books of idle and wanton conversation and gatherings and the shameful extravagance of dress."

J. H. Landau, a Jewish speaker, in a public discourse lately said in this city: "At present even the peace-loving nations of Europe comprise more than four million men, the vast majority of whom are under twenty years of age, and when the proposed arrangements are completed will exceed twenty million. The nominal cost is more than one billion dollars annually, but as the Continental armies are to a great extent under conscrip-

tion, the actual cost is far larger. Moreover, if these four million men were usefully employed, and taking the value of their labor only at two hundred and fifty dollars a year each, the total expenditure by Europe yearly in times of peace is two billion dollars. I say nothing about considerations that are graver and deeper than money. As Jews, we protest against war. Intelligence, justice, righteousness demand the settlement of all international disputes by arbitration, such as the great Jewish prophet said of, in days when brute force crushed opposition, and none but inspired men dreamed of any other settlement."

In accordance with the treaty of Portsmouth, which fixed the 15th of this month as the date for the withdrawal of both the Russian and Japanese forces from Manchuria, China has completed the complete repossession of that country, which was the occasion and the scene of such bloodshed in the late conflict between Russia and Japan. It is mentioned that both Russia and Japan have shown good faith in fulfilling the treaty. The evacuation of the Russian troops was completed Third Month 21st, almost a month before the specified date. The work of withdrawing the Japanese troops from Manchuria was completed Fourth Month 8th, China has expressed her hearty appreciation of the fact in a note to the Japanese Government. Negotiations are proceeding for the settlement of some minor subjects of dispute between China and Japan.

The cities of Chilpancingo and Chilapa, twenty-five miles apart in Southern Mexico were nearly destroyed by an earthquake on the 14th instant. The population of the former is about seven thousand five hundred, and the latter fifteen thousand. The town of Tixtla between these two cities has also been leveled. The number of persons injured is said to be more than one thousand. Shocks have been felt in other parts of Mexico, and much damage to buildings is reported as having occurred in the city of Mexico.

A despatch from Simla, India, says: "There were seventy-five thousand deaths from the plague in India during the week ending on the 13th instant. Seventy thousand of these occurred in Bengal, the United Provinces and the Punjab. The epidemic began in the Punjab, in 1907, since when nearly one million five hundred thousands of deaths have occurred."

## NOTICES.

WANTED.—A mother's helper to assist with care of children and help with sewing.

HENRIETTA B. ALLEN, 56 East Main St., Moorestown, N. J.

WANTED.—A Friend to help with general housework in a comfortable and convenient home in the country small family.

ELEANOR FISHER BRINTON,  
Tinticula, Penna.

WANTED.—A Friend—A practical and experienced butter-maker and dairymaid to take charge of a herd of about fifty cows at the Indian School at Tusnessa, N. Y. For particulars address:

HESSY MAXAR, Kennett Square, Pa., or  
JOSHIA WINTAR, Woodbury, N. J.

Glimpses of the Life of Samuel Morris (two illustrations) now for sale by Wm. C. Cowerthwaite at Friends' Meeting, 204 Arch Street, Philadelphia. Price seventy-five cents.

Also sold by the publisher, Samuel N. Rhoads, 210 S. Seventh Street, Philadelphia. Mailing price eighty-three cents.

WESTTOWN BOARDING SCHOOL.—Our stage will meet trains leaving Broad Street Station, Philadelphia, at 6:48 and 8:21 A. M., 2:40 and 4:32 P. M., other trains will be met when requested; stage fare fifteen cents, after 7:00 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D and A, phone 114 A.

WM. B. HARVEY, Superintendent.

WANTED.—To lead the boys' disciplinary department at Westtown School, a teacher who had successful experience in that line, or a well educated man with executive business training. The position will be one of the most important in the school; it can be associated with Gymnastics or some scientific or literary classes; and will naturally lead in course of time to the teaching work.

Apply to:

WM. F. WICKERSHAM,  
Westtown, Penna.

SCHOOL FOR INDIAN CHILDREN AT TUSNESSA.—Wanted, a woman Friend to take charge of the boys out of school, to enter upon her duties at the opening of the term Fifth Month 1st.

Application may be made to  
ANNA WALTON, Moylan, Penna., or to  
CAROLINE C. SCATTERGOOD, 626 Spruce St., Phila.

THE FRIENDS' FREEDMEN'S ASSOCIATION will be very glad to receive any clothes, shoes, curtains, carpets, rugs, or other articles which Friends can give for the colored people at Christiansburg School, Virginia. We also need a sewing machine and a hand cream separator.

Please send all articles to 205 Twelfth Street, Philadelphia. "For Christiansburg," and we shall attend to forwarding them; or if preferred, such articles can be sent direct addressed to Christiansburg Industrial Institute, Christiansburg.

ANNA WOOLMAN,  
J. HENRY SCATTERGOOD.

MARRIED.—At Friends' Meeting House, Twelfth Street, Philadelphia, Fourth Month 2nd, 1907, GEORGE VAUX, Jr., son of George and the late Sarah Morris VAUX, and MARY W. JAMES, daughter of Robertson and Mary S. James, of Concord, Massachusetts.

DIED.—At her residence in Woodland, N. C., Twelfth Month 28th, 1906, RACHEL BAUGHM, daughter of Jordan and Martha Baughm (deceased), in the seventy-sixth year of her age, a minister of Rich Square Monthly and Cedar Grove Preparative Meetings. This dear Friend when young was fond of gay company, and often entered into frolics with them; but when about the age of thirty years, the Lord laid his preparing hand upon her by afflictions, and she was enabled to see that her former life was all vanity, and that she must come away from such; which she did, and attired herself in a simple Friend's garb, and adhered strictly to plain language. While she was under the preparing hand of the Lord she dreamed she saw a light spring up at a little distance east of her father's residence, as bright as the sunlight, and spread to considerable distance, and when she woke she was bathed in tears, but was not able at that time to see why the glories of the Lord were shown to her in such a wonderful manner, but she felt that she was under the preparing hand of the Lord it was right that a meeting should be set up at that place, but had not divulged it to anyone until it became such a burden that he opened it to some discreet Friends; they spoke rather discouragingly thinking the right time had not come, but he insisted it had and laid the matter before Cedar Grove Monthly Meeting, and after a time of deliberation it was granted which is the present Cedar Grove Preparative Meeting, she then saw the full meaning of her dream, and that there was a field of labor for her. She was diligent and exemplary in the attendance of meetings. Her ministry though not frequent nor lengthy, was edifying. She was particularly concerned for the Divine light, she felt that it was right that a meeting should be set up at that place, but had not divulged it to anyone until it became such a burden that he opened it to some discreet Friends; they spoke rather discouragingly thinking the right time had not come, but he insisted it had and laid the matter before Cedar Grove Monthly Meeting, and after a time of deliberation it was granted which is the present Cedar Grove Preparative Meeting, she then saw the full meaning of her dream, and that there was a field of labor for her. She was diligent and exemplary in the attendance of meetings. Her ministry though not frequent nor lengthy, was edifying. 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## 'ise Men of the Weather, and of the Life- Atmosphere.

Christ spoke to weather-wise men as if they had little excuse for not discerning the signs of the times. He pointed upward for the page on which they could read the weather, which was an intimation to look heavenward in spirit for an understanding of the times. The spirit of the times and the relation of the Divine Spirit to the times, must be spiritually discerned. "The natural man receiveth not the things of the Spirit of God, . . . but he that is spiritual judgeth all things,"—even the ritual weather of the age in which he lives. Therefore, men who hate the spiritual light, and come not to the light lest their deeds should be reprov'd, fail of those discernments which must be in the spirit.

"Purblind men had come asking of Jesus "sign from heaven." They were too blind to recognize that the great Sign from heaven was right there before them,—the Christ himself. That was the one sign that He would consent to show to an unqualified generation,—Himself the Sign that the Kingdom of God was come to make way for itself in men's wills. He would show Himself as Heaven's saving Sign in his miracles, his death, his rising again, his living on superior to mortality,—in that very interview using Jonah as a symbol of his life from the dead following his three days in the heart of the earth. And now Christ, the living Word to us in this our day, remains to the great Sign from heaven, the Witness of Heaven's own Truth and the world's own condition, the Divine spokesman of the ties to them that have ears trained by obedience to hear.

In connection with this very ability of interpreting the sky and its forecast, Christ

(in Luke xii: 56-57) reproaches men for not passing forward their gifts of discernment to more spiritual fields of discovery. The ascending series which He proposed to man is given as follows:—First, discerning the face of the sky and of the earth; secondly, discerning "this time" in which one lives, or, as in Matthew, "the signs of the times;" thirdly, "Yea, and why even of yourselves judge ye not what is right." The three climates are made a climax:—the physical atmosphere, the moral, the spiritual. We are constituted to be enabled to discern conditions in each of the three. Why not follow on to do it? the Master would ask. Why stop at the first, or physical weather? "It is the Spirit that beareth witness, because the Spirit is Truth."

The wise men of Issachar are said to have "had understanding of the times, to know what Israel ought to do." It is also said that the wise men of the Pope have not been showing that better sense of knowing what to do with the unsettlement in France, which priestcraft is accused of provoking. "How is it that ye do not discern *this time*," asks Jesus of those whose eyes have given room for little but the dust of by-gone times, and will not discern the signs of the present. The real, spiritual signs, we mean,—not the novelties, not the clamors of diversion-lovers. The Truth changes not, but true things may change or have their day. Temporary facts must always be distinguished from the permanent, by those who would rightly understand the times, and maintain the principles which are fundamental in all times. Temporals have no right either to change the permanent principles or themselves to be treated as essentially permanent. It is in the inability to discern between the oldness of the letter and the life of the spirit, that functionaries set as guardians of truth sometimes make the letter and the spirit change places, and so they bring their religion to discredit in the face of present times. Christ's grace, taken just as it is in its fresh appearances for to-day, is sufficient for us to understand present-day conditions, according to our measure. For each present day let us "know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and are in Him that is true," and there will be little trouble

about our right discernment of the times, so far as we have any business with it,—as wiser men than of Issachar, to know what our Israel or our country ought to do.

## Our Love of Appreciation.

That was a superlative comment that Johann Marcussen, of Denmark, wrote on the recent session of Philadelphia Yearly Meeting of Ministers and Elders:—"Good as can be amongst men."

We are not exempt, neither is our religious Society in general, from a peculiar pleasure felt on being spoken well of. So long have we been misunderstood by what is called the church located in various denominations, so early and lately have we had to get accustomed to some share in being despised and rejected of men, except by the higher order of candid spirits, that we being hardened to ridicule hardly know how to behave ourselves under the praise of expected critics. Terms of respect lavished upon our association we quote no doubt too much for the vanity of some of our members, while none too much for the encouragement of others.

The much-spoken-of eulogy rendered to the Friends during our recent Yearly Meeting week, in the editorial columns of the Philadelphia *North American*, while it ought to incite us with just encouragement to deserve it, we fear to copy, lest to any who might be prone to say, "Doubtless, we are the people," it might minister a measure of sectarian conceit. Our safest dwelling-place at all times, whether they be seasons of reproach or of adulation, is in the mind of Christ, esteeming ourselves as debased or applauded by the witness of his Spirit alone. Let us be as well-disposed to "render honor unto whom honor is due," no matter in what denomination the merit resides, as to have it rendered unto us. Some minds, and some religious associations, live so much in themselves, that they lose the capacity of acknowledging the evidences of good in others. We are told even of some who are jealous of quotations in *THE FRIEND*, which may exhibit sound expressions of faith and truth held by others. "Can any good come out of Nazareth?" it was asked. Yes, there can, so long as the saving light of Christ is universal.

Let others compliment the Yearly Meeting or eulogize our religious Society or "Quakerism," as they may,—still we have nothing to boast of. "He that glorieth, let him glory in the Lord." And in a sense of this shall we best maintain whatever grounds of admiration from others the Lord may impart to us. Yet while never coveting, let us never rebuff the kind commendations of others. It does them good to admire rather than to blame,—and us also to do the same. Give them as much of Christ in us to look up to, as He gives us to obey. And whatsoever things are true, honest, lovely, of good report, any virtue, any praise in them, let us think on it and appreciate it. For admiration of these things will ennoble us, but a spirit of denunciation, not of principles to be wrestled against, but of fellow-beings, is usually degrading.

THEY who are not, by subjection to it, found endowed with power from on high as individuals, can not expect it as an organization. Combinations, religious or otherwise, have a social exhilaration of their own, which should not be mistaken for the Holy Spirit.

TOO BUSY TO FORM FRIENDSHIPS.—"I haven't time for anything but work," said an energetic young man, just starting out on a business career. He did not go to see his friends, because that took time. He did little reading, outside the market reports. His letters home had the brevity of a business communication, and grew continually more infrequent. It was not long before he began to utilize portions of the First-day of the week for the odds and ends of his work, and at length he was seldom present at a place of worship. "Too busy," was the excuse that never failed him. At thirty he was a nervous dyspeptic, irritable, friendless and unhappy. At thirty-five he failed in his business, largely, as good critics believed, because the inroads on his vitality had impaired his judgment. Business had been his entire life since he was twenty-one, and his failure was his death-blow.

No one is too busy to take time for friendship. A life shut off from the inspiration of warm, loving hearts becomes dwarfed and stunted. No one is too busy for self-improvement. We are put in this world to make the most of ourselves, and it would be strange indeed if we could not find time in life for life's chief purpose. No one is too busy for God's service. This world is a failure if it does not prepare for a better world.

It has become a proverb that if something hard is to be done, it will be done by the people of large interests and varied activities. The one who on the plea of "too busy" shuts himself up to a single line of thought and effort limits his capacity. Only those who are not too busy to keep growing and to help others, are constantly finding themselves capable of more and better work.—*Young People's Weekly.*

## Glimpses of the Life of Samuel Morris.

(Continued from page 332.)

'STEAM SHIP MARIPOSA, Ninth Month 13th, 1893.

"Samoa is in sight. Bold mountains are covered to their tops with dense verdure; on the shores are large plantations of bananas. In the little town of Apia are two or more church edifices, the homes of the inhabitants embowered in tall palms; boats manned by half-clothed men, boys and girls, freighted with shells, fans and baskets, carry on a lively traffic with our passengers. We bought charming pink coral, exceedingly frail. Going to inquire as to the loud shouts and laughter that came from the stern, I found a squad of Islanders in the waves, splashing and diving after money tossed to them from above. 'Twas said they would bring a coin from the bottom when failing to catch it on the way. A pretty and merry group they were, while I could but mark the good features and fine physique of their race. In the evening Robert Louis Stevenson, widely known as a writer and residing at Samoa for his health, came on shipboard as a passenger. A few days after, at an evening entertainment, he read aloud from one of his own books a graphic description of a storm in these regions; I followed with a recitation of Longfellow's 'Arsenal at Springfield.' On First-day Jonathan and I had religious service both with the first-class passengers and the steerage. A gentleman from Sydney I found to be very intelligent in conversation as to the right of conscience and that true liberty which there is in the Gospel. 'Your people,' he said, 'have done a great work for the world.' He had read 'Barclay's Apology,' and of it he said, 'twas the hardest nut I ever had to crack, and I regard it as one of the strongest theological works that has been written since the days of the Apostles. Barclay strikes right and left at all the errors in Church or State, and in that book are to be found the germs of the best religious thought of the present day.' As I listened wonderingly, I could but ask myself, how is it there are to be found so many, among the very people who were gathered by the teachings of Barclay and his fellow-laborers, who to-day are calling in question the soundness of their position; and ready to abandon it for systems of faith and practice based upon a lower standard? Before retiring I had some satisfactory talk with an honest-faced man in the steerage who had been at our little deck service in the p. m. I sometimes found a cabin-boy reading our Bible, but he said he had not opened one for eight years. I intend to get one for him on landing.

"HONOLULU, Ninth Month 20th, 1893.

"We met Martha Chamberlain to whom, with others engaged in the mission field here, we had a note of introduction from our dear friends J. and H. Bean. E. G. Beckwith, pastor of the Congregational Church said they were truly glad of our coming; we called on L. B. Coan, the widow of that devoted and honored missionary, Titus Coan. She has a sweet chastened spirit, numbers her blessings and still devotes herself to Christian work.

"Ninth Month 22nd.—We also visited Pas-

tor Damon, a leader in the mission for the Chinese here, who number fifteen thousand. He represents the present state of affairs in Hawaii as unsettled; the deposed Queen still resides in Honolulu and has a numerous following among the natives, who affiliate with the lowest class of foreigners. The Provisional Government, on the other hand, he represents as having at its head some of the best men in the community, and that they are sustained by the better class of citizens of all nationalities, including that missionaries who are united in the view that, under existing circumstances, a change is demanded and that a return to monarchy would be both unwise and disastrous to the best interests of the people.

"I was grieved to learn here of the decease, since we left home, of that devoted friend of the Negro and the Indian, General Armstrong, a loss to the whole world. His parents were among the early Hawaiian missionaries; his sister is the wife of E. C. Beckwith, and she has shown me several letters referring to his last illness. As a boy he was educated here at Oahu College, it system has always been co-educational and its excellence he transmitted to Hampton Institute for Colored Youth in Virginia.

"We visited the Kamehameha School for boys, established by a native lady of rank, who married a wealthy American named Bishop; it was well endowed; the school buildings, dormitories and teachers' residences are all in a good style of architecture. Besides a thorough English education, various trades are taught, occupying a course of five years; a similar school for girls is being designed by the Trustees of the Bishop estate. Only Hawaiians or those of the mixed races are admitted; the whole number of boys is one hundred and fifty six. Alice Haviland Thomson, a Friend from New York, welcomed us warmly; he husband being principal of the Industrial Department.

"PALA, ISLAND OF MAUI, Ninth Month 27th, 1893.

"On the road hither we halted at Spreckelsville, the center of Claus Spreckels' sugar plantation. Here are large grinding mills and works for preparing the sugar for export. Thus a little town of probably three thousand and inhabitants has sprung up of various nationalities, but largely Chinese, Japs and Portuguese, who tend the growing cane, work in the mills at the grinding season their cabins look uncomfortably small, the plantations on this island cover five thousand acres and the crop yields fourteen thousand tons of sugar in a semi-refined condition. C. Spreckels is represented by a keen business man, sixty-five years of age by birth German, but living at 'Frisco, who looks sharply to his own interests and has until recently exercised almost a controlling influence in the affairs of Hawaii. In the present disturbed conditions, he ranges himself on the side of the deposed Queen and as a consequence disfavours the Provisional Government and its efforts to obtain the protection of the United States. Tysons are connected with him in business and are said to possess much of their father's shrewdness and energy.

"Jonathan walked three miles to see An-

Jones, whom we had met in California; he seems an honest-hearted and worthy old Friend. Jonathan returned on a mare of A. Jones's, who having a colt at home, only needed to be relieved of the rider in order to trot back to her master. H. B., wishing to hear something more of our views regarding 'the sacraments,' I endeavored to place them in a clear light, and she seemed quite able to grasp these, though still hampered with what is claimed as express commands on the part of the Saviour. The question regarding the perpetuity of the rites, was one which had not occurred to her mind. Jonathan having in his satchel, copies of Barclay's Propositions regarding Baptism and Communion, we were glad to present them to her.

"HONOLULU, Tenth Month 14th, 1893.

"We went to a meeting of Portuguese Protestants, who have suffered in various ways from the Roman Catholics. When living in Madeira, the priests had burned their Bibles, but they seemed in a tender, forgiving spirit, and in this they desired to be kept. Thus the work of the Lord goes on in unlooked for places, and through agencies and methods which He is manifestly blessing. Their place of worship was a plain, neat edifice built mainly through the aid of the Central Union Church. The pastor an earnest, solid-looking man, from the Azores, desired that we might deliver my message we might have for his people, and he would gladly interpret; availing ourselves of this kindness, we both had some words of encouragement and comfort to offer. The company, who numbered about seventy-five, gathered about us at the close, thanking us for the help our words had brought them. Many were women with little ones beside them, or in their arms.

"We passed a night-blooming Cereus, eight hundred flowers in bloom at one time, where it clambered over the wall in wild profusion. An ostrich farm also interested us; here were thirty large birds with ten young ones two weeks old, about the size of a small hen, but with ostrich legs; the farmer said the whole setting had hatched; and that the old birds were careful parents when undisturbed, sitting by turns very faithfully on their nest, which is little more than a large hole scratched in the sand.

(To be continued.)

If I have gleaned a single bit of sound educational information from an investigation of the lives of men, whether living or dead, it is that concentration of thought, intensity of investigation, thinking carefully and patiently over what one reads as he reads it, or stopping to master it and making it his own, is the only kind of reading that is of any permanent value. Some minds take in and assimilate knowledge much more rapidly than others, and can cover more books and do it well. It is not so much reading, but well chosen, solid, substantial reading, that builds up the character into manhood and womanhood. Fifty or a hundred good books, well chosen, read and mastered and assimilated, will give one far greater power and versatility

than thousands of surface, scrappy, mediocre books.—SUP. J. M. GREENWOOD, Kansas City.

### Overland by Butterfield Stage.

(Concluded from page 333.)

West of Ft. Chadbourn the road crossed the Staked Plains, a dry and comparatively barren region, traversed by numerous arroyos or gullies with precipitous sides. The question of water and forage on this division was a serious one, although not so difficult to adjust as it was farther west. From El Paso to Los Angeles the route crossed the desert. The road, owing to the work done by the Government, was fairly well graded and in good shape, but the shifting sands, long stretches without water, absence of vegetation, excepting the cactus and mesquite, together with the great heat by day and comparatively low temperature at night, made this the most disagreeable and arduous part of the whole distance. The three long stretches without water were seventy, sixty-five and fifty-five miles, respectively. In covering these, relays of horses were sent out by extra drivers to meet the stages, so as to ensure their being able to make schedule time.

Across the desert the road was lined with broken-down and abandoned wagons and emigrant outfits, together with the whitened bones of animals that had fallen by the way. Had it not been for the necessity of following the line of Government Posts, and the even more important springs and water holes, the distance west of El Paso could have been materially shortened.

From Los Angeles to San Francisco the route was a mixture of good and bad; while there were long stretches of desert and barren country, there were others that traversed pleasant fields and ranches. The entrance into San Francisco was by way of San José, and up the peninsula.

The trip was not one to be undertaken rashly. It meant twenty odd days confinement in a hard-seated and practically springless stage coach, with the constant jarring and jolting, night and day; in certain portions of the journey being exposed to rain, and in others to the dust and heat of the desert by day and its cold by night. Long stretches of the distance were through regions where water had to be hauled for miles, there being one station in Western Texas where water for both man and beast had to be hauled in casks twenty-two miles during four-fifths of the year. Another disagreeable feature was the often vicious and nearly always unruly stock. It was not only trying to the nerves but an absolute nuisance, five or six times a day, with each fresh team, to go through the same process, bucking, and rearing followed by a stampede only brought to an end by exhaustion, during which time the stage progressed first on one wheel, then on the other, over rocks and gullies, sometimes on the road but oftener off it. Then again, the tales of the drivers and guards were not calculated to greatly increase the pleasure of the trip, being principally of Indian attacks, hold-ups, robbery and violence; accidents to stages or

passengers, cloud-bursts and sand-storms being thrown in as variations. The greatest trial was the loss of sleep and the constant strain, which proved so exhausting as to render straps necessary by which passengers could be fastened or supported in their seats.

As a rule, the trip was made only by those to whom time was an object—all others taking the less trying routes via Panama or Nicaragua, or even around Cape Horn. The through passage cost one hundred and fifty dollars, exclusive of meals. These were from forty cents to one dollar each. Outside of the occasional item of game, they were abominable, the usual bill of fare, according to the records, being chicory coffee, sweetened with molasses or brown sugar; hot, heavy biscuit; fried pork, floating in grease, and corn bread, from the hands of the frontier cook, soggy and unpalatable.

Ever present, from the time Ft. Smith was passed until arrival at Los Angeles, was the liability of attacks from Indians and road agents. The route passed through the country of two of the most ferocious and savage of all the Indian tribes. From Ft. Smith to El Paso, one thousand, three hundred miles, it traversed the Comanche country. These roamed over this immense region, hunting buffalo and plundering the whites and Mexicans with judicious impartiality. They were a constant menace to both stages and stations, chasing the former for miles, and running off stock from and burning the latter. They were the most expert of cattle thieves, and stage horses and mules had for them the greatest attraction.

The desperadoes of the Southwest were composed largely of Mexicans from Sonora, little higher in the scale of humanity than the Indians. They were employed in the mines, among the ranches, and also by freighters. These were accused, and very justly, of many of the stage robberies and murders growing out of them; they were as a rule cowardly and only dangerous to the stages when in considerable numbers. Quite frequently their depredations were made in the disguise of Indians. One of the favorite methods of this class was to have one of their number enter the Company's employ, to enable them to secure inside information as to the number and wealth of passengers, probability of resistance, and, if the opportunity offered, to tamper with the weapons of the guard. Another bad element was made up of fugitives from justice from the eastern states and California, it being claimed that Judge Lynch and the San Francisco Vigilantes were Arizona's best emigrant agents. This class regarded the Mexicans with the greatest contempt. Between the two classes there was the most bitter feeling, and a race war was on practically all the time. In the four years ending 1861, one hundred and eleven Americans and fifty-seven Mexicans died violent deaths.

At the beginning of the Thirty-seventh Congress in March, 1860, the country was on the verge of internal war. The southern



element, which had caused the selection of this route, no longer controlled Congress.

It was quite evident the Southern States would secede from the Union and consequently render it necessary to discontinue the line or change the route. Besides, the route was never a popular one. The great overland emigration followed the much shorter and less hazardous one by way of South Pass and Salt Lake; the Butterfield route being regarded as distinctively a southern institution, controlled by and catering to the southern element. Accordingly, by an Act of Congress, approved March 2, 1861, the Southern Overland Mail Company was authorized and required to change from the Butterfield to the Central route, via South Pass and Salt Lake; the eastern terminus being fixed at St. Joseph, Missouri, the western at Placerville, California.

They were given a year in which to rearrange the route, being allowed their regular pay under the old contract for so much of this time as was required in removing their equipment and stock, plus two months' pay as indemnity for damages and losses incurred. The Company accepted the new terms, discontinued their services from St. Louis April 1, 1861, and on July 1, of the same year, started their first stage from St. Joseph. In abandoning their old route, they were compelled to sacrifice all the improvements they had made in the way of stations, ferries, etc. They were also heavy sufferers from loss of stock, equipment and forage. The Texans confiscated all they could lay their hands on, while the Indians, emboldened by the withdrawal of the troops, made a series of attacks, to the great detriment of the service and loss to the Company. The transfer of stock and equipment was made in the face of great difficulties. The employees of the line, to a large extent, were Southerners, or sympathizers with the South, and wholesale desertions took place—not to speak of the physical difficulty of moving the great number of stages and stock from Texas and Arizona to the Missouri route.

Financially the line was a failure. Its returns from passenger traffic were comparatively small, the mail contract just about paying running expenses; the originators never receiving any returns from their original investment. The Company was apparently quite willing to let go, as they did by the sale, in 1861, of their entire outfit, to Ben Holliday and the Wells Fargo Express Company.

The above account covers a sketch of the longest stage line in the world, and one of the most remarkable episodes in the history of the West. None but an American corporation would have thus risked its funds, and none but Americans would have thus periled their lives. As an outgrowth of this undertaking may be traced the exploration and consequent settlement of the far Southwest, the other transcontinental stage lines and the present Pacific railroads. Too much credit can not be given the genius

and daring of these pioneers in transcontinental travel. By W. F. BAILEY, in *Sunset Magazine*.

FOR "THE FRIEND."

### The Rule of the Church.

"While I remained in prison, I had some discourse with the papists who were in prison with me, about several things. The first time the popish priest began with me thus and on this occasion. On a time the gaoler being ill I went down to see him (he and his wife being civil to me), and when the priest heard I was with the gaoler he came also with about eight debtors, who were civil men, being well brought up, and they came to see the gaoler and being pretty cheerful with the old man, the popish priest broke out and said: 'Well may I be cheerful, who suffer for the Truth, when I see how cheerfully some men do suffer for error.'

"Now there were none but him and another papist and I who suffered for our profession of religion so that I saw he struck at me, and told him there were none at that time that suffered for their religion but him and another of his own mind besides me; therefore, said I, it must needs be me thou meanest that suffers for error; either prove thy charge or own thy fault, for I am not willing to sit down with it, telling him that if he could make it appear that I suffered for an error I would take him for my friend, for I was not willing either to live or die in error if I knew it.

"Then he would have heard no more of it, but I was not willing to pass it by and let him go so off, the charge was great, prove it, said I, or confess thy error. So he asked what we must be tried by? It was answered by the rule of the church: he acquiesced with that, so did I: then I asked him what that rule was? But he seemed to evade and would not answer, but one that sat by said it was the Scriptures; he said no; then I asked him again what he said the rule was? To which he made no answer; 'is it the Pope?' said I; 'no,' said he; 'is it the church?' said I, he answered, 'no,' and so did I too; for the church was to be ruled by the rule, therefore could not be the rule; 'but,' said I, 'what dost thou say is the true church's rule?' but he seemed loth to answer; but being urged, he said that 'tradition was the rule; 'tradition!' said I, 'but what was the rule before there was tradition? for there must needs be the elders before there was the tradition of the elders;' and said I, 'the rule is a firm, stable, standing rule, from the beginning of the world to the end, that alters not nor changes, which cannot be added to nor taken from:' all this he seemed to have but little or nothing to say against.

"But the company desired me to tell them what I believed this rule was? And in answer to their request, I told them: it was the Holy Ghost, the Spirit of Truth, which was in the beginning, and was God, and is God, and changes not; and besides, since our Lord Jesus Christ suffered death for us and rose again this Spirit is poured forth upon all flesh: (see Acts ii). This is that which guided Enoch so that he obtained testimony that he pleased God. This hath

been the guide, rule and leader of all the patriarchs, prophets, and holy men of God who spake as they were moved by the Holy Ghost, or Spirit of Truth, which leads and guides the true church into all Truth, and all true worship is in it: and as many as are led and guided by the Spirit of God, they are the sons and daughters of God, and this was and is the true church's rule, and if any man have not the spirit of Christ, he is none of his, so this that is the guide of the church must be the rule; he that works by a rule is guided by it and ruled by it. This is that which baptizeth men into the church or body of Christ. This is that the childer of God are born of, and nourished by, so that it gives them life and inspires them and gives them understanding, manifesting to every man that which is for his profit and welfare, and is freely given, so the apostles were ministers or servants of it, they adopts men, and enables them to call God Father, and to say truly that Jesus is the Lord. It directs men to obey, and enable them to do the will of God; this is grace and a free gift to all, and if they will, they may come and drink abundantly of it, for it is: fountain of living water. And since mer have turned from it and run after blind guides they oppose it and one another are confounded, having lost the rule, the true guide, they cry, lo here! and lo there and are out of love and charity one with another, and one is for one head and ruler and another for another head; so every head would rule, and there being many head and horns, even to admiration: they are pushing at one another, and in Babylon I found all the blood of the saints and martyr of Jesus. But the true church is full of love and good will to all mankind. With much more to that purpose." Upon this discourse the company believed that the Spirit of Truth was the rule and guide; whereupon the popish priest desired that he and might be at peace and would have no more discourse."—*Extracted from the Journal of the Life of JOHN GRATTON, he being imprisoned in Derby, England, 1685.—Contributed by JESSE DARBYSHIRE.*

**DENIED HIMSELF.**—It is not so much what we are willing to give as what we are willing to deny ourselves, that proves our devotion to a cause. How many would like to have such a test applied to their devotion to Christ?

Two years ago a Japanese gentleman called on Dr. Atkinson, in Kobe, and, after the usual salutations, said to him: "No long ago I had occasion to visit a town in the interior on business, and one evening I attended a prayer-meeting that I found in the town. At the close of the meeting the speaker read a letter from you as president of the Home Missionary Society, and thus I learned that the society is in special need of funds just now to carry on its work. I am on my way to Tokyo, and since I heard your letter read, I have traveled third-class on steamer and train, and have taken poorer accommodations in hotels. Up to this time I have saved money by doing so. I shall be very glad to

you will receive this amount and use it for Christ's work."

When asked to what name the gift should be credited in the monthly report, he gave his name, but added, "Please say, 'a servant of Christ.'"

During the same year another gift of ten yen came from him. Last year he sent fifty yen, and this year he has sent one hundred yen. To all others but his pastor, the giver is known simply as Kinsuto no Shimobe—a servant of Christ.—*Selected.*

## TEMPERANCE.

[A department edited by EDITH BARDLEY BELLows, 902 President Street, Brooklyn, N. Y., on behalf of the "Friends' Temperance Association of Philadelphia."]

WHAT ARE BOYS WORTH? "BEST TIME TO FIGHT FOR A MAN IS WHEN HE IS A BOY." In a recent address before more than five thousand school children in the Auditorium at Chicago Judge Benjamin Lindsay of Denver struck a popular note with these forceful words:

"Every honest man and every honest boy is of inestimable value to the community. He may not know it, but it goes without saying that the community is no better than the individuals composing it. The fight ahead of us, then, is for the individual—for the man—and the best time to fight for a man is when he is a boy.

"THERE ARE MORE THAN 100,000 BOYS BROUGHT TO THE JAILS AND COURTS OF THIS COUNTRY EVERY YEAR LARGELY BECAUSE THEY START HANDICAPPED IN THE RACE OF LIFE. I have for most such boys a certain amount of sympathy, but this does not mean justification for any wrong-doing. I ask a word of comfort for the tens of thousands of poor, struggling mothers in this republic whose homes have been blighted by death, by divorce, by desertion and the awful evils that come from drink. We should love the children of such homes. They should have our sympathy, our constant thought, for where they are helpless without fault they ought to be assisted."

The biggest handicap that these 100,000 boys who went to jail last year ever had is the wide open saloon, 240,000 of which are run protected by law which has been indorsed by the fathers of 5,000,000 boys.

If that is true, and who can disprove it, why not vote against the saloon and resolve to-day to vote henceforth for no man who does not openly oppose the liquor traffic and have the courage to fight it?

GROWING DIFFICULT TO GET A DRINK IN TENNESSEE.—Knoxville, Tenn., March 11.—By a majority of two thousand out of seven thousand votes, this city to-day decided to surrender its present charter and to re-incorporate under the Adam's law, recently extended to the entire State, thereby abolishing the saloons. A bill will be immediately introduced in the Legislature to accomplish this result. This will be merely a formal action as to-day's election decided the question.

On Thursday the City of Jackson will vote on the question, and it is a foregone

conclusion that the result will be the same as that in Knoxville. Bristol took similar action on Friday. This leaves but three cities in the State in which liquor can be legally sold—Chattanooga, Nashville and Memphis.

MORE than half the counties in the state of Texas, said a man from that state, have already voted prohibition under local option laws. He said that the spread of the prohibition movement was due to the violations of the law by the saloons. While the saloons close their front doors on Sundays there are always side doors open, and these places are filled from morning until night with men of all ages, including minors, who are drinking and gambling in a small way, using up all the money that they receive on Saturday nights for the week's work. A suggestion on the line which has proven quite satisfactory in some cases is to make-pay day Monday instead of Saturday, and then the saloons would get less of the wages of the workmen.—*Woman's National Daily.*

THE CHURCH AND THE SALOON PROBLEM. The National City Evangelization Union of the Methodist Episcopal church sat in its fifteenth convention, recently, in Chicago. It was the sense of the delegates there gathered that:

"Unless the Protestant churches in American cities change their attitude toward the increasing complexities of the 'city problem' they stand in danger of annihilation or of being supplanted by other religious or semi-religious organizations."

More than that: unless the Christian church of this country moves and moves quickly, by definite, outspoken methods and moves as a church against the liquor evil, some awful day of reckoning will come. It cannot be otherwise. The church has no greater organized enemy than the saloon. The "city problem" is largely the saloon-problem. Where the saloon is, the church must go. What the saloon does, the church must meet, whether in the arena of politics, labor, society or among the individuals in the pew.—*Union Signal.*

"DEEP-ROOTED customs, though wrong, are not easily altered; but it is the duty of all to be firm in that which they certainly know is right for them."—JOHN WOOLMAN.

CAUSES OF CRIME.—There are two main causes for the excessive crime in Chicago. The first is the saturation of the poorer classes with alcoholic liquor by the agents of a business under a terrible economic pressure to produce revenue.

A second great cause of crime is the purchase of the right to break the law by the dealers in illegal dissipation.

A great part of the crime in Chicago is committed by men under the influence of drink. This is true in every city.—GEORGE KIBBE TURNER.

"Much editorial comment is being given and justly, to George Kibbe Turner's 'Study of the Great Immoralities,' in *McClure's*

for April. Philanthropic workers, investigators, the courts more particularly certain great murder trials have given us confused and fleeting glimpses of the great under world, but Mr. Turner draws back the curtain and lets us gaze upon it in all its hideousness. He takes Chicago for his study, "not because it is worse than or different from other cities of America, but, on the contrary, because it is so typical, and because it is so well known."

"The entire article ought to be read and re-read by every thoughtful citizen. It is not pleasant reading. The author does not shrink from the appalling truth; and certain parts of the truth that are not often accorded such just treatment by the secular press are here set forth in no uncertain terms. For instance, he puts the liquor traffic where it belongs, naming it as 'the great legalized branch of the sale of dissipation,' and classing it as the leading branch, to which the other two tremendous evils, prostitution and gambling, are tributary.

"If any person has been soothing his conscience with comfortable delusions as to the real nature of the saloon business, such words as these must forever dispel those fallacies from his mind."—*Union Signal.*

WILLIAM H. ANDERSON, Chairman Committee on Legislation of Board of Managers of the Temperance Society of the Methodist Episcopal Church, contributes the following information on the secret of the delays in securing the passage of the Littlefield "inter-state liquor shipment bill."

Personal presence in Washington, assisting the forces which, under the leadership of the Anti-Saloon League of America, are pressing for the passage of the Littlefield "inter-state liquor shipment bill," has resulted in finding what seems absolute confirmation of the opinion, long existing as a moral certainty, that those powerful, silent forces which shape legislation under the surface are arrayed against this bill. Speaker Cannon has disappointed his friends who hoped that, although a survivor of that type of politician who believes that to offend the liquor interests means to jeopardize the party, he had sufficiently kept in touch with recent movements to appreciate the growing earnestness behind the demand for this legislation. For example, one of the minority members of the Judiciary Committee, friendly to the bill, was elected governor of his state. The minority leader suggested for the vacancy caused by his resignation was a man commonly recognized as the representative of the distilling interests of Louisville, Ky. However, this man, seeming to recognize the incongruity of the appointment, declined to serve. Nothing except powerful secret influence can explain the opposition in Committee of some men who are temperance men at heart and whose districts would overwhelmingly support them in favoring any advance temperance proposition. The time has come when the temperance forces of the country should know the truth that they may watch developments closely enough to ascertain the nature of this influence, and locate respon-



sibility for holding up for so many years a measure that everybody concedes will pass whenever it comes to a vote.—*Home Journal*.

**SEVEN GOOD REASONS.**—In a certain town in Missouri a temperance meeting was called to discuss a new temperance law. During the meeting a lawyer eloquently and learnedly discussed the constitutionality of the proposed law. An old farmer was in the audience, whittling and listening intently. After the lawyer sat down the farmer arose and said:

"I don't know nuthin' about the constitutionality or the unconstitutionality of the law, but I've got seven good reasons fur votin' fur it."

"What are they?" asked the lawyer. The farmer, closing his knife with a loud snap, replied:

"Four sons and three daughters."  
Can there be a better reason for temperance laws? It has been said that "the day the Christian ministry are agreed that the saloon must go, it will go." Oh, ministers, everywhere, in the name of the Christ whom you hold up, and for the sake of the boys and girls, perhaps your own, won't you agree that the saloon must go?—*Selected*.

**PR-CANTEEN MOVEMENTS.**—Isaiah xxx: 15. In quietness and confidence shall your strength be.

Despite the many rumors to the contrary, I do not consider that the Anti-Canteen law is in jeopardy. Six years ago it was passed by Congress by heavy majorities after exhaustive debate that rang through pulpit platform and press. Its triumph was complete and unassailable. A Senator or Congressman will now and then introduce a bill into Congress for its repeal. But no such measure ever came to vote, and is not likely to.

Year by year the wisdom of this measure is shown as the health and morality of our army increases. No weapon formed against it has prospered. For instance, in the winter of 1904 the women of the Army and Navy League of this city made a movement which was sustained by officers of the army and became popular, as the newspapers gave it notoriety with such headlines as these: "A battle royal over the restoration of the Army Canteen is now on between the women of the Army and Navy League and the Woman's Christian Temperance Union of America. Interesting developments are looked for." Another: "Women Fighting Face to Face." But this agitation soon died out.

Two consecutive winters Phoebe Cousins has come to Washington, holding receptions and announcing that she intended to stay until Congress repealed the law. She was ably supported by the army officers. Nothing has come of this. The present movement started by the Spanish War Veterans which has culminated in the organization of the Woman's Army Canteen Club, which is extensively reported by the press, will probably be as evanescent as the rest.

The war department has given very little publicity to the benefit the soldiers are deriving from the post exchange buildings. After removing beer from the canteen,

Congress made appropriations aggregating more than \$1,800,000 to be used in buildings at army posts, handsome structures to contain gymnasiums, amusement halls, reading and lunch rooms. Every army post of any pretensions has these buildings, and their advantages are highly appreciated by the men, being far superior to conditions before the abolition of the beer canteen. Therefore, the oft-repeated assertion that the soldiers' club and places of recreation have been destroyed is utterly misleading.—*President District of Columbia, W. C. T. U.*

### Science and Industry.

**THAT LEVIATHAN.**—As to the depth to which whales can descend, opinions have changed considerably of late years. It was once supposed that they went down to great depths; but the effects of pressure would manifestly render this quite impossible; and in the opinion of the great authority, Frank Bullen, a depth of one hundred yards is probably their extreme limit. This conclusion receives support from the fact that the food of most species consists of animals living on or near the surface; and likewise by the practical experience of whalers in connection with the amount of line taken out by harpooned whales. The sperm-whale, which feeds on large cuttlefishes, seems, however, in some degree, to be an exception; there being circumstantial evidence that these monsters, in certain instances, touch the ocean bottom, although at what depth is still unknown.

Modern observation has thrown much new light on the "spouting," or breathing, of whales. In this connection it is perhaps almost superfluous to mention that the water, or spray, included in the "spout" is merely adventitious, and due either to the condensed moisture of the breath, or to the creature beginning to "blow" before reaching the surface. Recent photographs of spouting whales have demonstrated not only that there is great differences in the form of the spout, but also that the height to which it ascends is much less than formerly supposed; even that of the "sulphur bottom," or Sibble's whale—the hugest member of the whole group—averaging not more than fourteen feet, although occasionally reaching as much as twenty feet.

Whether the reference in Psalm 104 to "that leviathan, whom thou hast made to play therein," really relates to the gambols of rorquals or humpbacks in the Red Sea or not, certain it is that cetaceans of every kind are among the most playful and sportive of all animals. The greatest adept at these sportive performances is undoubtedly the humpbacked whale, which delights to throw its huge carcass clear out of the water, to lie on its side with one of the long white flippers standing vertically out of the water like a gigantic sword, or to "dance" upright, with its head raised above the surface. The sperm-whale is, however, not far behind in this respect, and when "breaching" shoots its sixty feet of length to a height above the surface sufficient to render itself visible from the masthead at a distance of half a dozen miles.—*Saturday Review*.

### A Full Removal Certificate.

In Samuel C. Eastburn's interesting paper read before the Friends' Historical Society last summer, at Pennsbury, is the following certificate of removal for Thomas Langhorne a minister from Kendal Meeting in England to Middletown Meeting in Bucks County about 1683 to 1685. It is said that old letters speak of Thomas Langhorne as a man "mild in manner," a "devoted servant of his Master comes to us with a sweet savor of Gospel peace, which to us is very precious." The certificate is as follows:

"We recommend to you our dear friend and brother, Thomas Langhorne, into whose heart the Lord, we hope, hath put it to give himself up with his family for your country in the western part of the world. We are more satisfied with his integrity and regard to God in the matter, because we can guardedly say that the Lord hath blessed him with the riches and glory of his own life, in the enjoyment of which God has made him an instrument in his hand for the help and enjoyment of many. An elder that has ruled well, and is worthy of honor which in his own country he hath so largely a share thereof that he need not court the enlargement thereof elsewhere; and as to outward things, God has given him that plenty thereof that fullness that cometh from true content. The glory and the riches of the kingdoms of this earth he need no covet after. You may lay hands on him with a ready mind and a brotherly respect for you will find him worthy, and for him you will never be ashamed. He is bone of your bone, and the remembrance of him will be precious to your souls. We are made willing to give him up in your behalf, for distance or place cannot disunite from another's help, and our bowels will be kept with you. You may be assured if it was not for our brotherly love and the Gospel's sake (for the furtherance thereof God has made him an able minister), if it was not for this we could not have given him up to the outwardly [and] remote parts of the world whom whether we shall ever see his face again visibly we know not. He has great power. We do not part with him a thing of light value, and if we did not for our loss would be your eternal gain, our sorrow could scarcely be expressed, but in your advantage does our satisfaction stand without grudging."

There were many ready writers in the Seventeenth Century, but for real feeling, the foregoing can scarcely be excelled. The Historical Society has a large field of usefulness in gathering up such relics of the past, and, doubtless, search among old letters and records would be richly rewarded.

J. C. M.

### I Was Starving and Ye Gave Me Food.

Prince George Lvoff writes to Edmund Wright Brooks from Moscow, Third Month 31st, 1907:—

"I have received again through the Volg Kama Bank the large sum of 33,495 rouble and wired you an acknowledgment.

"Your money did not remain unemployed for a single minute—I sent it immediately to the famine-stricken.



"Our situation is now very serious. Spring time always brings great difficulties. We must form stores of grain and other provision for two months.

"For want of roads all communications are stopped, no means are left of earning bread by labor.

"The change from winter to spring is always a hard time for weakened people, but specially in such a famine year.

We have no stores and cannot form them or want of money, which never was so scarce . . . Just at this moment your money arrives and you can easily understand how welcome it is, and every penny is worth double now. For many localities we were obliged to close the refectories for want of means and your money allows us to re-open them. You help especially the Ufa Province which suffers particularly.

At the head of the organization stands an able and excellent man, Count Peter Petrovich Tolstoy. In each central stores are armed, and authorized agents are chosen. In each village managers of the refectories are chosen from the peasants themselves, each refectory feeding fifty persons on an average, accounts are strictly kept in each refectory. The food of a man costs on an average 4.2 copeks, or a trifle more than a penny a day.

"We shall send you a regular account of expenditure which is controlled not only by our agents but by the peasants themselves."

Dr. Kennard, when reporting to the Russian Famine Relief Committee of the Society of Friends in England, writes from the heart of the famine district (Samara), Fourth month 3rd, 1907:—

"I feel bound to appeal at once to the British and American public to endeavor to make them understand what terrible state is here. If there be any who are wavering over the opening of their purses for the relief of the famine stricken Russian people let them waver no longer else it will be too late. . . . I came here to find that of the three million people in the province of Samara, twenty-five per cent. are starving, or seven hundred and fifty thousand. Of these the actual number receiving relief to-day are three hundred and twenty thousand and seven hundred. The rest are dying by degrees and even those who are in receipt of relief are but getting no meal in twenty-four hours. And what appends? Why those who have even this meagre food dealt out to them are invaded by their fellow-sufferers from far and wide and made to share it."

#### THE RUSSIAN FAMINE FUND.

##### RECEIPTS.

Dr. G., \$2; N. M. B. and S. S. \$12; S. S. K., \$2; F. S., \$50; G. J. S., \$25; L. G. and S. School, \$8; S. L., \$2; F. P., \$1; a friend and wife \$5; M. E. C., \$6; W., \$50; M. H. R., \$2; A. S., \$1; E. A., \$2; so, a friend, \$20. Total \$2745.29.

#### CHINESE FAMINE FUND.

##### RECEIPTS.

C. J. C., \$10; a friend, \$1; H. H., \$10; E. A. F., \$5; S. K., \$2; T. F. S., \$50; G. J. S., \$25; M. S., \$3; P., \$2; a friend, \$1; S., \$10; M. R., \$1; F. B. F., \$1; M. E. W., \$25; a friend, \$1.25; E. B. R., \$5; W. H.

R., \$1; D. R. R., \$5; S. R., \$10; a friend, \$50; a friend, \$20; a friend and wife, \$5; a friend, \$1; H. F. O., \$10; A., \$5; three friends, \$50; S. S., \$2; R. B., \$1; P. P. B., \$10; M. A. M., \$5; M. H. R., \$1; and L. A. W., \$5; S. L. C., \$10; J. W., \$2; so, M. H. R., \$1; L. T., \$10; J. J. C., \$5; L. B., \$2; M. K. M., \$10; R. A., \$2; A., \$2; so; G. S., \$5; a friend, \$2.50. Total \$2453.67.

Which sum has been forwarded to Tong Sing Kow, Shanghai, who writes that he had just returned from the interior of China.

JOSEPH ELKINTON.

Media, Fourth Month 30th, 1907.

#### ARBUTUS.

Oh sweet arbutus, with thy pinky flowers,  
From underneath dry, shrivelled leaves come forth  
Spring, on whose soft advance grim winter lowers.  
Has driven her adversary to the frozen North.

The sighing south-wind moves the withered grasses  
In golden sunbeams, darting bluebirds sing;  
From thy sweet faintly-tinted stars there passes  
The first rare fragrance of the coming spring.  
Oh weary heart whose winter seems unbroken,  
Take courage, 'neath the snow fair flowers cling;  
Take courage, arbutus blossom, a token  
From that far land where reigns Eternal Spring.  
By L. C. Wood, 1894, in *New York Tribune*.

#### Bodies Bearing the Name of Friends.

ANNA T. JEANES's last gift of one million dollars for the rudimentary education of Southern negroes, eclipses any of hers heretofore, and is said to be the largest single amount ever given to the cause of negro education. Two years ago she gave two hundred thousand dollars to the "Home for Aged Friends" in German town, and a like amount was donated to the Spring Garden Institute of Philadelphia.

The fact is now public that the "Motto" calendars, printed neatly in colors with valuable religious and moral truths on a calendar page for every month, and beginning to be issued about twenty-five years ago, was the publication, concern and largely the work of the late Thomas Scattergood. He did not allow his name to be known as responsible for that beneficent work. It received yearly a large distribution and welcome, many sending from far distant places for the privilege of having a copy. "Blessed are they who sow beside all waters."

OUR sketch of an account of Philadelphia Yearly Meeting we find did not contain the incident of the reception of an epistolary note from London Yearly Meeting. Its contents were in substance recited to the Yearly Meeting by one of the committee to whom it had been referred; but as conditions for what might be regarded as a re-opening of correspondence as formerly conducted are not yet fully apparent, the formal reading of the communication was not advised. In this meeting acquiesced. It was not deemed a profitable employment of the meeting at this time to enter into an explanation of conditions leading to a dropping of correspondence with Yearly Meetings, but it may be that an outline of such information can yet properly be presented by us in the near future.

#### Westlown Notes.

The School resumed, after the two weeks Yearly Meeting vacation, on Fourth Month 22nd, with an enrolment of two hundred pupils.

JOSHUA SMITH AND THOMAS BLACKBURN, of Iowa, made a short visit at the School on First-day evening and Second-day morning, having some service there.

JOSEPH ELKINTON was at the School last First-day, attending meeting in the morning and speaking to the boys and the girls after supper on Caroline Stephen and her message to the young people of Philadelphia Yearly Meeting.

The Alumni Natural History Committee is holding bi-weekly meetings here during the spring term. George S. Morris was present at the last Sixth-day evening and read a paper on "Early History of Ornithology."

THERE has been placed in the Museum within a few days a collection of turtles, etc., numbering twenty-five specimens, collected by the late Henry R. Tilton, and presented to the school by his daughter, Mary Tilton Seary.

The improvements to motive power are almost completed; the new Ames engine and Burke generator are now furnishing light, the faithful engine which has been in service for twenty or more years and the two old generators not so old will now serve as supplemental power.

#### Correspondence.

[This from a correspondent unknown by face to the editor, seems too interesting to withhold, except his name.—E.]

Upon reaching home this afternoon I read the editorial in THE FRIEND, "Ministers and Elders in Fellowship." It made me homesick. My heart instantly responded with a thrill of thankfulness. That sentiment was yet left of real old fashioned Quakerism. I have been a member of the Episcopal Church for over twenty years, am a licensed Lay Reader with special permission to make addresses, and yet I can enjoy to-day a Friends' meeting as much as when I was a member, providing there is a goodly portion of silence in the meeting. Over thirty years ago the impression was made upon my mind, while attending a very small Friends' meeting, that I must bear my testimony to the truth of the Gospel of Christ. I instantly put it aside, feeling the sacredness of the silent communion of those around me, and realizing that it was a solemn thing to break in upon that communion. Next day, the impression came to me again, and again I put it aside. For a whole year I struggled against the call of the Spirit, then on one First-day morning, I yielded my own will, put aside my fear of man, and arose and gave my message. Oh, the inexpressible peace that filled my mind and heart! After the meeting I had many expressions of approval from Friends, and the way that had been hedged up for a year, was already opened for service. In some ways it was quite a remarkable service. I had at the time, and have it still at times, a trouble in the use of my voice, a nervous affliction, that made it very difficult for me to talk when about my daily work. But not a trace of this was known, when I arose to speak in any of our meetings for worship. I never opened my mouth unless my mind was deeply impressed with the Lord's message, and I waited long under the gathering power of the blessed Spirit before I dared to put the thoughts into words.

#### Gathered Notes.

A Review for Internationalism is to be issued every two months in Leipzig and Amsterdam, in the interests of international organization generally. Each number will be printed in Dutch, German, English and French.

BRAND WHITLOCK, who contributed so able a plea against capital punishment to a recent issue of the Reader, presents in the *Everybody's* for Fifth Month a forcible arraignment of our present system of dealing with criminals. In the Sixth Month number J. K. Friedman will depict the hopeless lot of the convict who has paid the penalty of his crime and liberated from jail, comes out again into the world and attempts to find work.

WHAT public agitation and Federal action against dirt and disease in the meat industries of Chicago have accomplished is shown by an article in last month's *World of To-day*, wherein Shaler Matthews presents the results of a recent thorough investigation into "Packingtown" conditions as they are now. Meanwhile Upton Sinclair's book "The Jungle," which is responsible for whatever reform has been accomplished, leaps up its popularity in the continuing of the foreign editors rejoicing in a title translatable as "The Poisoners of Chicago."

MINISTERS have been feeling "the incubus of the church official." But A. A. Berle is willing to publish this grievance in the *Star*. "The church official," he thinks, who is largely responsible for the fact that "in sheer stupidity, linked with selfishness and love of private control, few institutions are much more culpable than the churches of to-day."

The visit of a committee of New York ministers to President Roosevelt at the White House begging the

President to do something towards the religious awakening of New York City, is regarded as a picture of impotence and spiritual confusion. Why not resort to the right authority, who said, "Ye shall receive power after the Holy Spirit is come upon you."

#### SUMMARY OF EVENTS.

UNITED STATES.—President Roosevelt having been criticized by some members of a labor union who replied denouncing the flagrant impropriety of men who so deroute their duty as to try to influence justice and coerce court or jury by the formation of societies and in other ways. He again defined the "Square deal," declaring it to be his purpose to administer justice to labor on a capitalistic basis. And says: "I am for equal justice to both, and so far as in my power lies I shall uphold the law. Whether the man accused of guilt has behind him the wealthiest corporations, the greatest aggregation of riches in the country, or whether he has behind him the most influential labor organization in the country."

The Exposition at Jamestown, Va., was opened on the 26th instant, by President Roosevelt in the presence of about twenty thousand persons, the diplomatic, naval and military representatives of thirty-seven nations, and the Governors of a score of States.

In a recent address by Surgeon General Wyman before the South Carolina Medical College, he stated that the death rate in London, which in the latter part of the seventeenth century was eighty per thousand, now averages between seventeen and nineteen. In England typhus fever, once a formidable scourge, has been practically eliminated. In Germany smallpox and typhoid fever have almost entirely disappeared. He referred to the projects of international sanitation, and expressed the hope that the administrative energies of the nations would have had occasion in preventing the spread of communicable diseases rather than in the maintenance of great naval and military establishments whose mission is destruction.

It is stated that after Fifth Month 1st, milk will be hauled by the Pennsylvania Railroad a distance of three hundred miles over its lines instead of sixty miles, which has heretofore been the maximum mileage. Passage of the trolley freight bill, which will permit the electric lines to compete with the railroads for the milk-carrying trade of the suburbs, is largely responsible for this action. Under the new arrangement, it is said, the Pennsylvania will have a line over its Erie road, which is as far west as Emporium; on the North Central line from stations between here and Watkins; on the Cumberland Valley line as far west as Hollidaysburg, and on the eastern Pennsylvania division Altoona will be the terminus.

The post-office department announces that it will not be held responsible for letters where the return address is on the back of the envelope instead of on the front in the upper left hand corner. On the back the return address is likely to be overlooked.

In order to increase in public school pupils an interest in forestry, the state forester of Massachusetts has sent out to every school superintendent in the state a circular setting forth the desirability of further educating the children in caring for trees. He offers seedlings and seed of white pine, white ash, red spruce, beech, chestnut and acorn trees on payment of the actual expense of digging and express charges.

One million dollars has lately been given by Anna T. Deane of this city, to help the United States forester in his work. It is said to be by far the largest single gift for public elementary school purposes ever donated by any philanthropist in this country. It is set forth in the deed that the endowment shall be known as "The Fund for Ruminantia Schools for Southern Negroes," the income whereof shall be devoted to the sole purpose of carrying on in the State of South Carolina, in country and rural schools for the great class of negroes to whom the small rural and community schools are alone available.

The United States Court of Claims has lately rendered a judgment in favor of loyal members of the Sisseton and Wapeton bands of Sioux Indians, who were suing against the Government. The claims were based on the treaty of 8th month 23d, 1851, by the terms of which the Government agreed to pay these Indians the sum of \$250,000 and an annuity of \$74,600 for fifty years. The payments were regularly made until a Sioux outbreak in 1863. Congress then passed an act relieving these annuities from government. By an act approved Sixth Month 21st, 1906, Congress authorized the Court of Claims to determine what amount would now be due to the Indians who had not taken any part in the depredation.

It is stated that an organized effort has been made in Montclair, New Jersey, for the purpose of doing away with the drugery of a kitchen and substituting for it a central plant, which shall prepare all the families' food, bring it to the house three times a day and take away the soiled dishes, leaving to the housewife only the task of setting the table.

FOREIGN.—Telegrams, it is reported, have been received by the Czar from many sections of the country requesting him to dissolve the Duma, which he has replied to by simply thanking the senders for the expressions of loyalty which they contain. A committee of the Duma, which has been investigating charges of alleged cruelty to prisoners has reported some cases in which the tortures by officials upon their victims were continued for several days. The Government authorities have admitted the complete illegality of such proceedings, and have given orders to prosecute some of the guilty parties. A recent despatch says: "Russian industry is being placed in a critical situation owing to the continuance of the strike of sailors belonging to the naphtas flotilla on the Caspian Sea. Only two of several hundred tank steamboats are in operation and both sides are determined to continue the strike. The oil residue known as mazout is the principal fuel used by the factories in Central Russia, the stocks of which are now exhausted. The president of the Moscow Bourse has expressed the opinion that a cessation of the strike would force most of the factories to suspend, which would throw hundreds of thousands of men out of work." A bill has been introduced in the Duma by the Polish delegation providing for the establishment of a separate Diet for that country, which would be empowered to legislate upon all matters affecting Poland not specifically reserved to the central government.

A despatch of the 28th ult. from St. Petersburg says: "Streets and railway stations here are filled with picturesque groups of Molokany, or milk-drinking Quakers, who are on their way to Finland, whence they will embark for America. They have been driven from their farms down the Volga by the famine and by politics. The Government is now selling for America last week was two thousand, and probably as many more will sail this week."

Several thousand skilled workmen, who had been discharged from Woolwich Arsenal as an outcome of War Secretary Haldane's scheme of reducing military expenses lately returned the "cry of the unemployed" in London, and marched with bands and banners from Woolwich to the House of Commons to impress their grievances upon the Government. Secretary Haldane explained to the men the necessity of reducing the military expenditure and the need of bringing things down from the inflated position which obtained during the Boer War. He said there must be further reductions.

It is stated that there are at least fifteen million people in Germany insured against illness, and of the weekly premiums two-thirds of the cost is borne by the employers and the rest by the employees. Old age annuities begin when the beneficiary reaches the age of 65.

A despatch of the 28th ult. says: "The Royal Observatory on Mount Etna registers an extraordinary eruption of the volcano on the island of Stromboli. The volcano is throwing out large quantities of ashes and cinders which are ruining vineyards in both Sicily and Calabria."

Government officers announce that a treaty of arbitration between Portugal and Denmark has been signed and that differences between the two countries hereafter will be submitted to The Hague tribunal.

A treaty of peace has lately been signed at Anapala between Nicaragua and Salvador. The treaty includes a provision for a general Central American Peace Congress to be held in Nicaragua in the near future, and a special commercial treaty between Nicaragua and Salvador.

Severe volcanic eruptions have occurred in the southern part of Chile. The town of Valdivia is covered with ashes and overlung with clouds from the Puyehue volcano. The eruption has destroyed many cattle and numerous farms. Deposits have been falling one hundred and fifty miles from the volcano, a river is reported to have dried up and a lake is said to have disappeared.

#### NOTICES.

WANTED.—A mother's help to assist with care of children and help with sewing.

HENRIETTA B. ALLEN, 65 East Main St., Moorestown, N. J.

WANTED.—A Friend to help with general housework in a comfortable and convenient home in the country small family.

ELEANOR FISHER BRINTON,  
Timicula, Penna.

WANTED.—A Friend—A practical and experienced butter-maker and dairyman to take charge of a herd of about fifty cows at the Indian School at Tunesassa, N. Y. For particulars address

JENNY MARSHALL, Kennett Square, Pa., or  
JOSEPH WISTAR, Woodbury, N. J.

Glimpses of the Life of Samuel Morris (two illustrations) now for sale by Wm. C. Cowperthwaite & Friends' Book Store, 304 Arch Street, and Friends' Institute, 20 S. Twelfth Street, Philadelphia. Price seventy-five cents.

Also sold by the publisher, Samuel N. Rhoads, 210 S. Seventh Street, Philadelphia. Mailing price eighty-three cents.

WESTWON BOARDING SCHOOL.—Our stage will meet trains leaving Broad Street Station, Philadelphia, at 6.48 and 8.21 A. M., 2.49 and 4.32 P. M., other trains will be met when requested; stage fare fifteen cents; after 7.00 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester D and A, phone 114 A.

WM. B. HARVEY, Superintendent.

WANTED.—To head the boys' disciplinary department at Westwton School, a teacher who has had successful experience in that line, or a well educated man with executive business training. The position will be one of the most important in the school; it can be associated with Gymnastics or some scientific or literary classes; and will naturally lead in course of time, to full teaching work.

Apply to:—

WM. F. WICKERSHAM,  
Westwton, Penna.

SCHOOL FOR INDIAN CHILDREN AT TUNESSASSA.—Wanted, a woman Friend to take charge of the boys out of school, to enter upon her duties at the opening of the term Fifth Month 1st.

Application may be made to

ANNA WALTON, Moylan, Penna., or to  
CAROLINE C. SCATTERGOOD, 626 Spruce St., Phila.

THE FRIENDS' FREEDMEN'S ASSOCIATION will be very glad to receive any clothes, shoes, curtains, carpets, rugs, lamps or books that Friends can give for the colored people at Christiansburg School, Virginia. We also need a sewing machine and a hand cream separator. Please send all articles to 20 S. Twelfth Street, Philadelphia, marked "For Christiansburg," and we shall attend to forwarding them; or if preferred, such articles can be sent direct addressed to Christiansburg Industrial Institute, Christiansburg, Virginia.

ANNA WOOLMAN,  
J. HENRY SCATTERGOOD.

PROGRAMME OF THE EIGHTEEN ANNUAL MEETING OF THE FRIENDS' EDUCATIONAL ASSOCIATION OF HAVERSFORD COLLEGE, Seventh-day, Fifth Month 4th, 1907. A cordial invitation is extended to all interested persons.

AFTERNOON SESSION, 3.00 O'CLOCK. 1. Report of Committees and Treasurer. 2. Report from the Association for Promoting College Education of Women Thomas K. Brown. 3. Should the Circulums of Our Preparatory Schools be Uniform? Discussion led by Wm. F. Wickersham, Westwton School. 4. The Individuality of the Student Developed by Education Robert Ellis Thompson, Principal Central High School Philadelphia.

EVENING SESSION, 7.30 O'CLOCK. Address, General Principles of Education, Dr. Paul H. Hanus, Harvard College, Chairman of Commission on Universal Education of Massachusetts.

Haverford College extends an invitation to supper which will be served at 6.15 o'clock. Those who are present at supper, please notify Anna M. Moore Westwton, Pa., not later than Fifth Month 2nd, 1907.

DIED.—At his home near New Market, Randolph County, N. C., Third Month 15th, 1906, ELI NEWLIN youngest son of Joseph and Ruth Newlin, aged sixty-two years and three days. He was a member of Marborough Monthly Meeting of Friends (Conservative). We believe our loss is his eternal gain.

# THE FRIEND.

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## Guiding the Guide.

We apprehend that the promise of Christ, in the operation of his Holy Spirit or comforter to guide his disciples into *all* the Truth, has been accepted by few, when we consider how much and how many aspects of the Truth "all" means.

We are taught some lines on which his guidance is acceptable or to be looked for. Other lines we treat as closed. By assuming to guide our Guide as to the avenues which he will recognize as courses open for his guidance, we shut ourselves out from large portions of *all* the truth. This explains why among parties professing the guidance of the same Spirit, some are callous to some aspects of Truth which others give themselves up to be led into. And so sects are formed according to the fields and extent of guidance to which minds will grant free course. Even though there are some things which our Guide has to show us which we are not able to bear now, yet He who can speak to our condition should be followed with an open mind and heart for *all* that He sees fit to disclose to it, rather than be limited in his penings to hard and fast lines of men's tracing out or cutting short.

Some, for instance, find themselves led by the light of Truth into such discoveries as sin clinging to themselves as to be brought under repentance towards God; and continuing submissive to the openings of Truth concerning themselves are led to cry out for a sin-bearer and to welcome the love of God in Jesus Christ whom God has shown forth in their willing sacrifice for sin. Faith in Him as our Redeemer from the guilt and power of sin follows on as in the process of the same Guidance, if this be kept to. Now

some, as a result of having been taught by philosophies customary round about them, stop at this stage of their guidance; the sacrificial, or what they hear discredited under the name Atonement; while others are willing in living candor to be led through the whole sense of it up to the revelation of forgiveness on that ground, and to acceptance of Him as the Lord of Life. They cannot say, they cannot have learned truly to say, that Jesus Christ is Lord, but by the Holy Spirit. Therefore it is by that Spirit that the place of Jesus Christ in our hearts is established as Saviour and Lord. Therefore we preach that Spirit as the one effectual preacher of Christ and his Gospel, even though we do not find ourselves called on every time to point out what the Spirit must, when allowed his free course, lead to. But by following up in daily experience the Witness for Truth to his living conclusions, men come into the meaning of Christ's death and sufferings for them, and enter into their ownership by Him who has bought them with such a price.

But some professors of the Light stop where the general agreement of their church or society teaches is far enough,—that is, just short of an experience of the faith of the Divine Saviour dying for their sins, the just for the unjust; while others will follow on, by the same Spirit, to know the Lord more fully. Votaries of the Holy Spirit, believing that "no man can call Jesus Lord but by the Holy Spirit," believe that He, the Holy Spirit, will not drop them half way along in his work, unless they drop Him. They inculcate diligent allegiance to his whole guidance, confident that Christ crucified will be found the true goal of it.

When we put a boy on an express train for Washington, we do not feel called upon to keep thrusting on him the name of the city which he must necessarily reach, for fear he will get lost on the way; for we think he is almost as good as there. But if he is placed on some accommodation train, we don't know at what station or side-track some caprice of his to get off, or of others to get him off, will be accommodated. On such a passage, unless he be almost bound to the conductor, we must insist the more strongly on his keeping in view the name, not only of the author, but also of the Fin-

isher of his course; insisting on the true terminus and a purpose fixed on nothing short of Him as Rescuer to the Home prepared. So we must take earnest warning that the guidance of the Spirit of Truth is frustrated whenever it is left short of repentance towards God and faith towards our Lord Jesus Christ, "by whom we have redemption through his blood, even the remission of sins;" and thence we need to follow on, ever desiring of Him the nutriment of the same inspeaking Word, that we may grow thereby in his image.

This growing will be in a continued manifestation of the Spirit in whatever our calling is. "For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith, in the same Spirit; and to another gifts of healings in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits; to another divers kinds of tongues; and to another the interpretation of tongues; but all these worketh the one and the same Spirit, dividing to each one severally even as he will."

Therefore let us not limit the universality of the Divine Light and Spirit, whether working amongst all mankind, or inspiring men in various callings, especially his redeemed sons and daughters; or his universality unto *all* the Truth whereunto He would guide those who will receive his kingdom and government as a little child; confidingly and not guidingly, choosers of his way for us, and not of our own set way in our own or man's wisdom.

THE LIVING HOPE.—The risen Christ is the hope of the believer—Christ, not in the heavens, but in the heart. And this hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. There is saving power in this hope, for it is not a theory or dogma or experience, but a Divine Personality, even Jesus, the Forerunner, who has for us entered the upper sanctuary, and there ever liveth to make intercession for us, and hath begotten us into a living hope by his resurrection from the dead.—*Ex.*

MUCH of the difficulty that is met in saving the children of Christian parents is due, largely, to the censorious criticism of religious people and institutions which they hear in their homes.—*Westminster Teacher.*



# Letters From Thos. Scattergood.

(Continued from page 331.)

Second Month 13th, 1907. 9 P. M.

ON THE NILE, EN ROUTE ASSIOUT TO LUXOR.

After posting my last letter about nine this A. M., we mounted donkeys and at a slow gait, the best they could do, we went through the town of Assiout to the tombs on the side of the mountain near at hand, and saw them. They are rather small, but as they are hewn out of the rock and some of the chambers have inscriptions in them, dating from about four thousand years ago, they were perhaps worth seeing. The town was dirty, of course, and crowded like the Bazar at Cairo.

We called at the American "Mission" and went partly through the hospital which they maintain here at an expense of about one thousand two hundred dollars per month, most of which is paid by the patients. This American "Mission" has a great reputation all through Egypt and is doing a vast amount of good. Besides the hospital, they have a flourishing school of eight hundred, and the natives have another one equally large, which they maintain wholly at their own expense and manage it themselves probably with some help from Dr. Alexander the head of this great enterprise at Assiout. This is the same concern that Esther Fowler's Orphanage in Cairo is under the care of. It is evidently well handled and is wonderfully successful. The head nurse at the hospital, Dr. Elizabeth D. Teas, studied in Philadelphia, where she resided for several years. She and Dr. Henry showed us around and seemed glad to receive visitors. Assiout is an important place, and was more so before the railroad was extended further south, as it was the head of the caravan trade for Upper Egypt, the Soudan, Abyssinia, etc., and did an enormous trade. Cotton is now a heavy article of traffic, so are wheat and other products.

This boat is running in the dark, and a sudden lurch just shows that we have stuck on a mud bank, although she draws only two-and-a-half feet. The river is treacherous and uncertain.

To-morrow we expect to visit the ruined temples of Sethos at Abydos which are said to be among the most important and extensive ruins in all Egypt.

14th.—We reached the landing place for Abydos about one p. m. and "Alick" was successful in getting a carriage, the only one to be had (though another came later). If it had not been for this I should not have gone at all, as I was not right well and would not have undertaken to ride a donkey eighteen miles,—nine miles each way. We took in a rather infirm lady who wanted to go, but could not ride a donkey so far, so Marita (as usual) offered her good seat and took a rather poor one. We got along pretty well, and the immense ruined temples were extraordinary and impressive. They were built of the most substantial stone work. The immense stones were brought from Assouan, one hundred and fifty miles or more up the river, black and red granite, alabaster, brown and white limestone which is soft and pliable, but the ruins have stood

and the brilliant colors with which the carving was ornamented, are still bright, and in many places in good condition. I will not undertake to describe them here, but these ruins are considered perhaps the most important of their kind in Egypt. Of course Philæ and Luxor (Thebes) are very extensive and beautiful, but I am very glad we did not miss these at Abydos. The stupendous masonry, the carving and the coloring and the assurance with which the hieroglyphs have been deciphered, make them highly interesting. The plain between the river and the village of Abydos is fertile and is now covered with the luxuriant fresh verdure of wheat, barley, lentils, sugar cane maize, etc. The natives bring their flocks and herds to the plain to feed on the growing wheat, etc., for two or three months after which the crop is allowed to grow and mature. The people are of course, poor, but it is interesting to see that their wealth is measured as in Scripture times, by the number of camels, cattle, sheep, goats, asses, etc. which a man owns; and we see flocks of goats, sheep (mostly black), asses, camels, etc., with a man and his family to watch them and follow or lead them around through the pastures. The Bible will have a different interpretation to us, than it has had heretofore and I do not doubt that feeling will be further developed in the next month in Syria. We do not allow ourselves to be bothered by the beggars or fakirs who invariably crowd about us when we land. We leave "Alick" to attend to such and he seems to understand the situation fully.

I was interested in watching the donkey boy who ran beside us to-day for eighteen miles and was apparently fresh and springy at the end of the trip. He only stopped when we stopped, at each end of the journey, there and back, and kept up a steady gait and easy run all the time. We have seen some of the runners who precede the carriages of the rich to clear the way—every traveller gets out of the way at their cry. Their running is very graceful and swift, with a long elastic step and is the prettiest running I ever saw.

The Nubians are numerous here, many of them are handsome and as they are Musselmans they wear the red "Tarboosh" or Fez. At Shepherd's, the waiters appear to be all Nubians or Sudanese and with their red jackets and white skirts and red tarboosh they are very conspicuous in the dining-room. Some of them wear a small gold ring in the upper part of one ear. These men are called cannibals, but I doubt if the name is properly bestowed.

15th.—We are approaching Dinderas. We stop for a few hours to visit some interesting ruins, about which you can read in Baedeker better than I can describe them. The thermometer this morning at 7.15 was 48°, and the air uncomfortably cool, until the sun warmed us up some, and now at ten A. M. it is very pleasant with a bright clear atmosphere and a quiet surface to the river.

This being a wholly agricultural district, the shadoofs are working. My utilitarian sense is oppressed all the time by the great waste of labor. A steam pump in a district, would raise more water than hundreds of

shadoofs, but because their fathers used the shadoof, so do they. The pilots on the steamboats will not permit the use of search light because of their Mohammedan belief that if God had intended navigation should be furnished with that sort of assistance, He would have provided it. The idea of fatalism prevails throughout in every detail of life and is doubtless one reason for the non-progressiveness of Egypt. The great improvements in controlling the overflow of the Nile, which the wise British Government is carrying out will eventually change the sentiment of the people in many points of practical daily life. By increasing the crop of cane alone, a competent judge states that the vast cost of the Assouan Dam was paid for in a single year and that the sugar crop was increased fifty million dollars yearly.

The flies we find everywhere are much rather smaller than ours and more persistent. They must contribute largely to carry diseases, especially of the skin and eyes. We see many blind, in one or both eyes, old and young, as poor as poverty and our sympathies are constantly aroused for them. The fleas, which are so abundant later in the season, we have not met with at all, yet, much to my relief and satisfaction.

The people are not lazy; on the other hand the men are working industriously and as quickly at whatever they are doing, albeit their labor is to so little purpose. T women are not expected to work, except at carrying water, cooking daily food and caring for the house, the last being a big job mostly, as the huts are small and course unfurnished, and the clothing reduced to a minimum for the children, though themselves and mostly the men are decent clad for a hot climate. As the men provide food, fuel and clothing, the women make care of the household and the number of a man's wives depends largely upon the means of supporting them. The Koran permits four wives, but the single wife practice is now more in vogue amongst the classes.

We see very few pigs here, as the Mohamadan does not eat pork, but the skins are useful for saddle covers, leather and to top up the ends and make a vessel for carrying water through the towns, which is sold at very small price. For two and a half cent per day, a man may save his women from all the labor of carrying water from the Nile for the daily supply. We see poppy field in abundance—the opium product being a monopoly of the government.

We had an early lunch and got started on donkeys for the wonderful temple of Hathor near Dendera. There are some interesting pictures of Cleopatra here, as in the Crypt of this immense temple we found her jewels, now in the Museum at Cairo. These have been fully identified as are of great value intrinsically, independent of their historical associations. The Government now claims everything found in the temples, tombs and rubbish heaps in Egypt, and has them deposited in the Museum at Cairo, instead of allowing them to go to those in London, Paris and Berlin, which is sensible and proper. This temple is enormous and being on the edge of the

Desert of Sahara has been more than half buried until excavated by Mariette, who has done so much of this admirable work here. The carving covers almost every place in the vast temple walls and pillars, and is remarkably clean and well preserved, though much of the figures and the faces had been sadly defaced by the Roman soldiers, nearly two thousand years ago. The temple is in the midst of a vast rubbish heap, which is now being sifted over by the Government and probably will yield one other valuable thing. An official who are trusted, watches every basketful, and only trusty laborers are employed. The "Tel" or heap is perhaps ten acres in extent and is high and wide. We got back in two and a half hours, very tired, but having rested, are now (six P. M.) in good case. We have to-day for the first, found the warm weather we came here to get, yet morning and evening are quite cool. We are approaching Luxor.

ASSOUAN, Egypt, Second Month 22d, 1907

It is surprising how cold the weather keeps here in Southern or Upper Egypt. Although we are about the latitude of Hana, or even further south, an overcoat as necessary this A. M. It was a cloudy day and we could have well borne with winter clothing. At Luxor, we had one very hot day—Seventh-day the 16th. We had ranged to go to the famous and wonderful tombs of the kings on the west side of the Nile, and as I felt unable to ride a donkey so far, I engaged a carriage to take us and Mr. A. Haines of Philadelphia. On sight of the outfit I had my doubts about it, as one of the horses was balky, the harness in poor shape and the carriage a wretched one. The first part of the way was through deep sand and the horses could scarcely pull the empty carriage, after we all got out of it. I tried to get an Arab to push at each wheel, the driver beating the poor beasts, and a great amount of noise from all hands, we got cross the sand to where the road was better and we went along more satisfactorily. The road up the Wady was better, although very hard pulling and the weather being hot and the deep valley keeping the wind away from us, we had a tiresome and hard trip. These wonderful tombs are excavated from the solid rock, and the passage ways, rooms, even the ceilings are covered with inscriptions, many of them brightly colored, after thousands of years. The rock is a soft calcareous one, so that I suppose the cutting was less laborious than it would have been if it had been granitic, but an incomprehensible amount of labor has been expended in the excavations, and of highly skilled labor in chiseling the inscriptions. It is impossible to convey an idea of the extent of these stupendous underground works.

The chambers are now lighted by electricity, which is a vast help to the tourist. The Government, through its Bureau of Research takes complete charge of all work one and also takes all the findings of value, or the great Museum at Cairo.

I will not here repeat the guide book, but must say that one is overwhelmed at the

extent of the ancient work. It was the custom of each king to prepare his own place of burial during his life and at his death his relatives and servants placed his remains where they would not be disturbed. This was done by the Pharaoh of the Exodus—Menotaph—but when recent explorers investigated his tomb, they failed to find his mummified body, but did find an inscription to the effect that he had been drowned and his body not recovered, thus confirming in a conclusive manner, the Biblical account. The proof of the Hebrews having been compelled to make the bricks without straw has also been discovered in some of the walls of the stone houses in which they were used, being partly of bricks made with and partly of those made without straw. Another confirmation of the accuracy of the Bible. These proofs are certainly highly interesting and important.

Seventeenth being First-day, we took it quietly and walked around the ruins of the temple of Karnak in the morning and those of the Temple of Luxor in the P. M., and rested at the Savoy Hotel a good deal. We do not like this hotel and cannot recommend it.

On the 18th instant we went to Karnak and had a satisfactory visit to these immense ruins. All of the country hereabouts appears to have been comprised in the vast ancient City of Thebes, the residence of the kings and the seat of the Government. The ruins of the colossal buildings made by Rameses II., the father of the Pharaoh of Moses and of the Exodus, on both sides of the Nile, are beyond my power of description. English adjectives fail to express their immensity and beauty, as well as the stupendous amount of labor bestowed upon them, and the untold amount of highly skilled labor, as shown in the inscriptions so beautifully cut, which still remain in evidence of the great population and excellent workmanship. The civilization of that day must have far exceeded that of the present day in this country. Indeed, I think even the best appliances known to modern mechanics could scarcely do more than was done in those far off days,—how? It is now thought that the quarrying and stone-dressing was done by the assistance of diamond drills, but how the immense stones were moved and erected has not been determined, nor what tools were used in making the inscriptions, which are a marvel of beautiful stone carving even now. No tools are now found in the workings, but in the centuries that have passed since the work was done, they may easily have been lost or carried off. During the occupation of these cities by the Roman armies, who seem to have lived in the temples or palaces, they proved themselves to be vandals of the most pronounced type, and defaced the features of the fine statues and the representations of the kings, deities, people and animals, so that many of the figures are unrecognizable. It makes one very impatient to see how outrageous the destruction has been. Some people think this desecration was the work of the French Armies under Napoleon Bonaparte, whose memory is very unpopular to this day in Egypt, and others think

that the Persians under Cambyses did a great deal of destructive work.

(To be concluded.)

### Glimpses of the Life of Samuel Morris.

(Continued from page 339.)

"ISLAND OF OAHU, Tenth Month 16th, 1893.

"We went by train to L-w-a, a plantation, to visit Duncan Murdock, a young Friend from Glasgow, and whose father I had met in Scotland. The surrounding region is highly fertile, especially Pearl City; experiments are being made on Sea Island cotton; the plants looked admirable; coffee of a very superior grade is being raised to good advantage.

"HONOLULU, Tenth Month 10th, 1893.

"Having felt a little Gospel burden for the pupils and teachers of the Girls' Kawai-ahao Seminary, I joined them in their morning service at the opening of the school. The good order and loving Christian spirit that seemed to pervade the Institution, were exceedingly gratifying, and I found relief in endeavoring to strengthen the faith of the young women in the truths of Christianity, and the blessedness of the life into which they would be led, as these are heartily embraced. I sought also to hold up the hands of their teachers in the discharge of the duties they have assumed, and to assure them of the reward that will be theirs as these are faithfully fulfilled. M. Chamberlain had now called to take me to the 'Lunalilo' Home for aged Aborigines. This has been founded by King Lunalilo, and is designed as a retreat for infirm old people of either sex. The buildings are well located near the foot of the mountain range, are handsomely built, and judiciously fitted for the purpose. About thirty-five forlorn old bodies, are thus very kindly cared for, who would otherwise, probably, lead lives of wretchedness. The Institution is admirably managed by a widowed sister of M. Chamberlain.

"ON SHIPBOARD, Tenth Month 11th, 1893.

"We laid in a stock of Hawaiian photographs and finished needed arrangements for our departure. Several of our newly found friends came to say a last farewell and give us their best wishes. We soon encountered rough seas, which told upon the ship's company generally, ourselves included. A week's voyage brought us to the Golden Gate. My faithful companion being anxious to reach his home as soon as might be, it seemed needful for him to take the earliest train East, while I inclined to remain a few days longer in these parts, feeling that some little service for me at Santa Clara was yet unaccomplished; thus we, who had been so helpfully united in our lengthened labors, and travel by land and sea, parted in near love and unity, to go once more our separate ways.

"SAN JOSE, CALA., Tenth Month 22nd, 1893.

"In the home of our dear friends Joel and Hannah Bean, a welcome awaited me; a tribute of thanksgiving, praise and prayer I felt called to offer, after the morning meal, which brought me relief and peace. Our First-day meeting numbered sixty persons, and felt to me a refreshing season.



"CHICAGO, Tenth Month 27th, 1893.

"The great World's Fair being still in progress, by spending a day here, I might have obtained a glimpse of the astonishing display, the fame of which had reached us across the Pacific, and drawn hither many from the distant lands we had just visited. 'The sights' I now most longed to see, were my own sweet home, near a thousand miles away, and the loved ones there. Weighed against the wonders of the 'great show,' the latter faded into insignificance; so with a light and happy heart, I took the Chicago limited express of the Pennsylvania R. R., for Philadelphia. The very name of the train sounded sweetly familiar. Within five minutes of schedule time, we entered Broad Street Station. Some eyes were again dimmed, as we met the happy group on the same spot, where we parted so long ago, but these were tears of gratitude and joy, and we soon reached the home, that, in all the world, (of which I had now seen so much) seemed dearer than ever in my eyes.

"OLNEY, Eleventh Month, 1893.

"As the memory of the past is brought vividly before me, I can but recall the successive steps, through which I reverently believe, the Lord has led me to this very day.

"It was about the twelfth year of my age, when a clear sight was given me that, if faithful to my Heavenly Father, I should have a service to do for Him, not only in various parts of my own country, but also in far distant lands. In the latter was very distinctly included, the mission in Gospel love, to Great Britain and parts of the European Continent; also a like service in Australia (then called 'New Holland'), and some of the islands of the Pacific, more especially the Sandwich Islands, now known as the 'Hawaiian Group.'

"Would that no sad memories must, at this late day, recall a period when, through a wayward and rebellious course, I followed persistently my own devices. The Light, which for a time had flooded my pathway, was withdrawn, and I left to grope in a depth of spiritual darkness and unbelief, which to this day is remembered only with horror. Yet such was the long-suffering love of my Heavenly Father that, before reaching manhood, I had been snatched from the pit toward which I was hastening; my feet were plucked out of the miry clay and set once more upon 'the Rock of Ages,' while a new song was henceforth put into my mouth, even praise unto our God. A full surrender of will and life to the Divine disposal, which was then made, has been far more than compensated, by a cup overflowing with temporal blessings, and the consciousness of a Guiding Hand, that has led me about and instructed me, from youth to old age. Well may I now exalt His holy Name, and commend to others a love so Divine, a Fatherly care so tender, a faithfulness that never fails His dependent children.

(To be continued.)

I should rather feel myself the most miserable wretch on the face of the earth, with a God above, than the highest type of man standing alone.—TENNYSON.

## OUR YOUNGER FRIENDS.

"JUST A DAY ON NATURE'S HEART."

(Continued from page 34.)

The recent rains had caused numerous landslides that in places covered the trail with rocks and earth that required but little force to send them sliding or rolling or falling into the deep canyons below. At one place we loosened a rock weighing probably more than a ton, and gazed in awe at its mad career as it leaped and plunged down the steep mountain side until it flew to pieces and was lost to sight in the avalanche of smaller stones that followed in its wake. The scene was so thrilling that we repeated it on a smaller scale over and over again, shuddering to think how it would fare with us if we were to fall over the edge of the trail.

We had resolved to "make the summit" before luncheon, and so ceased loitering and hastened our steps. But "long and lonesome was the wild to pass," and each time we sighted the Observatory it was on the range beyond. At last, faint but not fagged, we decided to halt for refreshments. We had just rounded a shoulder of the mountain that afforded us the finest outlook we had seen. The great valley of San Gabriel lay as a picture below us, and the refreshing sea-breeze blew upon us from the ocean so plainly in view. To eastward Old Greyback and Baldy, and many lesser mountains, alike crowned with snow, glistened in the noonday sun. We sat down on the outer wall of the trail. "Great pine trees, swaying branches gave cool and fragrant shade." We untied the lunch box and devoured its edible contents, but all the while we fed also upon ecstatic food that made us think of Him who said, "I have meat to eat that ye know not of." But think not, oh reader, that mountain heights and distant lands of wondrous beauty dispense for us the bread and wine of Life. Whoever rises o'er the stony slopes of conquered self to broader visions of the world and human duty feels the vigor of that food which many "know not of." But surely we had found a "fit shrine for humble worshipper to hold communion with his Maker."

Gazing into the deep blue sky above us we beheld nine vultures circling round and round at that far height as if taking their bearings, then all started northward in a direct line. We too, "with hearts freshened and with strength renewed like the strong eagles for the upward flight," arose and pursued our journey. Rounding another spur of the mountain we came to what is known as "The Old Trail," which leads from Sierra Madre. Here is posted a conspicuous sign reading "Mt. Wilson is private property," and forbidding the "rolling of rocks, carving or painting names or signs," etc. We thought surely we had reached our goal, but on looking for the Observatory we found that we had yet nearly two miles further to walk as the "height of our ambition" was on the crest of the ridge beyond a canyon probably one thousand feet or more deep, around which we must pass by a circuitous route. We now met many other travellers both men and women, many of them mount-

ed on ponies or donkeys. The trail was wide and very picturesque. At the head of the canyon we came to a group of probably twenty cottages. This is Martin's Camp. We hurried by, and thinking we might shorten the time and distance by a "short cut" through the thicket and over the rocks we left the trail and attempted following the line of the telephone poles. This gave us a taste of rough, laborious mountain climbing, saving us nothing in time or energy but adding somewhat of thrilling experience. At one point we scaled a mountain wall of considerable height and obtained therefrom a view that well repaid us. The island off the coast at Santa Barbara one hundred and ten miles distant, were plainly visible while near at hand lay Santa Catalina and the beautiful harbor of San Pedro with its boats on the water. The shore line blended with the bending sky, so that harbor and islands appeared elevated above the intervening plain. A dozen cities lay at our feet, but all their strenuous stir and ambition was beneath us for the time. Far beyond the plain to southward and eastward circle the mountains, gloriously beautiful. A few hundred yards from us we found the Observatory park with comfortable lodges and numerous cottages for the accommodation of guests. A cement pillar bears the inscription "Summit of Mt. Wilson, Elevation 5886 feet." Banks of snow remind us touchingly of other lands we love, and friendships that are dearer than all the beauties earth affords. We made snowball of course, if only to prove that we had not forgotten how to throw them. We slaked our thirst at a faucet where flowed the crystal mountain water. But our stay on the summit was necessarily brief, for already it was less than four hours until dark; and the telephone lines being out of service, we could not communicate with friends in the valley who expected us home by night. It seemed incredible to think that every piece of timber and metal and all the iron piping and hardware for these many buildings had been carried up the winding trail on the backs of little donkeys. The Observatory was locked and we had not time to seek admission. At four o'clock we started downward with the firm resolve not to loiter, knowing well the terrors of darkness in the rugged solitudes. But many were the times we paused to ejaculate again over the scenes we had so admired upon our upward course. As the sun neared the horizon we felt more and more the need to hasten. Every prudent way of saving time and distance was utilized. At six o'clock we arrived again at Henegar's Flats where our friends refreshed us by a hearty greeting and a warm luncheon. Darkness had settled over the vast plain before half the remaining three miles had been retraced. The long avenues of street lamps in Pasadena burst suddenly into brilliancy, and the great hostleries with their roof illumination gave an added charm to the scene. Far on the horizon the headlights of cars coming from the coast town gleamed like brilliant stars. The moon floated in the fathomless sky with stars in the background. Gradually the noise of the waters in the canyon



and the croaking of the myriad of frogs increased. We crossed the stream with no more serious accident than a wet foot, climbed the precipice and found our bicycles just as we had left them. In the calm and cool of a "perfect night" we sped home again to the "burlap cottage" amongst the apricot trees. The jingle of our bells brought loving faces to the doorway, and hearty was our greeting.

Still stands Mt. Wilson and her sister peak Mt. Lowe, alike majestic and seemingly near, but for each we now have a measure of respect we had not felt before, and if ever life should be "half become a weariness," and my spirit yearns for sleep on nature's bosom, may it be my privilege to rest again on some far height above the plane of human strife, and look with joyful countenance upon the bending sky beyond "the land's last limit, into the sunset sea."

B. F. WHITSON.

PASADENA, Fourth Month 1st, 1907.

FOR "THE FRIEND."

### Jesus the Son of God.\*

The New Testament Scriptures so identify the personal name of Jesus with the official names of "Lord" and "Christ," that if these Scriptures possess any Divine authority it is a most arbitrary and grievous error to make a difference between them as if not the same personality.

It is said of the ministry of Apollos that, "He mightily convinced the Jews showing by the Scriptures that Jesus was the Christ," Acts viii: 28. This message of Apollos is given as the purport of the ministry of both Peter and Paul, Acts ii: 36, xviii: 3 and xviii: 28. And John says the fourth Gospel, "was written that ye might believe that Jesus was the Christ, John xx: 31. The apostles have so established the identity of the prophetic idea of the "Christ," with the personal name of Jesus, that as if wholly unconscious of any difference they have used the name of "Christ" as if it was a personal name for Jesus, two hundred and fourteen times; and the name of Lord in like manner one hundred and sixty eight times.

Starting from the proposition that Jesus was the Christ, the apostles have multiplied the proofs of this identity, by interchanging the names of Jesus, and Lord, and Christ, until each alone, or each joined with either, has become a personal name for Jesus. The extent of this wonderful commingling of these names is best seen in the fact that the official title of Christ is joined with that of Jesus, or Lord Jesus, one hundred and ninety-seven times. And Lord, the title of authority, is joined with Jesus or Jesus Christ, one hundred and nineteen times. These names of Lord and Christ in this identity and interchange are used singly or jointly with the personal name of Jesus over seven hundred times by the New Testament scriptures as a name for the personality of Jesus. Not grasping the fact of this identity some attempt to limit the personality of Jesus by separating what they call the "Christ in Him," from "Jesus the Man."

Even going so far, because Jesus called himself the "Son of Man," and from what is said about Joseph as his father, Luke ii: 27, 33, 41, 48, and Jno. i: 45; viii: 42, as to deny his miraculous birth, and the divinity of the personality of Jesus. But if by some process of special pleading one could accept this identity and defend these denials; there still remains unexplained a strange mysterious element, in the problem of what Jesus was: and that is the element of Divine sonship as the "Son of God."

Though more than fifty times calling himself the "Son of Man," yet all through his life, Jesus made the most amazing claims in regard to what he and his mission was. More than a hundred times he asserted that God was his Father. He said the Father loved him "before the foundation of the world." That he came down from heaven. That he was "glorified with the Father before the world was." That He and the "Father were one." That he would leave the world and go to the Father. That if he went away he would send the Comforter, the Holy Spirit. That the dead should hear his voice and live. That he had power on earth to forgive sins. That he was "Lord of the Sabbath-day." That he had authority to amend, repeal, or fulfill the law of Moses. That he would send the angels in the day of judgment. That he came to save the lost; to give himself a ransom for the world. That if put to death he would rise from the dead after three days. Never before or since in the history of the world did any other man ever make such extraordinary claims for himself. Surely the charge of the Jews that he made himself equal with God was well founded.

In more than a hundred passages in the New Testament Scriptures the title of "Son of God" is given to Jesus with the exalted meaning of a Divine personality. If we unite these extraordinary claims of Jesus to this idea of his divine sonship, the sonship of Jesus as "the Son," or "a Son" of God, becomes a vastly different thing from that sonship of believers spoken of in several passages where we are told they were "sons of God by adoption," to whom the Spirit of adoption was given, Gal. iv: 5. If we inquire into what is included in this relation of sonship and Fatherhood as expressed by Jesus as Son, and God as Father; it is seen at once that this relation is so unique and exalted, that Jesus is the only man ever born on earth to whom it could belong.

When Peter made answer to the query of Jesus; "Thou art the Christ the Son of the living God;" Jesus replied "Flesh and blood hath not revealed this unto thee but my Father which is in heaven." From this it is evident that there was that about the person of Jesus that required the inspiration of revelation to interpret it. The proofs that "Jesus was the Christ," as used by the apostles, were mainly from the Old Testament Scriptures. But the proofs that "Jesus was the Son of God" must come from the revelation of the New Testament. And of all the deep things revealed in the Gospel, nothing is more profound than the revelation of Jesus as the Son of God.

The Apostle John said he wrote the fourth Gospel "that they might believe that Jesus was the Christ the Son of God." And in one brief burst of the loftiest insight into the counsel of Omnipotence, and the nature of God, he explains how the marvelous claims of Jesus and his relations to the Father could all be true. It is because Jesus as the Pre-existent Word, "was in the Beginning with God as God by whom all things were made." And John makes the miraculous birth of Jesus a necessity, because the Eternal Word that took flesh as the "Only begotten of the Father," John i: 14, "and became incarnate; could not become incarnate as the only begotten Son of God," John iii: 16, 18; only through a divine conception differing from that of every other human being born on earth. The enunciation of the angel to Mary was, "the power of the Highest shall over-shadow thee wherefore that holy thing which shall be born of thee shall be called the Son of God." John confirms this message of the angel to Mary by quoting the testimony of John the Baptist, who pointing to Jesus as "The Lamb of God that taketh away the sin of the world," he called him the "Only begotten Son which is in the bosom of the Father." And says, "I have seen and have borne witness that this is the Son of God." John i: 18, 29, 34. It is as proof that Jesus was the Son of God that John records so many of the extraordinary claims of Jesus as to his sonship and the Fatherhood of God. John also includes in this proof the fact that to Nicodemus Jesus called himself the "Only begotten Son" of God, John iii: 16.

The Pauline Epistles abound in teachings that Jesus was the Son of God in a very different sense from that of an ordinary believer. In his earliest epistle Paul writes: "To wait for the Son of God from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come." I Thes. i: 10. To the church at Corinth he wrote that "the Son of God, Jesus Christ was preached among them," by me and Sylvanus and Timotheus, II Cor. i: 19. To the Colossians in almost the last of Paul's writings he calls Jesus the "Son of the Father's love," "who is the image of the invisible God," "by whom all things were created, visible and invisible." And Paul like the Apostle John, affirms that in his Eternal Pre-existence he "was before all things" and in the "form of God, equal with God," Phil. ii: 6.

Touching the Incarnation of this eternal Son of God, Paul is much more definite than the apostle John. For Paul says, the Son of God, who was before all things, in the "form of God" and "equal with God," so emptied himself as to be found in the "form of a servant," and in fashion as a man; and that "in this likeness of men he died on the cross." Phil. ii: 8. Again the apostle states the Incarnation that "In the fulness of time God sent forth his Son born of a woman," "of the seed of David and declared to be the Son of God with power by the resurrection of the dead." Gal. iv: 4; Rom. i: 3. Paul says again, "That God sent his only Son in the likeness of sinful flesh;" and crowns this teaching on the Incarnation

\*A companion article to "Jesus the Christ," in THE FRIEND of Eighth Month 29th, 1903.

of the Son of God, by saying that in Christ are "hid all the treasures of wisdom and knowledge." "For in him dwelleth all the fulness of the Godhead bodily," Col. ii: 9.

St. Paul has carried the divinity of Jesus as the Incarnation of the Son of God to higher heights of exaltation than any other inspired author. Because while found in the fashion of a man and in the form of a servant, though "indwelt by all the fulness of the Godhead bodily" he "humbled himself and became obedient unto the death of the cross." For this the apostle makes the wonderful statement that "God hath highly exalted him and given him a name which is above every name that at the time of Jesus every knee should bow, of things in heaven and things in the earth. And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father," Phil. ii: 9, 11.

St. Paul seems to present the person of Jesus as the Incarnation of the Son of God along general lines of interpretation without any specific system or purpose. To Paul as the apostle to the Gentiles the importance of every aspect of doctrine was from its bearing on the liberty and salvation of the Gentiles. From this point of view "Christ was the end of the law of Moses;" he nailed it to the cross and took it out of the way of salvation by faith. It was only a shadow, the reality was in Christ as the "all in all." Paul's system was broadly a "salvation by faith alone," and his plea to be rid of the law was that faith dated back to Abraham, while the law was four hundred and thirty years later. But in the epistle to Hebrews the humanity and divinity of Jesus as the Incarnation of the Son of God become the necessary elements in a marvelous system of universal priesthood. The High Priest of this Priesthood is Jesus the Son of God Heb. iv: 4.

Because of the spiritual dulness of hearing, the true meaning and purpose of this great divine Priesthood is as *hard* to be understood now, as when complaint of this dulness was made in the Hebrew epistle, Heb. v: 11. Men may cavil about or doubt the Incarnation and divinity of Jesus; but without both of these, there is an utter destruction of all the marvelous system of an eternal High Priesthood in this epistle to Hebrews.

This Priesthood rests on the fact that Jesus is the Apostle and High Priest of this Eternal Priesthood. Heb. iii: 2. But this Jesus is affirmed to be "the Son of God," Heb. iv: 4. To him as an High Priest forever after the order of Melchisedek the Hebrew epistle says, "Thou art my son, this day have I begotten thee," Heb. v: 5, 6. To reject him is to crucify the Son of God afresh, Heb. vi: 6.

The argument of the Hebrew epistle seems to gather around the fact that God swore by an oath that He would make a Priesthood forever after the order of Melchisedek; and that this Eternal High Priest should never die; while the complaint against the priesthood of Israel was that they were made without an oath, and could not continue by reason of death.

To sustain this doctrine of an Eternal

Priesthood in the person of Jesus as the Son of God the inspired author of Hebrews has given a very profound analysis of the divine side of this High Priesthood. On the line of his Pre-existence taught by Paul and John, already given, he says the "worlds were made by him," and he "laid the foundations of the earth;" and the "heavens were the work of his hands." This Son of God was the brightness of God's glory and the express image of his substance," Heb. i: 1, 3. His eternity was such that his "years should not fail." And it puts him on an equality with God by saying of him, "Thy throne, O God, is forever and ever," Heb. i: 8.

To rob or take away this divinity of the sonship is to destroy the eternity of the High Priesthood and all the priestly work of Jesus as the Son of God in offering himself with out spot to God by which "having purged our sins," (Heb. i: 3), He is now, "Set on the right hand of the throne of the majesty in the heavens," Heb. viii: 1.

Like the teaching of Jesus, John, and John the Baptist, about the Incarnation; that it was as "the only begotten Son of God;" the Hebrew epistle says of this Son Incarnate that it is the "First begotten" brought into the world; to whom God says, "This day have I begotten thee;" and again in Hebrews, God says of him as his ordained High Priest, "Thou art my Son, this day have I begotten thee," Heb. v: 5. If begotten of God "this day" or *in time*, there is nothing else in Scripture to refer this to but the miraculous conception of Jesus.

The Incarnation is presented in more detail in Hebrews than anywhere else in the Scriptures. What this epistle calls the "great salvation" is based on the Incarnation. To be an High Priest it was necessary that the High Priest be taken from among men that he may have compassion on the ignorant and them who are out of the way because he himself has been compassed with infirmity. According to this principle on the human side of an high priesthood, the Incarnation is just as necessary to perfect the human side of this High Priesthood as the divinity was necessary to perfect it on the eternal side of the High Priesthood. It is on this account we see Jesus, "made a little lower than the angels," taking flesh and blood, of the seed of Abraham, like the children. To be a merciful and faithful High Priest to make reconciliation for the sins of the people, it behooves him to be made like unto his brethren; that in all points he might suffer, being tempted, so as to be able to succor those who are tempted. In the days of his flesh He offered up prayers with strong crying and tears, so that as a son He learned obedience by the things which he suffered, and being thus made perfect as our Great High Priest he became the author of eternal salvation to all those who obey him.

This Hebrew epistle says "that God hath spoken to us in these last days by his Son" whom he hath appointed heir of all things, by whom he made the worlds." But the Son who did the *speaking* was Jesus the Incarnation of the Son who "made the worlds." The powerful presentation of the

divinity on the one side and the humanity on the other in the person of Jesus the Incarnate Son of God; makes this eternal High Priesthood the most wonderful personal Institution in the whole range of divine revelation. It is the culmination of the eternal purpose in the revelation of God to men. This Great High Priest stands in the deathless order of Melchisedek, with a dignity that transcends that of Abraham or Moses, with all the angels commanded to worship him. It is his eternal prerogative to reign on his High Priestly throne at the right hand of God, as a Great High Priest for all the human race, and to minister forever in the Holy of Holies in the Tabernacle of the New Jerusalem.

In the exercise of the amazing prerogatives of the High Priesthood, Jesus the Incarnate Son of God through his own exalted personality, takes away the first covenant, supercedes the High Priesthood of Aaron, disannuls the Mosaic Law and substitutes his own living personality for all the sacrifices, ordinances, worship, and ritualistic ceremonies of the Law of Moses; and puts himself as a living personal Institution in the place of it all. And to crown it all, to make all the glory of his High Priesthood available for the spiritual experiences of the human race, he establishes an universal Priesthood for all mankind by giving to all men the right of priestly access to the throne of Grace, "that they may find grace and mercy to help in time of need," Heb. iv: 16.

CYRUS W. HARVEY.  
WICHITA, Kansas, Fourth Month 10th, 1907.

MISTAKES AND FAILURES.—"The conscientious Christian is frequently in great distress in view of his constant mistakes and failures. He is constantly doing what he the review seems to be a mistake, and his frequent failures appear to be a direct and necessary consequence of his mistakes. But if he could see these facts in their final results, he might be enabled to take a more cheerful and hopeful view of life. The mistakes and failures of the young man are no infrequently a necessary preparation for the success of his more mature years. They are essential to the development of the characteristics to which his ultimate success is to be attributed. The young man of really noble characteristics, of generous impulse of earnest devotion to duty, and who is animated by a spirit of generous self-sacrifice, will make mistakes, and witness the failure of his plans; but he will grow stronger from every failure, and with advancing years he will acquire the characteristics which are essential to success. But the cool, calculating, self-seeking character never seems to make a blunder. He is always pursuing course which is pronounced prudent and judicious. But such a man never rises above mediocrity and never accomplishes any great work. His regard for his own interests is fatal to his usefulness. His concern for his own welfare unfits him for doing good in any large measure to his fellow-men. We need not, then, be altogether despondent in view of our mistakes and failures. I would scarcely be wise for any man to cultivate a facility for blundering, but if v

have manhood and Christian principle sufficient to enable us to make a wise improvement of our mistakes we may rise to a high measure of usefulness in the service of our Master."—

### Job Scott's Leadings in the Ministry.

I often believed in the openings of Divine light, that, if I stood faithful, it would be required of me to disclose to others what the Lord had done for me, and given me understanding of, and to entreat my fellow-creatures to seek an habitation in that kingdom that cannot be shaken or fade away.

This concern began to grow on me considerably, even to that degree, that I felt at times in meetings a living engagement to communicate somewhat to the people.

But fearing I should begin in that great work before the right time, I kept back; and even divers times, when I was almost ready to stand up, I have concluded I would keep silence this once more; considering within myself, that if my so doing should be displeasing to the Lord, He would manifest its displeasure to me; but if I should presume to speak a word in his name, and it should prove to be without his holy requiring, or so soon, I should not only displease Him, but also burden his people; and perhaps get into, and become entangled in a way of peaking from too small impressions felt, or mournfully mistake the sparks of my own kindling for Divine impressions; which night, in consequence of my giving way hereto, be suffered to increase upon me, my great loss in the substantial and Divine life, if not to my utter ruin.

In this guarded frame of mind I passed in for some time, often seeking to the Lord for counsel and direction in this and other concerns of importance, and though I believe I might have publicly borne testimony in his name, power and approbation of the Lord, rather sooner than I did; yet as I was not obstinately, but carefully backward, I seldom felt much condemnation for withholding; however, I did a few times feel some real uneasiness on that account. But le who laid the concern upon me, well knowing the integrity of my heart, and that I was bent faithfully to serve Him without going too fast, or yet tarrying behind my undue, dealt graciously with me, passed by my little withholdings, favored with fresh and increasing incomes of his love, and from time to time cast up my way with still clearer clearness, and at length in a manner so clear and confirming, as erased doubt and hesitation from my mind, in the fresh authority whereof I uttered a few words in our meeting at Providence, on the first day of the week, and tenth of Fourth Month, 1774, to my own, and I believe to my friends satisfaction.

I felt the returns of peace in my bosom, as a river of life, for a considerable time afterwards, sweetly comforting my mind and confirming me in this solemn undertaking. The words I uttered were as follows: "My mind hath often, yea very often, been attended with earnest desires for the good of souls, particularly for the attenders of this meeting; and in an especial manner

for a remnant, whose hearts I believe God has touched, and the language of my mind hath often been after this manner: Oh! that Zion might arise and shake herself from the dust of the earth and put on her beautiful garments."

Having in brokenness of heart, and in great care not to exceed the bounds of Divine requisition, uttered these few words, I sat down and as it were, swallowed up in the luminous presence of Him who inhabits eternity, and dwells in the light.

After some time of heavenly rejoicing, I began again to be tried with various exercises and conflicts of mind, though still frequently favored with the flowings of Divine love, in a very comfortable and soul-satisfying manner.

At divers times I had lively impressions to say a few words more, in public testimony, but still waited to be assured. The unspeakable consolation which I found, on my first uttering a few words, and that after a considerable time of rather holding back than of hasty procedure, had fully confirmed me that there is greater safety in turning the fleece, and proving it, both wet and dry, than in rushing forward in the first operations or openings. The beasts allowed in sacrifice were to chew the cud and divide the hoof. Chewing the cud is a deliberate act; they chew and swallow and chew and swallow again. The division of the hoof being on the stepping member, shows the danger of taking a single step in Divine sacrifices without a clear division of things, and the way cast up in the mind.

As I thus waited for clearness, not being by once succeeding, encouraged to run too fast, I was favored to know the fire of the Lord rightly kindled upon his altar; and to witness an offering of his own preparing. And I am well assured that such, and such only, are the offerings which will find acceptance with Him. He never will reject these any more than accept those of human obtruding.

My second public appearance in the ministry was at the lower meeting-house in Smithfield the nineteenth of the Tenth Month, 1774, when I found a living concern to encourage a careful engagement before the Lord, out of meetings, and to press upon Friends to draw nigh unto Him from day to day, that strength may be renewed, and the Divine savor of life retained, lest we lose the living sense of what we often graciously enjoy in our religious meetings.

Life, Divine life attended me in this little testimony, as in the former; and after meeting I enjoyed the sweet influence of Him who is the God of my salvation, in a degree that was greatly to my confirmation and encouragement.

After this I still continued seeking unto and waiting on God for counsel and direction in which frame of mind I was favored to renew and increase a living acquaintance with Him, and witnessed fresh instruction to my mind. I appeared but seldom in public testimony, and mostly in a few words at a time, and yet I have some few times been made sensible of saying too much; and for which I have felt more pain of mind than I have often felt if ever for withholding.

However, through merciful preservation I have seldom to my knowledge appeared oftener or said more than has tended to my own relief and satisfaction, and for aught I know, to the satisfaction of my brethren.

Blessed be the name of the Lord my God! I bow awfully before Him for his directing and preserving presence, through many deep probations. He hath been with me in the heights and in the depths; has strung my bow and covered my head in the day of battle. May I serve Him faithfully all the days of my stay here, until I go hence and be seen of men no more.

"THE bitter tears that are shed by sorrowing parents over their wayward children are often the reflex of the bitter words that fell from their lips upon the ears of their impressionable sons and daughters, when things had not gone exactly according to their liking in the meeting."

### Bodies Bearing the Name of Friends.

GEORGE M. WARNER and wife propose embarking for Europe in a few days, visiting some places before sojourning in the Alps for a few weeks and then quietly abiding in England, near his sister, and reaching home in Germantown, it is hoped, in the Ninth Month.

Two interesting booklets have reached us, published by the London Friends' Tract Association, entitled "STEPHEN REEVE, Ambassador for Christ," by the late William Hitchcock (2nd edition revised); and "DANIEL WHEELER, by Augustus Diamond." These pamphlets give the salient points in an interesting way of the careers of these two valiants for the Truth.

PHILADELPHIA QUARTERLY MEETING was held on education last Second-day. The meeting for business began in joint session in which the printed minutes of the Men's and Women's Meetings were read, and remarked upon with interest. It was agreed to provide a lunch for all future Quarterly Meetings, to be partaken after the conclusion of the sittings.

A funeral observance of the decease of our friend THOMAS SCATTERGOOD, who was buried at Naples in Italy, was held in Twelfth Street Meeting House on the afternoon of the 6th instant, filling the floor of the house although the day was stormy. It was a solemnized occasion, bearing much testimony to the love in which he was esteemed. His widow, Maria Chase Scattergood, arrived at her home on the 2nd instant, to find also her aunt, MARTHA OLIVER, deceased the day before, who had borne, up to the age of eighty years, a noble record as the stay and upholder of others, whether we regard her home in Lynn, Mass., or the home which she made an important feature of Cornell University for her brother, Professor James Edward Oliver, a remarkable mathematician there for twenty years; and of latter years she was the faithful companion of her sister Elizabeth in Philadelphia, who is the widow of Prof. Pliny Earle Chase.

A small group of Friends specially interested in visiting meetings has called Friends with a like concern to meet and confer together on several occasions during the past three years. These gatherings have been helpful and the efforts growing out of them were much commended in our late Yearly Meeting and encouragement given to continued faithfulness in this line. Friends therefore who feel a responsibility for some effort of this kind are invited to come together that we may prayerfully confer regarding our duty and exchange practical suggestions.

The time appointed is Seventh-day, Fifth Month 18th 2:30 to 4:30 P. M., in the Committee Room of Twelfth Street Meeting House.

Joseph Elkinton, Alfred C. Garrett, Joseph Rhoads, C. Walter Borton, Emma Cadbury, Jr., Hannah W. Cadbury, Caroline C. Warren, John Way, J. Henry Bartlett and Francis R. Taylor.

I am making this very interesting experiment of applying Quakerism as I understand it to renew the old Protestant soil here, (in France). The success has



been immediate. My congregation is still interested, and I know that the spirit of Quakerism, which is in my opinion the true Christian spirit, has shown once again that it was a power to overcome a secularism, and that at the origin, Quakerism did not appear as being a church against churches. Quakerism was a power, a dynamis, as says St. Paul. If the churches had only understood that they were revived and renewed by this principle! But they did not wish to receive the Light. They fought against it; and the Quakers were obliged by circumstances to defend it. *They are not a sect.* I have confirmed this by my own experience, — that we cannot accept all the truth which was given to George Fox and William Penn, and even in circles which seem to have no sympathy and no knowledge of historical Quakerism, without discovering that Quakerism can be a power." *Extract from a letter of PASTOR KOENIG, Fourth Month 18th, 1907.*

The next Yearly Meeting to be held at WESTLEY, R. I., will begin on the eighth of Sixth Month. Meeting of Ministers and Elders at 11 A. M., and Meeting for Sufferings at 4 P. M. Meetings on First-day at 10 A. M., and 4 P. M.

The new rule to govern the beginning of this Yearly Meeting hereafter is—First Seventh-day after first Sixth-day in the Sixth Month.

#### THE RUSSIAN FAMINE FUND.

F. G. and A. M. S., \$5; R. A. G., \$4; A. Friend, \$1; A. M. B., \$1; J. T. M., \$50; S. C. M., \$5; E. G., \$1; S. M., \$1; A. Friend, \$50; A. W. S., \$2; J. K., \$1; three Friends, \$30; E. S., \$1; H. P. R., \$25; S. R. B., \$25. Total \$285.35.

#### CHINESE FAMINE FUND.

##### RECEIPTS.

A. Friend, \$1; E. D. H., \$2; M., \$5; A. M. B., \$1; per M. H. H., \$30; J. T. M., \$100; S. C. M., \$10; a child, 5 cents; G. S., \$1; W. S. B., \$2; S. R. B., \$25; S. R. B., \$25; S. G. W., \$1; S. B., \$10; three Friends, \$30; H. P. R., \$25; S. R. B., \$25. Total \$274.72.

JOSEPH ELKINTON.

Media, Fifth Month 7th, 1907.

#### SUMMARY OF EVENTS.

UNITED STATES.—A despatch of the day and instant says: 'All records for the number of immigrants arriving at the port of New York in a single day were broken in the twenty-four hours ending at eight o'clock to-night. Fourteen steamships have brought 20,720 immigrants into the country since eight o'clock last night from nearly every section of the civilized world. This excellent tally for New York Harbor has been broken only once in a single day. From Naples five steamships brought 8,267 steerage passengers. The steamship *Bulgaria* alone had 2,734 passengers in her steerage.'

Recently published statistics show that the prices of articles involved in the cost of living were higher in 1906 than for any year since the Civil War. In many cases the advance was quite considerable as compared with the year 1905. Thus the price of metals and implements rose nearly ten and a half per cent.; building materials nearly ten per cent.; food, 3.6, and clothing, 7.1. The rise in wholesale prices was reflected of course in the retail.

A despatch from New York of the 1st instant says: 'At the first annual meeting of the Peace Society of the City of New York to-day, a definite plan of action was set forth for the education of the masses in the interests of international peace. The chairman of the Committee on Meetings, in his annual report, said that the society, in order to increase its usefulness, would arrange a series of lectures in schools and universities and that literature bearing on the subject of universal peace will be distributed among schools and other places.'

Statistics recently published by the interstate Commerce Commission for the three months ending Twelfth Month 31st, give the total number of railway casualties as 20,444, an increase of 1064 over the preceding quarter. The number of passengers and employees killed, 186, is the largest on record except that for the quarter ending Ninth Month 30th, 1904.

Governor Stuart has lately vetoed a bill which had passed both branches of the Legislature of Pennsylvania, giving official recognition to osteopaths. He says: 'No legislation is necessary to permit osteopaths to practice their profession. There is a broad and clearly defined distinction between practicing medicine and surgery and practicing osteopathy. The State,' he

proceeds, "is not concerned with any controversy between the different schools or sects of those who practice the art of healing—nor is it interested in protecting the public from incompetent practitioners of every school or sect. Whether classifying osteopaths, who are not physicians or surgeons in the ordinary acceptance of these words, with physicians and surgeons, in legislation originally designed to be applicable only to physicians and surgeons, would afford the desired protection to the public, is extremely doubtful."

The Pennsylvania Railroad Company has lately given an order for the construction of two hundred steel passenger cars. It is stated that dangers to passengers from collisions or fires which may follow collisions will be minimized in these new cars. None of them will have more than three hundred pounds of wood. They are capable of standing three or four times as great a shock as the standard wooden car. The only wood in any of them will be the window frames and the arms of the seats.

A despatch from Des Moines, Iowa, of the 30th ult., says: 'Snow covers the entire State from three to eight inches. In Des Moines and central Iowa it is eight inches deep. Horrid weather, and all small grain is killed. "The snow will do much good to grain." In Chicago on the 31st instant, eight inches of snow fell and snow was general throughout Missouri, Nebraska, Kansas, Iowa and other parts of the Middle West.

Steps have been taken in New Jersey to authorize a State survey of the route of a proposed interbay and inlet canal, from Bay Head, about twenty miles below Cape May, to Cape May. The desire is to construct a canal inside the beaches along the sea front, utilizing the bays wherever possible, and to have it dredged to make it available for the passage of small schooners, yachts, etc. A bill to provide for such a survey has passed both houses of the Legislature.

FOREIGN.—A case of great disorder and uproar occurred in the Russian Duma on the 26th ult., in consequence of an attack made upon the character of the army and the Government by a Socialist member of the Duma. The ministry threatened to sever all future relations with the Duma unless the offensive expressions were rebuked which was subsequently done. It is stated that the disorder was provoked by a government official in the hope of bringing about the dissolution of the Duma.

Serious riots occurred in Paris on the 1st instant, in connection with the labor unions, and over one thousand persons were arrested.

In Ghent, Belgium, it is said there is a school for mothers. The institution has been established on account of the alarming increase in mortality. The doctor at the school meets the mothers, weighs the infants, makes charts concerning their condition, and takes their temperature. He questions the mother as to the health of the child and gives her an order for the next week's prepared food or milk, mothers pay whatever they are able. Beneficial results are reported.

A despatch from Messina, Sicily of the 30th ult., says: 'Inhabitants of the Island of Stromboli, who have fled to this city, describe the eruption of the Stromboli volcano as terrific. The detonations were deafening, and burning stones as big as a child were thrown up, and about one thousand feet over the top of the volcano, which is thirty hundred and forty feet above the level of the sea, an immense, dark, umbrella-shaped cloud formed.'

In a recent conference in Shanghai, it was stated that there are now in China three hundred fully qualified missionary physicians, five thousand Chinese assistants, two hundred and fifty hospitals and dispensaries, and that at least two million patients are treated annually.

#### NOTICES.

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WESTTOWN BOARDING SCHOOL.—Our stage will meet trains leaving Broad Street Station, Philadelphia, at 6.48 and 8.40 A. M., and at 2 P. M. The fare will be met when requested; stage fare fifteen cents; after 7.00 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester, D. and A. 114 A.

WM. B. HARVEY, Superintendent.

WANTED.—A Friend—A practical and experienced butter-maker and dairymaid to take charge of a herd of about fifty cows at its Indian School at Tunesassa, N. Y. For particulars address:

HENRY MARSHALL, Kennett Square, Pa., or JOSIAH WISTAR, Woodbury, N. J.

SCHOOL FOR INDIAN CHILDREN AT TUNESSASSA.—Wanted, a woman Friend to take charge of the boys out of school, to enter upon her duties at the opening of the term Fifth Month 1st.

Application may be made to ANNA WALTON, Scottdale, Penna., or to CAROLINE C. MACY, Germantown, 626 Spruce St., Phila.

THE FRIENDS' FREEDMEN'S ASSOCIATION will be very glad to receive any clothes, shoes, curtains, carpets, rugs, lamps or books that Friends can give for the colored people at Christiansburg School, Virginia. We also need a sewing machine and a hand cream separator. Please send all articles to 30 S. Twelfth Street, Phila. not later than Fifth Month 6th, marked "For Christiansburg," and we shall attend to forwarding them; or if preferred, such articles can be sent direct addressed to Christiansburg Industrial Institute, Christiansburg, Virginia.

ANNA WOOLMAN,  
J. HENRY SCATTERGOOD.

#### OBITUARY.

THOMAS CHANDLEE, passed away at his residence Ballitore House, Co. Kildare, on the twelfth of Fourth Month, at the ripe age of seventy-two. During the last two years his health had been declining, but he was only seriously ill for about five days before the end. On account of his numerous friends in America, we reprint this from the London Friend.

Thomas Chandlee was a recorded minister, and at times paid religious visits in both Great Britain and Ireland. At the time of his death, he was a member of large audiences, he was an earnest and impressive speaker. Small meetings seemed rather to be his place, and at many an opportunity, such as a wedding or a graveside, his simple and heartfelt speaking was appropriate and opportune. Controversy he avoided. Reading and reflection, with a deep love of the mind with the truth in the written word. Gifted with a wonderful memory, his full and accurate knowledge of Scripture frequently appeared in a wealth of quotation, both consecutive and connected. He was a regular attendant at the Yearly Meeting in Dublin until his last two years. Though not a prominent part in its proceedings, he found his place on important committees, frequently on that for preparing the draft of the Epistle to London.

The old meeting-house at Ballitore was kept open by him and his sister, who resided with him. Occasion ally a visitor or two might be present, but often, and until failing health precluded, they sat there alone. It was here that Thomas Chandlee was known for his great and genial hospitality and his excellent qualities as a host, and he was ever most welcome at the houses of others, where his fund of anecdotes, often quaint and humorous, were fully appreciated.

THOMAS HENRY WEBB.

DIED.—At the residence of her sister in West Grove Pa., Second Month 27th, 1907, Mrs. E. M. LONEY, wife of James L. Loney, in her seventy-eighth year of age.

A member of Lansdowne Monthly Meeting Friends, Pa. Although the summons came sudden, we humbly trust through redeeming love and mercy she was found ready and the language she so often quoted was applicable, 'Well done good and faithful servant, enter thou into the joy of thy Lord.' At Haverford, Pa., on Third Month 8th, 1907, HELLIE LUCY GADSBY, wife of Richard T. Gadsby in the forty-fifth year of her age. A member of Haverford Monthly Meeting. We can not feel otherwise that her work having kept pace with her day, she had been removed to a far better and more glorious inheritance where she will be forever with her Lord.

—Third Month 26th, 1907, JAMES S. JONES, aged seventy-eight years. A member of Germantown Monthly and Particular Meeting, Pa.

—Third Month 31st, 1907, ANNA ELIZABETH JONES, daughter of Isaac and Ann C. Jones of Co. Shoshoken, and a member of Gwynedd Monthly a Norristown Particular Meetings, Pa.

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# THE FRIEND.

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Not numbers, but weight of concern, ultimately decides things in life.

THE wine of indulgence ministers its enervating exhilaration. The water of simplicity and obedience is turned into the wine of Life.

THE means of existence are made pleasurable to men to partake of, to induce human existence to be preserved. But self-indulgence past the need of self-preservation, turns to self-destruction.

THE Word of God is not bound, nor is the spirit shut up in the bounds and leaves of a book; but the life hid with Christ in God is manifest, whether through Scripture words directly, to those who will come to Him at they may have Life.

If men urge that "self-preservation is the law of life," as an excuse for denying prescription to the life of others, why do they not prefer that method of self-preservation which consists in long-lived simplicity, rather than the destruction found in short lived self-indulgence? "Live and let live."

PLEASE thyself first, and thou art a disservice to thyself and others. Please others first and thou wilt become best pleased of all.

Even Christ pleased not Himself, but in suffering to save others He saw "the desire of his soul, and was satisfied."

PRIVATE impressions are not sure to be the rule of right, unless sure to have come from the Witness for Truth. Otherwise they may be from our own passions, or from selfish which is "father to the thought."

"Try the spirits, whether they be of God." Do they confess and bear the marks of the Lord Jesus? "Every spirit that confesseth that Jesus Christ is come, is of God." "Shall we not be in subjection to the Father of spirits, and live?" Such a habit will give us prompt recourse to the "Discerner of the thoughts and intents of the heart," to that in us "which serveth God, and that which serveth Him not."

THE NATURAL HISTORY OF THE SEPARATION FROM FRIENDS' PRINCIPLES TO THE POSITION OF OTHER PROTESTANT BODIES.—The modern desertion of Quakerism by the majority holding its name, has not, to our view, been more concisely outlined than in the following congratulation of it lately printed:

"In 1860 a movement was originated by him and his wife, assisted by other young Friends, to permit greater liberty of action in meetings for worship than had been allowed before. For six years a prayer meeting was held weekly in [their] house, which resulted in establishing a Monthly Meeting of Friends, which was the pioneer of the active work that has so fully identified the church with other Protestant bodies, and made it the active missionary force it is to-day."

We criticize no liberty of action in meetings for worship, which is the liberty of the spirit kept in subjection to the Father of Spirits. But we doubt that the 1860 move for liberty of action was successful, since it took its legitimate effect in destroying liberty of action in worship, and surrendering it to one man as the stated preacher. What liberty of action then was brought in but for a human director? And so the confession of the identity of such meetings under the name of Friends "with other Protestant denominations," becomes inevitable.

Forty years history brings to view a curious contradiction. Such as abode in the principles and resulting practices of Friends as they were from the beginning came to be called separatists, while meetings deserting the character of Friends' meetings and identifying themselves with the other churches generally are the non-separatists! Steadfastness is separation, and desertion of the original principle is abiding as the same people! Indeed, the 7000 reserved in our Israel and the 90,000 reversed "Friends," make a paradox unthinkable under one and the same name.

FOR "THE FRIEND."

## The Inward Light.

A paper read before an assembly of the Society of Friends at Baltimore on the nineteenth of First Month, 1907. By HENRY W. FRY.

The subject named for our consideration for this evening is "The Inward Light." It is to be THE Inward Light, for we must remember that there are many lights even among Inward Lights, but our special subject is one particular Inward Light above all others. Further it is the INWARD LIGHT, as distinct from outward lights of rite or ceremony, or natural sight or hearing, and again it is the INWARD LIGHT as distinct from certain lights which are in reality darkness. Our Lord, in his sermon on the Mount says, "If the light that is in thee be darkness, how great is that darkness." We therefore have his authority for warning all men to see that they do not deceive themselves or allow themselves to be deceived on the subject of this Inward Light, for it is quite possible that what they call Light, may in fact be grossest darkness, and in many cases this is no doubt a fact, and a very sad fact.

The question then arises, when we speak of "The Inward Light," what do we really mean?

The name itself is not found in Scripture and some have regretted that this particular name was used for the purpose, suggesting other terms which would in their opinion better describe the implied Truth. The term was, however, first used by George Fox and the early Friends, and they were men who were very largely guided by the Holy Spirit and their selection is not likely to be very erroneous.

The fifth proposition of Barclay's Apology speaks of the Inward Light in these words: "God, out of his infinite love, who delighteth not in the death of a sinner, but that all should live and be saved, hath so loved the world, that He hath given his only Son a Light that whosoever believeth in Him should be saved; who enlighteneth every man that cometh into the world, and maketh manifest all things that are reproveable, and teacheth all temperance, righteousness and godliness: and this light enlighteneth the hearts of all in a day, in order to salvation, if not resisted; nor is it less universal than the seed of sin, being the purchase of his death, who tasted death for every man; for as in Adam all die, even so in Christ shall all be made alive."

I would not be understood to say that George Fox and his colleagues either invented or discovered this Truth of the Inward Light, for they did nothing of the sort, but they revived and duly appreciated a doctrine which, though it has existed from

apostolic days, was very largely, indeed almost entirely forgotten, they gave it nomenclature of their own, and they based their own future belief and that of the Society they were instrumental in forming very largely on this fundamental Truth. They put this teaching of the Divine Immanence in its right position, and the result of it was, seeing that they not only taught it but carried it out in their lives, that it was in them a mighty power for good, as it will be again whenever it is similarly appreciated and obeyed.

The two following extracts from the writings of Augustine and Gregory the Great will show that the teaching did not originate with the early Quakers. Augustine says:

"It is the inward Master that teacheth; it is Christ that teacheth; it is inspiration that teacheth; where this inspiration and unction is wanting, it is vain that words from without are beaten in.—For He that created us, and redeemed us and called us by faith and dwelleth in us by his Spirit, unless He speaketh unto us, inwardly, it is needless for us to cry out."

Gregory the Great says:

"Unless the same Spirit is present in the heart of the hearer, in vain is the discourse of the Doctor: let no man then ascribe unto the man that teacheth, what he understands from the mouth of him that speaketh; for unless he that teacheth be *within*, the tongue of the Doctor that is without, laboreth in vain."

We are undoubtedly taught that Christ is "The Light of the World," and that He is also the True Light "which lighteth every man that cometh into the world."

How He enlightens every man is a very interesting study. Does this Light shine in every heart at all times? No.—As Barclay says it "enlighteneth the hearts of all *in a day*;" and by this he means that occasions occur in the life of every man, when "The Inward Light," shines into the heart of every man, drawing him away from evil and toward good. This drawing is not a mere doctrine, but it is an actual heartfelt experience. Which of us have not felt its power in our own lives, when we felt deeply impressed with the importance of choosing, and very often the desire of choosing the good and eschewing the evil? What was this power but the shining of the Inward Light?

Now where does this desire after good come from? It certainly does not come from the natural human heart. Equally certainly it does not come from Satan. Moreover it is certainly not to be confused with human reason; and it is not conscience.

As a matter of very solemn fact, much too little recognized, this Light, this heartfelt experience, comes direct from Heaven, direct from God. It is Christ by the Holy Spirit, calling a sinner to repentance, or in the case of a soul already converted, calling them to some higher Spiritual experience or to some higher service. It is the "still small voice" of the Holy Spirit speaking to the human heart. It is the Light shining into the darkness of the human heart; but while the heart distinctly feels the operation, too often the darkness comprehendeth it

not." The vast importance of this visitation is not always understood or appreciated. It can be resisted and extinguished, or it can be followed and cherished. If it is extinguished, or quenched, the visitation may never be repeated, the "Light" may never be seen again, but if it is followed and cherished, the Light may become permanent, and it will surely lead the soul to God, and be a safe Guide in all the perplexities of life.

By being obeyed and followed, this visitation becomes to such a soul, the true Inward Light. In such a case it is "Christ in you the hope of Glory." It becomes not a mere word, but "The power of God, unto salvation," to those yet unsaved, who cherish it; whereas to the children of God, it is thus that they are "kept by the power of God," and guided by Him. If not quenched it will certainly lead them on, away from evil and the world, to good and to God.

The same teaching is forcibly expressed in the following lines:

Quench no desire for higher things,

To do so, is to clip thy wings,

Obey the Light already gained,

And better Light shall be obtained.

(To be continued.)

### Glimpses of the Life of Samuel Morris.

(Continued from page 348.)

"In the years that followed the happy consecration above referred to, the choice of an occupation—the selection of a home—the gift of a loving, wise and true help-meet, whose precious companionship is still granted me—the affectionate, dutiful children, whom the Lord has given and yet spares us in our declining years; my call to the ministry, together with the many important duties that have fallen to my portion in the church and community, are all an abundant fulfillment of the promise given in very childhood, that, if I did but just 'seek first the kingdom of God and His righteousness, all things needful were added.' Although varied and more or less extended religious services on the American Continent, had from time to time, called me abroad, the prospect, so early presented, of Gospel labors across the seas, was frequently and strongly pressing upon me. Yet the right time for entering upon them, was quite hidden from my view. When, however, this had fully come, no doubt upon that point, clouded the outlook, and to my grateful admiration, every difficulty that prudence might suggest, or the enemy of all good intent, vanished, I knew not how or where. Thus in childlike faith, the extensive service beyond the Atlantic was engaged in. A series of favoring circumstances and singular openings, marked the needful preparations for the work, and indeed its whole history. These I dare not refer to as mere happy coincidences, or anything less than the guiding and helping hand of the best of Masters. With my dear friend, Thomas P. Cope who joined me heartily in the service and proved a most faithful and efficient yoke-fellow, it was completed in 1890, and from this we returned in safety, with the sheaves of peace in our bosoms.

"Time, as I now felt, was rapidly passing with me, and although still favored with no common share of health and vigor, it was

evident that, in the course of nature, these must soon be failing, and as the burden grew more heavy, hindering things seemed to multiply. Especially was I exercised as to a suitable companion in the work. Whilst pondering upon this with some anxiety, I received a letter from Jonathan E. Rhoads of Wilmington, Delaware, under date of Eleventh Month 24th, 1891, on this wise:—

"Dear Friend:—

"I have long had an apprehension of call to religious service along the Pacific Coast of our country, and in lands beyond the great ocean. This prospect has always been associated with thee, as having a concern in the same direction. It now appears to be nearly the time when the undertaking, if entered upon, should be attempted. It may seem presumptuous to thee, for me to propose such a thing, and if I am altogether mistaken, it would relieve me to know what thy views are in respect to so important an undertaking—not doubting that if thou hast such work to do, thou hast had a clear sight of it ere now."

"As I laid down the letter I could only marvel at the unseen finger that was manifestly pointing the way, and confirming the view that the time for taking the first step in the service had come, so that I could simply say 'good is the word of the Lord.' In this conviction it is to be observed that thus far, I had refrained from naming to anyone, even my beloved wife, the burden which had long been carried in secret. Although Jon. E. Rhoads and I had been occasionally associated in the affairs of our religious Society, and I had formed a high appreciation of his worth, we were seldom thrown together socially, and never had been intimate, so that his perception of my call as so nearly co-incidental with his own, was at least remarkable. The receipt of this foregoing, led to an early interview, wherein I explained that the work to which I felt drawn, embraced a visit in the love of the Gospel to Australia, Tasmania, New Zealand and the Hawaiian Islands, while more or less religious service in the Empire of Japan was also included. On the other hand, I felt that no special call to labor in those parts of our own country bordering on the Pacific had been laid upon me. This latter was evidently resting much on Jonathan's mind, but while Japan had not been included in his prospect, he felt more than a willingness to accompany me hither and take such part as might fall to his portion. Sufficient to say that, under a deep sense of the weighty nature of the commission which we reverently believed had been given us, yet in the faith that the blessed Head of the Church, as our eyes were kept single to Him would Himself open the way and lead to its completion, we forthwith proceeded to inform our near relatives and the meeting to which we belonged, receiving their warm sympathy and encouragement. Through the liberality and aid of various brethren the financial provision needful for the undertaking was promptly made, and every other care from which they could relieve us, was sweetly shared or borne.

"The unanimity with which we were set at liberty by the Yearly Meeting of Ministers



and Elders, was very striking, so that we left our homes with the unity and prayers of the Church, and the tender sympathy of our friends."

(To be continued.)

### Letters From Thos. Scattergood.

(Continued from page 347.)

Second Month 24th.—I have been unable to continue this letter for a few days. On the nineteenth we went aboard the *American* at Roda, en route for Luxor and spent three days on her, stopping at several very interesting ruined temples and cities on the way. At Luxor we changed boats and took the *Virginia* for Assouan (First Cataract) which took from 7 A. M. to 2:15 P. M. next day. As the regular hotels were all full, we stayed on a floating hotel belonging to this boat line and were fairly well accommodated. Of course, the immense lam or barrage here is the main thing to visit, which is done in connection with a visit to the Temple of Philæ, the gem of the Nile, which is now largely under water, owing to the backing up of the water, caused by the dam. It is impossible to exaggerate the beauty of Philæ or to explain in a letter, its attractions. Of course, it was most incongruous to visit it in a boat and go through the magnificent colonnades by that sort of conveyance, but it is the only way now of seeing this vast and perfect ruin. The inscriptions and figures here, many of them richly colored and still perfect, are wonderful and most interesting. The barrage is a stupendous engineering undertaking and is so successful as it was expected to be in impounding the surplus water of the Nile. It is about to be supplemented by another similar dam at Esna, where it is proposed to make a lake as large as the Lake of Geneva, at an expense of over £1,000,000 stg.

We passed over the top of this dam at Assouan, took a boat on its lower side, shot the rapids that remain (rather insignificant now) and returned to Assouan in time to rest awhile and then drive to the vast red granite quarries, whence were taken the stones for many of the buildings at the various temples down the river. The stone is a fine quality of granite, very hard and durable.

There are veins of black granite also; some streaks of quartz and much felspar, and the amount (although so much has been taken out) is practically inexhaustible. Ramesses II., who was the great builder of temples, is said to have had three thousand men steadily employed here, some of whom must have been highly skilled. The great obelisk—ninety-three feet long, partly finished, lies in situ, where it was left by the workmen when the great king died and work was stopped. It is finely polished on two sides and one can get an idea of how this part of the labor was performed. The desert is and is encroaching on the vast quarry, and in course of time, even its site may be questioned. The Bazar at Assouan is interesting, as all Oriental bazars are, but although considerable business is done there, yet it does not compare, of course, with those at Cairo. This used to be a great centre of caravan trade with the Soudan

and even now we see quantities of the desert produce awaiting shipment—cotton, gums, seeds, senna and other medicinal plants, etc. Occasionally one of the wild nomadic tribes of Bedouin will wander in and settle in the outskirts of the town, while the men get work and earn something, which they will carry back to their desert homes and invest it in camels, horses, asses, sheep, goats, cattle, etc. The laws of the Koran forbid lending money for interest, so these people increase their wealth by the increase in their live stock. To all appearances these "Besharin" are the very ideals of poverty and wretchedness in every way, yet some of them are reputed to be rich, after their manner. Their hovels and their persons are filthy and miserable as we think it possible for human beings to be; yet they seem jolly and happy. Indeed, the poorer the people are, the less they often show it by their manner of life and cheerfulness.

On the morning of the 22nd, we took the same boat, *Virginia* to start down the river, at eight A. M., and arrived at Luxor about eleven P. M.

Seventh-day 23rd, we went again to the marvellous tombs of the kings and had an interesting day, and to-day we are spending very quietly on the boat *Texas*, en route to Assiout, where we are due at eight A. M., Third-day (26th), and propose to save three days by finishing the journey to Cairo by railroad. We propose to spend Third-day night in the shadow of moonlight of the Pyramids of Gizeh. This view of these gigantic works is said to be very impressive. We will soon return to Shepherd's, until the A. M. of third proximo, when we propose to go to Port Said, and thence by Khedivial steamer to Jaffa. We scarcely feel satisfied with our stay in Egypt and think we could put in several weeks longer interestingly and profitably; but we have concluded that as the opportunities are rather few (once in two weeks) of getting from Port Said to Jaffa by desirable steamers, we would better not postpone starting for Palestine any later. We are not altogether sorry to leave Egypt, notwithstanding its unique attractions, and great interests of the modern and western civilization. There is one thing we note to my surprise, that there are no people here so poor as not to be able to smoke cigarettes pretty constantly. There is no tobacco raised in Egypt, but a great deal is brought into the country and manufactured, and smoking is universal. The women, I think, do not smoke at all.

ON THE NILE AT BATIANA, NEAR ABYDOS,

Second Month 25th, 1907.

We have touched the most distant point on our trip (Assouan) and are now en route to Cairo, where we are due to-morrow evening and propose to spend the night in the shadow of the Pyramids by moonlight, which is said to be especially inspiring. We are now waiting for the return of the passengers of this boat *Texas* from an excursion to the great ruined temple of Abydos, nine miles off, where we went on our trip up the Nile, and we did not care to go again, although it is a most interesting place and the ruins are stupendous and in good preservation.

The weather at midday or indeed after nine A. M., is the sort we came to seek, although the nights are cold and uncomfortable, and we sleep under two heavy blankets, and often more. The sky is clear and blazing.

The flies are, as we have been told, very troublesome and persistent, but we learn will be far worse within a few weeks, as the weather gets warmer. They plague the children's eyes and add to the already excessively dirty appearance of them and everybody. The villages are too filthy to describe and the bazaars most unattractive in many ways, and most interesting in others. The shops are small and with almost no stock of goods and the various eatables displayed are new to us, and we do not understand the names given them, of course. They deal in very small quantities of things and try to impose on foreign buyers at every turn, so that except for the curiosities, there is little incentive to visit them. This A. M. after breakfast, we took a walk through the town, a most wretched series of hovels, made of unburnt mud bricks, with a few more pretentious places made of burnt bricks of poor quality (and mostly plastered over with colored cement) and dust and dirt of all sorts entirely dry on all sides. We wandered into a Coptic Church, which is being rebuilt and enlarged at the private expense of a wealthy man (I think there must be very few such here), who met us very cordially. He speaks French so that Maria was able to have quite a good deal of conversation with him. He showed us the old church, mostly underground for safety during the troublous times of persecution, now happily over since the British assumed ascendancy in Egypt. The place is very old, dilapidated and forlorn in every way. The population of this place is about one-third Coptic (so there are a few pigs to be seen). We thought the services of the Mass were most perfunctory, as they were intoned by a well-fed and rather handsome priest, and the responses were the same, although apparently sincere. The wretchedness of the place was beyond description, including a few holy paintings, covered with dirt and said to be seven hundred years old, which looked probable. The women were decorously on the outside of the partition, though Maria was invited to a special seat, close by the altar. The censor with incense burning was conveniently hung near by, where the priest could seize it and swing it at the proper times. The odor of the incense was better than that pervading the small crowd, which stood around on the dirt floor. The whole place was such as decent Americans would not have maintained for a pig sty. We wandered into a Mohammedan Mosque, which was far cleaner, but poverty stricken in every particular; then through the small bazar, where were many shops and trades—a mill for grinding wheat and corn turned by a blindfolded horse—two small blacksmith shops—a jeweler's shop—some dry goods stores—plenty of food shops; all small, dirty and wretched; indeed, how could such a place support shops we would call even passable in our blessed country?

We expect to leave Cairo on First-day, third proximo, for Jaffa. It is impossible

to "observe the Sabbath" as we would like to, as between Sixth-day being the Musselman Sabbath, Seventh-day the Jews' and First-day the Christian and Coptic, it results in their being no special observance of any day, so business goes on much as usual, except in the afternoon of the First-day, which is given over to amusements, games and entertainments.

We are off now (twelve o'clock) for the next part of our trip down the river, arriving at Assiout to-night and lying there until 10:30 to-morrow. In order to save three days' time, we shall leave the boat there and pursue the journey to Cairo by railroad, where we shall spend three or four days and visit the great Museum, the university where eight thousand or ten thousand students are working, which is the great source of the Mohammedan fanaticism in Egypt and adjoining countries. I cannot but hope that the progressive ideas which seem to have taken a slight hold in this old, old land, will ultimately outgrow the non-progressive ideas of Islam and abolish this absurd "University," where nothing but the Koran is taught. The Koran itself is falling into discredit, we are told, among the few who have sufficient intelligence to read it. The great bulk of the people, probably ninety-five per cent., cannot read or write, and "do as their fathers did" for generations before them; but progressive ideas have a start here and under British rule will doubtless increase, even though a generation or two may be required to make any great advance. The great dam at Assouan will do a great deal toward the civilization of Egypt, and the British system of government as contrasted with the French influences, which have pervaded this country, will tell for good.

SHEPHERD'S HOTEL, CAIRO, Third Month 1st, 1907.

We left Luxor by steamer on the 24th and disembarked at Assiout on the 26th early, when our dragoman met us and we came by railroad to Cairo and went to Mena House near the Pyramids to sleep and spend the next day, the 27th, and had a most interesting day with Dr. Reisner, the explorer, who is now at work on the temple connected with the small Pyramid. He was very courteous when we presented G. A. Barton's letter to him introducing us, and insisted on our going to his camp to afternoon tea, which we did, although it involved some change in our plans. He explained very lucidly a good deal about the Pyramids, the system of worship and of life among the Egyptians of old, their monarchs, priests, etc. We had an interesting visit. His camp is about a mile from Mena House on the desert, and seems very lonely, though his wife says they are not afraid and have no occasion for fear. He is working about seventy-five men and he thinks there is no stone, however large, in the temple there, which he (or the old Egyptians) could not move and place in position with the simplest of implements and two hundred workmen. He thinks the work done was very simply done, and although slow, was accomplished with only man-labor and plenty of it. We went to the workings on camels and to his camp after-

ward on donkeys. We returned to this hotel by carriage in the evening. It is not quite so full as it was and will be considerably thinned out by to-morrow. We dismissed our dragoman last evening, and to-day are free and going about alone. The bazars are extremely interesting both as a "sight" and as a place to buy, although we are told those at Damascus are better and cheaper.

We have not yet been to the great museum here. We had expected to spend to-day there, but it being the Mohammedan Sabbath, it was not open. We will go there to-morrow, if all is well. This collection is unique and the most valuable in the world, I suppose, in intrinsic worth of its jewels, ornaments, etc., taken from royal tombs, etc., which are now being exhumed. It is illegal now for anyone finding any relic, no matter of what value, to do anything else with it than to deposit it there. From here the relics are sent to various educational institutions all over the world.

Cairo is a fascinating place and has all sorts of attractions. I saw the Khedive last evening as he drove past with a small mounted escort. He is very popular here, though really has little effective power. Lord Cromer is the actual ruler of Egypt so far as the foreign affairs and most of the domestic matters of importance are concerned. Fortunately, he is a most wise ruler and under the stable and firm rule which he practices, the prosperity of all Egypt is abundantly increased. Doubtless the condition of the wonderfully fertile land and its people will improve vastly in the next generation or two. The people appreciate this, and refer to the rule of Ismail Pasha, under whom the Suez Canal was built, and of the French Government, which had great influence immediately afterward, as being little better than slavery. But now lands and rents are higher, the crops are increased on account of the great dam, and an era of prosperity has settled in, which will be yet multiplied as the people are more educated. Schools are established all through Egypt, which are maintained by the Government, and there are many philanthropic works going on of great merit, among which Americans have a great influence for good—perhaps more in this line than any other nation. The relics of stupendous size—Pyramids, etc., will long attract civilized people from all parts to look at the evidences of old, old civilization, skill in artistic and architectural work. No better place to study these subjects can be found, than among these ancient ruins.

We have made many transient acquaintances as we have travelled and have met all sorts of people chiefly from America, whence the uncultivated new rich have come in shoals. English, French, Germans and others, who travel here are more cultivated than many of the American tribe,—I was going to say, most of them.

And for success I ask no more than this—to bear unflinching witness to the truth.—LOWELL.

THE soul is not so much where it lives as where it loves.—RALPH VENNING.

## THE VICTOR'S RETURN.

By M. C. COGGESHALL.

Well, "Sabbath" eve is here at last,  
The noise of gun and trumpet's past,  
And gathering shadows close the day,  
While thousands take their homeward way.

And when to-morrow's sun shall rise,  
On spies that point us to the skies,  
Will the same thousands turn their feet  
Where earnest souls for worship meet?

And if the hero of the day  
To house of worship finds his way,  
What should the preacher's message be,  
Of pride? Or sweet humility?

If Gospel truth finds utterance there,  
And he is urged to praise and prayer,  
Will not the story of that Life,  
Sound strange to one engaged in strife?

For when He fought the pains of death,  
"Forgive," He said with latest breath,  
He breathed the higher life of love,  
That spirit born of God above.

How long shall man profess his name,  
Believe that out of heaven He came,  
And yet forget his great command,  
That love and peace, go hand in hand?

That he whose life is near his Lord,  
Will find his soul in sweet accord,  
With love, that never worketh ill,  
But always seeks the Father's will.

Oh! Lord in patience waiting long  
To hear from man the angel's song,  
Come in Thy strength and love Divine,  
And make the whole world Thine.

The day after the celebration of Admiral Dewey's return in New York City.

## William Dewsbury.

William Dewsbury in the year 1653, at a time "when the numbers who attached themselves (to Friends) were rapidly on the increase" feeling that some were not coming to what their profession required of its faithful adherents, and that other for want of abiding carefully in that which would preserve them were going into byways; near the end of a somewhat lengthy epistle, he was moved to write thus:

"I charge you in the presence of the ever living God, that every one be faithful according to the measure of light, the Lord hath given to profit withal, in the exercise of your conscience towards God and man. Let the light guide you in all your ways and it will purge away the filth of you flesh; so will the old man be put off with his deeds, and the imprisoned seed be set a liberty in you. Then I shall no more come to you with a rod, as I am constrained to do at this time, through your foolishness, who have departed from the pure wisdom, to look abroad in the counsel of your own hearts. . . . the wise man's eye is in his head." This eye is the light in you consciences; being guided by it, it will lead you to Christ, who is the fountain of wisdom and knowledge. Now, all you that walk in Him, denying yourselves freely, I have unity with every one of you; be faithful in your measures, that you may grow up together in the Lord Jesus, a peculiar people, a holy priesthood, to offer up your soul and bodies a living sacrifice unto the Lord our God; that He may guide you by his power to his praise and glory, who alone is worth

to be feared and obeyed by all his saints forever and ever. With love, I salute you all in the Lord, and to his power I commit you. The Lord God Almighty enlighten your understanding, to watch over one another in love, that the God of love be exalted in all of you."

## OUR YOUNGER FRIENDS.

### JEST AND PLAY

A word unkind I said one day,  
"Twas half in jest and half in play,  
Nor thought I then again to hear  
That word unkind in after year.

And yet from out that long ago,  
A voice I hear that whispers low,  
"The words you speak pass not away,  
Though it may be in jest or play."

Then guard my lips, O God of Might  
And order Thou my speech aright,  
Lest I may sin through what I say,  
And think myself in jest and play.

J. L. SCOTT.

WILLIAM PENN'S DAUGHTER'S DOLL.—In 1699, when William Penn sailed from England in the good ship *Canterbury* for his second visit to his American colony, says *Reformed Church Messenger*, he brought with him an English doll, of which so far scant notice has been taken, although it is believed to be to-day the sole surviving representative of that voyage across the Atlantic. The doll elected by William Penn's daughter Letitia, was sent by her to a little girl Rankin, of Philadelphia; and, after two hundred eventful years, still retains, in a marked degree, such of the brightness and beauty of those early days when she was the pet of one little Quakeress after another.

Her dress, of respect to William Penn and his principles, we will forbear to spend time on to describe. It is enough to say it is not changed during all these two centuries, with the changing fashions.

She now bides in Montgomery County, Maryland, in the retirement her great aunts, only being removed from her careful wrappings when strangers to whom her quiet fame has reached, come to make close acquaintance with this, the oldest doll in America.

A WORKING FAITH.—Theodore had just commenced his first year at school, and the weather was very cold. As he ran along the schoolhouse one morning, he met a ranger on the sidewalk, who was thin, and shivering as the wind whistled through his tattered garments. Perhaps he was attracted by the bright face of the happy child, for he stopped him, and asked, "Sonny, on't you run into the house, and get your other to give me a biscuit? I haven't had anything to eat for two days, and I'm cold."

The boy looked up with troubled eyes, answered, "I don't live in any of these houses; I'm two squares from home. I could go in, if I lived here, but I don't." Then he went on his way to school, this time more slowly, and with his head bent down thoughtfully. The man sank, exhausted, at the curbing, and, in a fit of coughing,

buried his face in his hands. He was aroused from his position a few minutes later, by the touch of a gentle hand on his shoulder, and a kind little voice saying, "Here, sir, mother gave me the biggest one in the barrel because it was so pretty; maybe it will do you as much good as a biscuit." There stood the little boy with shining eyes, offering eagerly a big red apple to a hungry neighbor. Without waiting to be thanked, he sped along to school, as happy boy as any one there.

The news of this loving deed came to the ears of the teacher from quite an unexpected source, and one day when a gracious opportunity arose for her to talk it over with the child, without magnifying his unselfishness, she casually asked, at the close of the conversation, "Well, Theodore, what made you want to do it? Quick as a flash, and without a bit of self-consciousness, came the happy, reverent little whisper, "For Jesus' sake."

This teacher was satisfied, as has been many another, that a little child may strengthen the consciousness of his relationship to God through loving service.—*Westminster Teacher*.

### A HISTORY OF THE FRIENDS.

(Continued from page 326.)

It was in the year 1652, about mid-summer, that George Fox came first to Judge Fell's house, and preached that men should give heed to the Light, with which Jesus Christ hath enlightened us, and which, shining in our hearts, convicts of sin and evil. This struck William Caton, and he saw that a true Christian must be weaned from all vanity, and even from amusements; and Margaret Fell, perceiving the change in him, kept him more than ever at home, to write for her, and to teach her children.

More and more he became strengthened in spiritual warfare, and at the age of seventeen his heart was often filled with joy, because of God's loving-kindness to him.

He used to go to market places, and places of public worship, and warn people to repentance, and was often beaten, and despised because of his youth, yet he fainted not; and believing it his duty to labor in the ministry of the Gospel, he desired to fulfil it.

Judge Fell was very unwilling to part with him, but Margaret, though she could badly spare him, yet gave him up freely, and persuaded her husband to let him go, believing that God required his service. So, with tears on both sides, he left Swarthmore, and travelled much through England, preaching; accompanied by John Stubbs, a man skilled in Greek, Latin, Hebrew, and some of the Oriental languages, who had been one of Cromwell's soldiers, and who, while George Fox lay in Carlisle prison, had been converted by his preaching.

They did not escape persecution, and in one place were stripped, put in the stocks, and beaten severely.

Before William Caton again visited Holland, he went to preach in Sussex, but the people being very riotous, came up the house with a drum, in such a manner as if they would pull the house down, but William

Caton came to the door, asking what they wanted. "Quakers," they shouted. "I am one," he said, and spoke to them with such plainness and power, that fear fell upon them and they withdrew with shame and confusion.

In the year 1663 he brought his Dutch wife over to England, whence she returned in a while with Judith Zinspenning (William Sewel's mother).

William Caton embarked at Scarborough to follow them, but a fearful storm arose; the ship was tossed about till she leaked so much, that even with unceasingly pumping, she could scarcely be kept dry, and at last, not obeying her rudder, they were driven among sands and shallows, and death seemed near.

Now William Caton, who had worked hard at the pumps also, believing his end near, yet called upon the Lord, that if it were his will, they might be delivered; and when the storm was at the highest, his prayer was heard, the tempest suddenly ceased, and the wind died away, and all praised God for his wonderful mercy.

They entered Yarmouth harbor, and on the first day of the week, as William Caton was at meeting on shore, he was, with seven others, taken, and imprisoned for six months so that it was not till the following year that he returned to Amsterdam, where he afterwards resided.

He used to visit in the prisons there some English prisoners of war, and often sent them food. One of the Admiralty officers being offended at his not taking off his hat to him, tried to stop this; but when William Caton complained of it, Lord Cornelius Van Vlooswyk (a burgomaster of the city), himself accompanied Caton to the prison, and commanded the officer to let him visit there whenever he chose.

William Caton died at Amsterdam, in Twelfth Mo., 1665, after all these years of travelling and preaching. During his first visit to this city he was imprisoned, and then sent by an English man-of-war back to London. He suffered greatly in this ship, the seamen being very unkind, not even allowing him a piece of sailcloth to lie on, so that he had to sleep on the bare deck in cold and stormy weather.

JAMES PARNELL was born at Retford, in Nottinghamshire; he was well educated, and having been converted by George Fox's ministry, became himself a preacher at the age of sixteen, though his relations rejected and despised him for it. Yet he labored zealously, being endued with great ability, fearing not, wherever he was, to call men to repentance. For this he was first imprisoned at Cambridge, and then turned out of the town like a vagabond; nor did he meet with a much better reception when, after a time, he returned to hold religious discussions with the students.

Two years after, as he travelled through Essex, he preached one First-day in a church at Colchester, after the sermon; then again in a great meeting appointed for the purpose, and in the afternoon he disputed with the town lecturer, and another priest in the French school; so that in this one day many



were convinced of the truth, among whom was Stephen Crisp, a man of great natural talents, and zealous for religion.

When he heard of the Quakers, he made enquiry about them and their doctrine, and though he heard nothing but evil spoken of them, even that made some impression on him, when he considered that it had generally been the lot of the people of God to be derided, hated, slandered and persecuted. But it seemed to him a great error that they believed that sin might be overcome in this life: and when James Parnell came to Colchester, he armed himself with arguments to oppose him earnestly, looking on him as only a youth, over whom he could easily prevail. He himself was then about twenty-seven years of age, well versed not only in sacred writ, but also in the writings of many of the ancient philosophers.

After hearing Parnell preach very powerfully, and finding his words more piercing than he had imagined, he ventured to oppose him with some queries; but Stephen Crisp soon found that all his wisdom and knowledge could not resist the truth which Parnell held forth. And now, thinking himself enriched by this, he made it his business, for a month or two, to defend by the strength of his reason the truth he had embraced; but this he found insufficient, for self was not subdued under the cross, and he had not yet arrived at an experimental knowledge of what he asserted and defended with words.

In this condition he saw that he must become truly poor in spirit, if he wished God to enrich him with heavenly wisdom. This brought him to mourning and sorrow, by which he came more and more to be weaned from his natural knowledge, in which he formerly delighted; and continuing faithful in self-denial, he at length began to enjoy peace in his mind, and to advance in virtue till he became an eminent minister of the Gospel.

He, too, shared the persecutions of the people he had joined, and was imprisoned for some time at Ipswich, in the year 1668, where many visited, and were converted by him.

He died, near London, in the year 1692. Four days before his death, he said to George Whitehead, "I see an end of mortality, yet cannot come at it; if the Lord but say the word, it is done, there is no cloud in my way, and I have full assurance of my peace with Christ Jesus."

His ministry was acceptable to all, because he had a gift beyond many; and besides being sound in doctrine and judgment, was grave and elegant in his utterance, and well qualified to convince and to touch his hearers to the heart.

We must now return to James Parnell, whom we left at Colchester, where he spent a week preaching. Many were convinced, and others enraged, inasmuch, that once as he came out of "St. Nicholas' Church," he was struck with a great staff by a man, who said,

"There, take that for Christ's sake!" "Friend," he answered meekly, "I do receive it for Jesus Christ's sake."

Many other grievous affronts he bore,

without shewing any anger. From this he went to Coggeshall, where a fast had been proclaimed, on the Twelfth of Seventh Mo., "to pray against the errors of the people called Quakers."

James Parnell entered the church, and stood still till the clergyman came out of the pulpit. This man, named Sammes, had cried out fiercely against the Quakers as deceivers, to which James Parnell thought it his duty to reply, so he began thus:—

"The order of the true Church is, that all may speak, one by one, and that if anything be revealed to him that stands by, the first shall hold his peace."

Then he spoke on behalf of the Quakers, but the clergyman interrupting him, asked, "What objection have you against me?"

"Because," said James Parnell, "thou said that they were built on a sandy foundation, and were shakers, and hast otherwise reviled them; but I will prove that their foundation is not sandy, and thee to be a false prophet."

Then some accused the Quaker of owning no church, which he said was false.

"What church, then?" they asked.

"The Church in God."

"This," said Sammes, "is nonsense, to say the church in God."

Upon which Parnell took out his Bible, and read in 1 Thess. i: 1, where the apostle writes to the "church which is in God the Father."

The clergyman being at a loss, another, named Stelum, rose, and accused Parnell of lying and slandering, and without allowing him to defend himself, went into the pulpit, and began to pray.

Parnell left the church, and Justice Dionysius Wakering followed him, and striking him on the back with his hand, said,

"I arrest you in the name of the Lord Protector."

"Where is thy writ?" asked Parnell, not knowing him to be a justice.

"I have it," said Wakering, showing him none however.

Parnell was seized, hurried into a house, and for that time released on his friends' promise that he would return: so he reappeared where four justices and six or seven clergymen were met together.

Justice Wakering pulled off Parnell's hat and threw it away. He answered all their questions, though they tried to ensnare him; but in the end he was committed to Colchester gaol, where none of his friends were allowed to see him.

At the time of the sessions at Chelmsford, he, with several felons and murderers, was fastened to a chain, and thus led about eighteen miles through the country, remaining chained both day and night.

Being brought into court before Judge Hills, the gaoler took off his hat, and threw it on the floor. The clerk read his indictment, and asked him if he read guilty?

He answered, "No; where are my accusers?"

"You may see them," said the judge, "but you ought to say 'guilty,' or 'not guilty.'"

"Not guilty," said the prisoner.

Then a jury of twelve men was called, the foreman being a drunkard. Willis, the

clergyman, was also called: he and the justices swore against Parnell, and that they would speak nothing but the truth.

The accusations were—that in a riotous manner he did enter the parish church of Great Coggeshall, did stand up and tell the minister that he had blasphemed, and spoken falsely, using many other reproachful words against him, and that he could not give a satisfactory account of himself, appearing to be an idle person. They also accused him of contempt of the magistracy and ministry.

To this he answered, that he had gone quietly into the church, having even made several boys who joined him outside, go in first, lest any disturbance should be made.

He related the conversation between himself and the clergyman, but still the judge said to the jury that if they did not find him guilty, the sin would lie on their own heads thus condemning him before the jury had considered the case; and though they wished to hear the account from his own lips, the judge would not let him speak.

The jury, after consultation, had nothing to lay to his charge, except a paper, in which he had answered the mittimus, though he had already acknowledged this to be his own.

They ended in fining him £40, and sent him back to prison.

This was an old ruinous castle, built, they say, at the time of the Romans; here he was to be kept till the fine was paid, and the gaoler was desired to let no giddy-headed people" near him.

This the gaoler was quite willing to do for both he and his wife were very unkind. She used to beat the prisoner, and swear that she would have his blood; she also set the other prisoners to take away the food brought him by his friends, and would not let him have the bed they offered him, but made him lie on the cold damp stones.

They put him to sleep in a hole in the wall, which was like a baker's oven, as our ancient chronicler has it, "For the wall of that building, which is indeed a direst nest, are of excessive thickness, as I have seen myself, having been in the hole where this pious young man ended his days. Being confined in the said hole, which was, as remember, about twelve feet high from the ground, and the ladder too short by six feet, he must climb up and down by a rope on a broken wall, which he was forced to do to get his victuals; for, though his friend would have given him a cord and basket by which to draw up his food, such was the malice of his keepers, that they would not suffer it."

Continuing in this damp place, his limbs grew benumbed; and it once happened, that as he came to the top of the ladder, with his basket of food in one hand, and was reaching for the rope with the other, he missed it and fell down upon the stones, being mortally wounded in the head, and so bruised body, that he was taken up for dead.

Then, as there were two rows of the holes in the wall, they put him into a low one; called the oven, and indeed it was no so large as some ovens. Here, when the door was shut, there was scarcely any air

ere being neither window nor hole in the all. Nor would they suffer him (when he ad a little recovered from his fall), to take e air, though some of his friends offered bond of forty pounds to the justice; and e said he would remain in James Parnell's ace while he went to a friend's house to cover. No; they would not even let him to a little yard adjoining his prison; and nce, when the door was open and he walked to it, between its two high walls, the gaoler as so angry, that he locked him out that ng cold winter's night.

No wonder that ten or eleven months of ch cruel usage should weaken the young an, till he fell sick and died. Two of his ends were with him when his eyes closed e scene of his sufferings, and he prayed em not to hold him, but to let him go. e had often said that one hour's sleep ould cure him, and now he said to Thomas ortland—

"This death must I die, Thomas; I have en great things; don't hold me, let me go. e Langley, wilt thou hold me?"

"No, dear heart," she said, "we will not ld thee."

Once more he spoke, saying, "Now I go," d stretching himself out, he slept about an hour, and then quietly breathed his last.

From his wearisome prison he wrote several epistles to his friends, exhorting em to serve and follow the Lamb of God to taketh away the sins of the world.

### "Probably You Are Too Good."

I recently heard a charming story. It is panese. In a certain village were two milies, one prosperous and rich, the other truly getting along; yet the former was more in the village for its unhappiness d the friction between its members, while e latter was equally renowned for its aceableness and content. The happy nily became continually happier—to him tath shall be given; the unhappy nily became continually more unhappy—m him that hath not shall be taken away tath which he seemeth to have.

The man of wealth could stand it no liger. He went to his humbler friend d asked him where he thought the troub lay.

"I have land enough, and house enough, d money enough, yet we are always arreling and unhappy. You have nothing e the means for comfort and enjoyment t I have, and yet your people are affe- nate and contented."

The poor man replied thoughtfully, "Per- ps it is because you are all such good ple at your house."

The rich man objected that if they were a good people, certainly they ought to e happy together.

But the poor man would not recede. "o, you are all good at your house. Now, o my house it is different. We are a very lity lot, and we all know it. To illustrate sponse I am sitting on a rug by the brazier, d the maid, passing there, kicks over my tcup, spilling the tea over the mats. I mediate break out with, 'Excuse me, use me. Very stupid of me. No busi-

ness to leave a teacup out in the middle of the room for people to stumble over. Serves me right."

"But the maid will not have it that way. She drops down, wipes up the tea with her handkerchief and with beaming face cries, 'Oh, master, what a blunderbuss I am! Always stumbling and making trouble. It will only serve me right if you turn me off without a word one of these days.'"

"You see how it is, we are such a faulty lot all around, and we know it so well that there is no chance for ill-feeling or quarrel- ling."

And the rich man, after thinking a moment, slowly said: "I see it all. It would be very different at our house. I would turn on the maid with, 'Stupid, what are you up to now? You've only two feet; can't you look out for that number, or are they so big that they are bound to hit every object in the room? I'll have to turn you off some day and get a maid of more delicate build,' and the maid sullenly mutters, 'A lazy man has no business to spread himself all over a room and get in busy people's way.' I guess you are right, we are all too good—or at least we think we are."

In the application of this story I will follow the method of an old college instructor of mine. When some special bit of foolishness had been perpetrated, he would express his opinion of it vigorously, then, looking vaguely around the classroom, but meanwhile pointing his fat finger at the youth deemed guilty, would close with, "I don't mention any names; I put the shoe there." And I, in turn, point my finger at half the people I know, myself included, and, without mentioning any names, put the shoe there.—*Christian Intelligencer*.

### WHEN ALL IS QUIET.

When all is quite and low I bow  
My head, and wait and pray,  
By power from out the Infinite,  
My soul is taught to say:

"Oh, Spirit that the world calls God,  
That which I may not understand.  
In Thy own way, by Thy own might,  
Answer my soul's demand.

"I know not what it is I crave,  
I only know that Thou  
Didst know before creation, Lord—  
Before Thy power I bow.

"Where'er Thou art, come to me, God,  
And still my peaceless soul;  
Oh, help this weary child of Thine  
To reach Thy steadfast goal!"

Then, ere my words have ended, there  
Steals to me, bending low,  
A vision fraught with perfect peace  
He only can bestow.

The peace I seem to understand,  
Though coming from above,  
The face my streaming eyes look on  
Is Christ's—God's Son of Love!

LAURA N. ELLIOTT.

When I speak let me think first: Is it true? Is it kind? Is it necessary? If not, let it be unsaid.—MALTBY D. BABCOCK.

CEREMONIES OF DEDICATION.—Under the New Covenant every true believer n our Lord Jesus Christ is a priest, a member of a spiritual priesthood offering spiritual sacrifices unto God. The sacrifices consist in worship, prayer and praise, in doing everything in the name of the Lord and as a part of his service. Wherever the spiritual sacrifices are offered, is a holy place. Wherever a Christian believer may pray, or preach, or write, or plough, or scrub, or rest, is a holy place. The performance of a ceremony of dedication, on the other hand, will not make a place holy. Excepting the instance of the Tabernacle and of the Temple in Jerusalem all the ceremonial dedication has never amounted to anything except empty ritualistic formality, out of harmony with New Testament teaching; it is a step back ward into the Covenant of Shadows.

For a century and a half the Christian Church has existed, and indeed that was her best and most fruitful period without not only any church, but any meeting house. When houses of worship were thereafter built, they were simply meeting houses. There was no thought that they were to take the place of the Temple in Jerusalem; there was no thought of building houses of God or of dedicating them to the service of God in a ritualistic sense.—*The Gospel Witness*.

God estimates us not by the position we are in, but by the way in which we fill it.—EDWARDS.

### Bodies Bearing the Name of Friends.

JOSEPH H. BRANSON is expected to have an appointed meeting at 3 P.M. the 26th instant, in the meeting-house in Norristown, Pa., (subordinate to the Fifteenth and Race Street Yearly Meeting), to which the public and Friends under any name are invited.

CHANGES OF TIMES IN FRANKFORD MEETING.—Friends are reminded that all mid-week meetings at Frankford, Pa., are now held on Fourth-day at 7.45 A. M. Meetings on First-day are held at 10 A.M. No mid-week meeting occurs on the week of Abington Quarterly Meeting. Frankford Select Preparative Meeting is held on Third-day evening, at same hour, on the week of Monthly Meeting in the First, Fourth, Seventh and Tenth Months, at the home of Ruth K. Smedley, No. 4661 Penn Street.

"Many Friends will be interested to learn the tidings of the death of Mary Bacon Morgan, wife of Isaac Morgan, formerly of Philadelphia, Pa., which took place at Tallahassee, Florida, Fifth Month 4th, 1907, after a lingering illness, in the seventy-third year of her age.

Isaac and Mary B. Morgan went to Florida in 1860, and resided in Kissimmee City till 1861, since which time they have resided in Tallahassee with their daughter, Mary A. Rose. All of this time, M. B. Morgan has been an invalid and for nearly four years, confined to her bed.

[The following appears to have failed in publication for some time, by being covered by other papers.—E.N.]

WEST GROVE FRIENDS' READING CIRCLE has been holding fortnightly meetings, mostly in the meeting-house, since the first of year. Much interest has been shown by the older as well as the younger members. Alfred C. Garrett and Walter L. Moore have given addresses; the former on "Why we should be interested in the study of the History and Doctrines of Our Society," and the latter on "Present-day Problems in the Society of Friends, and how Philadelphia Yearly Meeting is Endeavoring to Meet Them."

"The subject which has claimed the home body has been mainly a study of the formation and growth of our Discipline; its character and soundness, and its applicability to problems of the day."

On the twelfth instant an appointed meeting was held in the new meeting-house at Kennet Square at

the request of Thomas Davidson. The house was well-filled, and the occasion was felt by all present to be spiritually refreshing.

The message of our early Friends and their true successors was brought to view with the emphasis put upon the fruits of their faith.

The constructive power of the Christian religion and its effect upon the mind and affections received attention as bringing into service all the varied talents that we possess.

The united, heavenly sense of the overshadowing Presence of the living Christ crowned the meeting, and many expressions of satisfaction were heard.

WILLIAM C. ALLEN at DUBLIN. The following letter dated Dublin, Fifth Month 3rd, 1897, has been received: "Kind Friends may be interested to know that we reached Dublin about two days before Yearly Meeting after a good voyage, although at times very rough. We were not seasick, and arrived feeling well rested for the work."

"We first called on a Friend whose shop we found closed, on account of part of the force of about twenty people going to Sixth-day Meeting. Both he and another Friend were very cordial in their reception of us. Indeed, during the Yearly Meeting we have been most kindly received by many Friends. Several have expressed their remembrance of past courtesies received from Philadelphia Friends when in America."

"The Yearly Meeting contained many whose desire after the spiritual enlargement of the Church, was marked. Much routine work was followed, but at times the Divine favor and power was much manifested. The Friends hereabout seem to suffer from some of the trials that affect our Yearly Meeting; and have, owing to their environment, other difficulties to contend with that entitle them to our sympathy and love. Many of them seem much cheered by the annual gathering just concluded, and often say that this has been the most spiritually baptizing and refreshing, and the most hopeful one, they have known for years."

"We hope next week to commence visiting county meetings. May our Friends at home recollect us in their prayers!"

"With love thy friend,

"WM. C. ALLEN."

Care Brown, Shipley & Co.,  
123 Pall Mall, London.

#### THE RUSSIAN FAMINE FUND.

##### RECEIPTS.

J. S. W., \$5; A. Friend, \$1; E. S. C., \$25; J. E. M., \$5; E. M., and M. C. W., \$20; E. D. M., \$25; A. Young, Friend, \$2; M. B., \$5; M. A. B., \$2; P. S. J., \$5; W. J., \$15.

Total \$3025.54.

#### CHINESE FAMINE FUND.

##### RECEIPTS.

R. H. M., \$5; A. Friend, \$1; R. W., \$1; L., \$5; \$6.25; per E. M. W., per C. C., \$1; per A. M., \$23.00; E. D. M., \$25.00; J. D., \$2; P. G., \$1; E. W. E., \$3; R. N. W., 50 cents; W. T., \$3; J. W. L., \$15; B. F. W., \$1; A. M. W., \$1; A. B., \$1; C. T. B., \$1; A. E. D., \$1; A. P. W., \$1; R. M. E., \$1; L. J. M., 50 cents; M. F. W., \$1; A. R., \$1.50; A. E., \$1; H. W., \$1; L. P., \$1; E. T. T., \$5; W. P. A., 50 cents. Total, \$2808.00.

JOSEPH ELKINGTON.

Media, Fifth Mo., 13, 1907.

#### SUMMARY OF EVENTS.

UNITED STATES.—A treaty with St. Domingo lately ratified, provides for the appointment, by the President of the United States, a receiver to collect the republic's customs revenue and apply a large part of it to the payment of the republic's foreign debt. The United States Government undertakes to protect the receiver. Santo Domingo agrees that it will not increase its debt or change its custom duties without the consent of the United States.

President George W. Burchell, of the National Board of Underwriters, has lately reported that the San Francisco conflagration of a year ago swept away not only every dollar of profit previously made by the insurance companies since 1860, but cost them \$70,708,174 besides. President Burchell said the year 1896 was the most disastrous in the history of fire insurance. The underwriting balance sheet for the year, marine and fire branches together, showed a loss of over \$114,000,000. In New York State alone one hundred and fifty-six companies reported to the State Insurance Department losses of \$230,842,759.

The spread of infectious diseases by means of paper money which has long been known to the medical profession has received special attention at this time in Pittsburgh, where two clerks in one of its banks have contracted disease by handling old and dirty money, so as to be unable to work.

On reference to the character of the immigrants coming to this country, the Immigration Commissioner of the port of New York, has lately said: "That owing to the enforcement of salutary laws a better class are now arriving, and during the last month six thousand persons who intended coming have been refused passage by the steamship companies."

On the 6th inst. an using of citizens in Chicago occurred to aid the official scavengers in cleaning the city of dirt. Fifty private civic improvements societies, assisted by fifty thousand school children and various individual volunteers were engaged in this work, which resulted in rendering that city cleaner than at any other time within memory. It has suggested the feasibility of establishing an annual cleaning day in every city.

Dr. David T. Day, of the United States Geological Survey, has lately described some investigations made upon the black sands found on the Pacific Coast; and stated that the iron ore in the sands of the Pacific beaches would prove large in amount and available for the manufacture of iron and steel. He also described samples of iron ore and steel made by electric smelting methods from these sands. He also showed that monazite and zircon, rare minerals, which are used in Philadelphia on a large scale for the Welsbach and similar lights, could be obtained profitably from these black sands, and that platinum, sufficient in amount to satisfy the growing needs of the United States could be obtained from them. Private enterprise from Pennsylvania, he said, is now at work on these black sands extracting platinum and other useful minerals therefrom.

Dickinson College, at Carlisle, Pa., has announced the intention to establish a department of peace and public service in the near future. The college has a tentative study of methods proposed for the establishment of peace as the fundamental law of civilization.

In a recent meeting of the National Association for the study and prevention of tuberculosis, it is stated that the sentiment was unanimous that crowded rooms, bad air and poor light were the prime causes of the spread of the disease, and that radical steps should be taken to overcome this condition of affairs. While it was admitted that occasional open causes exist, the lack of proper hygienic conditions in the schoolroom and workshop was credited with being responsible for the development of the disease. It was contended that only in the most modern buildings could their air and light be said to be approximately satisfactory. There are now organizations in fifteen of the States interested in furthering the objects of the National Association to prevent the spread of this disease.

The United States Government it is said, has decided to buy coal upon a basis not of weight but of heating value. In speaking of this new departure, one official says that "the day is not far distant when coal will be paid for coal will be set by the heat obtainable therefrom, as this is the only safe and rational system to follow in the purchase of coal. The government specifications appear to be eminently wise in declaring a standard and then allowing a premium where this standard is exceeded, and a discount where it is not attained. As the government is a large user of coal, the effect of these specifications will probably in time be to fix exactly their relative money value of different grades of coal which is now only very roughly recognized."

The United States forest service estimates that every person in the United States uses over six times as much wood as he would use if he were in Europe; that the country as a whole consumes annually three or four times as much wood as the forests grow in the meantime. The action of state and nation in preserving the forests is of the utmost importance in keeping them permanently productive.

FOUR POPE.—Emperor Nicholas has signed the famine appropriation of three million dollars, a large part of which is needed for medical assistance in the scurvy stricken provinces of Russia.

A measure has lately been introduced into the British House of Commons by the ministry, which is designed to carry the demands of the Irish people for legislation, which will empower them to administer their own affairs. The bill which has been introduced while making some concessions to these demands has disappointed the hopes of the Irish leaders.

A law has recently gone into effect in Canada which

excludes the papers published on the First-day of the week from that country. The new law reads: "It shall not be lawful for any person to bring into Canada for sale or distribution or to sell or distribute within Canada on the Lord's day any foreign newspapers or publication classified as a newspaper."

An international first-day school convention is to be held in Rome from the 18th to the 23rd instant. It is said that one thousand delegates representing thirty-million people throughout the world are expected to attend it.

A despatch of the 9th from Messina says: "The eruption of Mount Stromboli was more violent to-day and apprehension is growing. Almost all the people of Stromboli Island have made their escape, and ash from the volcano have destroyed everything on the island. It is feared that the entire island may be shattered and engulfed. The violence of the present disturbance is declared to be without precedent, even the oldest inhabitants of the Lipari Islands now remain being such a threatening condition."

The question of whether the continual use of the telephone is injurious to the hearing has been the subject of an exhaustive investigation by a scientist at Copenhagen. An examination of three hundred and seventy-one persons leads him to believe that continual telephone work does not damage the hearing. On the contrary, some subjects are declared to have had the hearing materially improved by it.

#### NOTICES.

A trained nurse, (a Friend) will take a nervous mental invalid. Is accustomed to travel.

Apply to "X," Care of THE FRIEND.

WANTED.—A Friend—A practical and experienced butter-maker and dairyman to take charge of a herd of about fifty cows at the Indian School at Tunessan, N. Y.

Apply to HENRY MARSHALL, Kennett Square, Pa., or JOSIAH WISTAR, Woodbury, N. J.

SCHOOL FOR INDIAN CHILDREN AT TUNESSAN.—Wanted, a woman Friend to take charge of the boy out of school, to enter upon her duties at the opening of the school, on the 1st of the next month 1st.

Application may be made to ANNA WALTON, Moylan, Penna., or to CAROLINE C. SCATTERGOOD, 626 Spruce St., Phil.

WESTWOT BOARDING SCHOOL.—Our stage will meet trains leaving Broad Street Station, Philadelphia at 6.48 and 8.21 A. M., 2.40 and 4.32 P. M., other train will be met when requested; stage fare fifteen cent after 7.00 P. M., twenty-five cents each way. 7 reach the school by telegraph, near West Chest D and A, phone 114 A.

WM. B. HARVEY, Superintendent.

To accommodate some who did not get their bundle sent by the 9th, it has been decided to send again the 24th. Two Friends who had visited Christiansburg just before the last Freedmen's Board Meeting to some interesting facts about the industries and needs. It is hoped that all who see this who have clothing, shoes, etc., to contribute, will send them. The Friends of Philadelphia will be notified. Philadelphia plainly marked for Christiansburg not later than 29th. A special request comes for books for the children to read; they have made good use of those already in their library.

ANNA WOOLMAN,  
J. HENRY SCATTERGOOD.

FRIENDS' LIBRARY, 142 N. SIXTEENTH Street, Philadelphia, Open on week-days from 9 A. M. to 1 P. M., and from 2 P. M. to 6 P. M.

Among the recent additions to the Library we note the following:

Adams, Jane. Newer Ideals of Peace.  
Gordon, S. D. Quiet Talks on Prayer.  
Grose, H. B. Incoming Millions.  
Hall, Holton. Three Acres and Liberty.  
McCook, H. C. Nature's Craftsman.  
Morgan, G. C. Practice of Prayer.  
Prudden, T. M. On the Great American Plateau.  
Ramsay, W. M. Pauline and Other Stories.  
Ridgely, Ethelbert. My Friends of the Plains.  
Washington, B. T. Frederick Douglass.

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## Is Quakerism Spirit, or a Body?

The word Quakerism,—which so many of us would avoid using if we could find a convenient substitute,\*—is used in two senses: sometimes as the general body of persons on earth who profess its doctrine, and sometimes as the essential spirit and life which takes the doctrine;—that is, some use the word to signify a sect, and some use it of the spirit which gathered and has distinguished the sect.

It is according to the spirituality or the outwardness of their conception of it, that members will speak of Quakerism as a spirit and a life, or as an organization or aggregation of numbers. When those of the latter view say, "Quakerism is on the increase," they refer to the number professing its name; or that, "Quakerism is dead," they mean that its outward membership is no longer large enough to be considered.

But the more spiritual part would say, "Quakerism is not to be estimated by numerical minuteness or paucity of numbers, it may still more pervade large multitudes. The body however large, without the spirit is dead, and the body however small, is alive in proportion to its distinguishing spirit. It is the spirit that quickens and vitalizes, and the flesh or body alone "profiteth nothing,"—is a mere shell. Quakerism is a life, a force, a spiritual power; and when a thing but its shell or machine is left, even though occupied by myriads of foreign inmate tenants, all is gone. A nautilus is equally dead when teeming with microbes when full of sand. But Quakerism cannot die while the Holy Spirit has place among men. For it is that Spirit in practice among men.

\*Early Friends employed the word "Truth."

In this view, though organization that is in the life is helpful, it is not essential to Quakerism that it be a sect at all; it can be a spirit animating all Christian sects, increasingly occupying and modifying all their parts and service till it shall be found to have leavened the church universal. And we may comfort ourselves with this prospect as its most promising outlook and elect function. The sect might die out of sight while the Quakerism should be expanding and deepening in its larger life throughout all bodies without changing a name; and this leaven of the kingdom be proceeding with all the freer course, because it disturbs no names. Its business is not in word, but in power. Its George Fox said, "Names are nothing, Christ is all." It is the immediate and perceptible influence of the Spirit of Truth inspiring men's hearts and accepted in practice throughout all denominations in which it is working. It is that walking in the Divine light which makes its own fellowships among men who so walk, while the blood of Him who is the Light of men is cleansing these from all sin.

Able ministers of the new covenant, holding meetings under our name with manifest uplifting and spiritualizing effect among other churches, have been pointed at by some with such words as, "To what purpose this waste? Rarely is a convert gathered into our organization by this spiritual energy put forth, but many are spiritually baptized and become more earnest in their own." Yet we cannot deem it a waste of Quakerism, it is all gain, where other denominations are enriched and fertilized by its principle. The cords of Quakerism are lengthening and its stakes are strengthening, wherever hearers' eyes are anointed to see the spirituality of Christ's dispensation; and their hearts, whatever their forms, are opened to "worship God in the Spirit, and have no confidence in the flesh," and to realize Christ as the speaker to each condition. Though it may be many days before the bread cast upon the waters shall return eminently to our Society, yet it will come if we abide steadfast, and even now has been coming enough to reinforce us to stand.

While it ought not to be a matter of indifference to us whether the baptized ones under a Friends' ministry come over to our

association or not, neither ought it to be a matter of grudging that other professions are covered with deeper and deeper layers of Quakerism in spirit, as apostle succeeds apostle in sowing the word.

Israel became "an empty vine," because he brought forth fruit "unto himself," (Hosea x: 1.) But before pointing this charge at our conservatives alone, let us consider how empty of the true virtue and original substantial quality of the genuine Friend those meetings get which throw overboard their Quakerism for the sake of gathering unto themselves numbers alien in their thoughts from our profession. A meeting which exists only for itself and proselytes only for itself to be kept up in a neighborhood regardless of the principle professed by its name, is an empty vine, however rank its growth of leaves.

In whatever minds Quakerism is cherished only as a body, held to as a substitute for its spirit, it is not Quakerism, it is an idol, whether old-fashioned or new fangled. The true inwardness, the spirit and the life is the Quakerism, in whatsoever bodies it may find a local habitation or a name, or no name. But best of all it should spread and be glorified through that organization or Society which its own witness for Truth has built up and adapted to its own processes of life, worship, and testimony, as a body of letters formed for the spelling of the inexpressible Word, and lifeless without it. Our preferred answer is, that Quakerism is spirit and not a body which may be its instrument; but while men are in the body the Spirit hath need of a body to adapt itself to some of the needs of incarnate souls on earth. And "we are the body of Christ" who have the spirit of Christ, and let "Christ in all things have the pre-eminence."

Do not suppose as a minister that because you are a good man and the Holy Spirit is promised to you that faults of speech and voice are of no consequence. As far as possible we are in duty bound to avoid putting the Holy Spirit to disrepute by our own errors.—Exchange.

The term "heresy" has reference to divisions. Error may cause a division; so may truth. The truth is not a heresy; neither is the error, but the division which results from it may be a "heresy," [for two sects instead of one.]—The Common People.

# Glimpses of the Life of Samuel Morris.

(Concluded from page 355.)

"The foregoing Diary tells its own story, how my fellow-laborer in the work wrought lovingly and in near unity of spirit with me from first to last; how we were watched over and cared for by the best of Guides, through all the perils by land and sea to which we were exposed; how, as utter strangers in strange lands, hearts and homes were opened to receive us, wherever our steps were turned; how we were enabled to meet wisely many unlooked for emergencies, and how mouth and wisdom, tongue and utterance were graciously granted, in proclaiming among the Isles afar off, the unsearchable riches of Christ, yet none the less strengthened, as I trust, faithfully to set forth His rightful claim upon the hearts and wills and lives of men.

"As I write, there are brought freshly to mind the laborers in the mission fields of Japan, China and the Hawaiian Islands, with whom it was our privilege to mingle, often sweetly uniting us in that broad Christian fellowship wherein is realized the meaning of our Lord's declaration, 'One is your Master, even Christ, and all ye are brethren.' We could not but be impressed with the deep piety and self-renunciation which marked the lives of many of these devoted men and women, cut off as they are from association with any large body of their fellow-believers, but because of this isolation, drawn the more frequently to seek for the strength and wisdom, that can 'come only from above.'

"Then the meetings among our own people, dotted here and there along the coasts of Australia or New Zealand, brought us into near sympathy with their members, beset as they are with grave difficulties and dangers, but struggling to uphold the principles of 'Quakerism' under conditions that were often very discouraging. Especially do my thoughts revert to homes, reached only by long and wearisome journeys, where a little family or single individual had been hidden away for years in 'the Bush,' or on some secluded 'Ranch,' occasionally hearing from the friends in the far away mother-country, and still more seldom meeting with their fellow-members in religious profession. The distance that parted us from our own homes, as well as the leading purpose which had brought us to their doors, seemed readily to open the hearts of these lonely ones, bringing back it might be, cherished memories, unsealing fountains of feeling, that had well nigh dried. The heartiness with which we were thus welcomed and the refreshing seasons together with which we were often favored, made some of these visits especially relieving and grateful to us.

"The results of labors, so extended and varied, we may gladly leave in the hands of the Heavenly Husbandman, for we know 'that the seed often sown in weakness, He can raise in power, to the praise of His own great Name.' And now from a broad retrospect of this evening offering, my soul is bound in reverential gratitude, to acknowledge that He who, in my very childhood called for it, has more than made good His

promise to guide, and keep, and bless me, if I would but follow Him. Many shortcomings and failures on my part, have marked this last, and other kindred services, but when undertaken in filial faith, and with the strength graciously granted, if it were now asked of me—'lackest thou anything?' I could only from an overflowing heart, respond, 'nothing Lord.'

In recording the travels of my dear father, I have adhered as closely, as condensing would permit, to the actual words of his manuscript, though occasional transpositions were necessary, and subjects mentioned in different pages, have been brought together.

The character of Samuel Morris was singularly free from self-sufficiency, and we quote an apt passage from one of his favorite authors.

"To know how to be loved and honored without losing yourself and growing weak—that is the problem of many of the sweetest, richest, most attractive lives. . . .

"If the much-beloved man can look up and demand the love of God, if laying hold of its great freedom, he can make it his, he is free.

"Then let him come back and take into a glowing heart, the affection of his brethren, let him walk the earth with hosts of friends, the heaven, that he carries in his heart, preserves him.

"They cannot make him conceited, for he who lives with God, must be humble. They cannot drown his self-hood, for the God he serves, is always laying upon him his own personal duties, and bringing the soul before its own judgment-seat every day."

"To pass through life beloved as few are loved, To prove the joys of earth as few have proved, And still to keep the soul's white robe unstained, Such is the victory that thou hast gained."

The friendship between Samuel Morris and J. B. Braithwaite began in the meridian of their lives and continued to the very end, for each visited the other many times in America and England, while their correspondence brings out a strong interchange of views, and a harmony of purpose in service for their Lord.

And when, in his seventy-eighth year, Samuel Morris was called up higher, a letter came to his brother, written by J. B. Braithwaite, aged eighty-seven. It was among the last he penned, for a week later, he too received the heavenly summons. The letter is as follows:—

"LONDON, 312 Camden Road,  
Eleventh Month 7th, 1905.

"My dear Friend:—

"Many thanks for thy letter just received, announcing the decease of thy dear and never-to-be-forgotten brother, Samuel Morris.

"He was one whom I dearly loved; of whom his life testified that he 'walked with God.' And in following him as he followed Christ, it may be the joy and consolation of them that abide in Him who is 'the Resurrection and the Life,' to bear in mind that to them, that solemn change which we call Death, involves in itself no real separa-

tion. It is rather a translation from t lower to the upper sanctuary of our Father's house. That house is not a divided house: His family is not a divided family—it is o house and one family on earth and Heaven. And they that abide where I has seen fit to place them, and are faithf to their measure of service for Him, all t days of their appointed time, even he upon earth are no less in their appropria sphere of duty, than are the redeemed bef the Throne.

"Therefore, let us each be of good che and with all diligence yield ourselves to F guidance, who is in His Infinite grace, lea us also upward and onward to the hea not made with hands, eternal in the heave

"Believe me to be in sympathy and lov  
"Thy sincere friend,  
J. B. BRAITHWAITE."

The religious visits of our father to dista countries and his records of them were no over. The afternoon of his life had con the home duties were gladly resumed, a the last twelve years were filled with joyf work in his more immediate part of t vineyard. There were no vain regrets i misspent time, no inaction, no dread of t future.

And when the twilight came there w no long illness, "no sadness of farewell," he embarked—the Pilot whom he h trusted, met him "face to face," and v who are left, can only give thanks for t years when we were voyagers with him.

It is worth nearly everything that may cost for young people, as well as th elders, to become rooted to the soil son where. Other things being equal, the pers who is there to stay is far more valuable a community than the bird-o'-passage, w is in to-day and out to-morrow. Local tachments, with their corresponding dut and responsibilities, have the highest c disciplinary values. There is entirely too m going up and down the land, for the b good of the people. It is more necessa now than ever before in the history of c American people, that individuals and fa lies should settle down and stay somewh Happily, with the exhaustion of the "n country," the occupation of "moving" losing many of its attractions. There nothing ahead, worthy of consideration, the church or community that is on whe There is wisdom in the policy under wh contentment is fostered. The Christ home has more to do with the promot of this policy than any other one institut —Western Teacher.

For every ounce of the good seed of kingdom that is sown in the hearts of m children by religious agencies, not less t a pound of tares is sown by their fool parents, whose genius finds one of its p cipal forms of exercise in the reckless c rism of those who are doing something o make the world better.—Westminster Tea er.

Dig a well before you're thirsty.—Chin Proverb.

## BE KIND TO ALL.

Be kind to everybody  
 You meet to-day.  
 It costs but very little  
 To live this way.  
 And what is life, if coldly  
 We meet and part,  
 And fail to give our fellows  
 A touch of heart?

The Christ touch is upon you,  
 Then live to bless;  
 Like Him bring help and healing  
 To all distress  
 This day is meant for service—  
 Each life's a call,  
 Just do your part. Be faithful  
 And good to all.—J. MENCH CHAMBERS.

## Washington's Prayer at Valley Forge.

The New York *Sun* of Second Month 22nd contained the following, in which the writer only declares his sense of the incongruity of the spirit of prayer with that of war:

"To-day (Washington's Birthday) a wrong in the long-suffering community is to be perpetrated. An offense against art and good taste is to be consummated, and Mr. Lancy, having swapped with the Young Men's Christian Association his replica for their original, is about to tack upon the Sub-treasury the extraordinary tablet representing Washington at prayer at Valley Forge. That memorable winter was hard enough on the Continental Army without having in memory of those days, the heroism of its troops and their commander, commemorated in this peculiar manner and by this absurd memorial tablet."

"Mr. Kelly, the sculptor, gives as his historical authority for the alleged incident, 'Watson's Annals of Philadelphia and Pennsylvania,' in which it is related that Isaac Potts, who lived at Valley Forge, told an annalist's informant in March, 1788, that five days while our army was encamped at Valley Forge he saw General Washington sit a thicket on his knees, praying most devoutly in a solemn but low voice, and that he saw the tears flowing copiously down Washington's cheeks."

"On this fable is based the incident portrayed by the sculptor, and such would seem to be the only authority discovered by that sculptor. We know of no biographer of Washington whose testimony goes to corroborate that of Potts, either as to this special incident or as to its probable consistency with the character of Washington. It is true that there is no finer character in American history than that of George Washington, but if he were to be commemorated in sculpture on the Sub-Treasury he should appear on horseback, leading the advance at Trenton, or rallying the raw levies at Princeton, or there is no good reason to believe that Washington prayed on bended knee among his saplings at Valley Forge, insufficiently protected against the wintry blasts except by his hands, and those covered with kid gloves of the twentieth century pattern. If the Quaker preacher Potts is to be followed, why is not the alleged incident depicted exactly, representing Washington with open mouth and with 'the tears flowing copiously down his cheeks?'"

The *Christian*, of Boston thus comments on the above:

With the *Sun's* art criticism of Kelly's work we have nothing to do, but the attack on the veracity of the "Quaker preacher," Isaac Potts, seems worthy of some attention. The story of the prayer is briefly, though inadequately, given in the article quoted above. The *Sun* makes no attempt to disprove the story, but asserts that it is a fable, and implies that the "Quaker preacher" was a liar. The *Sun* says it would be better to represent the Father of his Country *killing somebody* rather than praying. But who was Isaac Potts?

In 1732, when Benjamin Franklin established the Philadelphia Library Company, one of the earliest subscribers was Thomas Potts, an owner and manager of iron works on the Manatwamy, and well known as a prosperous Quaker. Twenty years later, at the age of seventy-two years, he died, having had the happiness of seeing all his sons and daughters married and settled around him and interested in the iron business which he had assisted in establishing. Among these children was John Potts, the founder of Pottstown, Pennsylvania. He married Ruth Savage, and to this couple were born thirteen children, of whom eleven founded families whose descendants are still numerous in Pennsylvania. One of these children was Isaac Potts, born [Fifth Month] 20th, 1750, at Popadicorn.

"Before he had reached the age of eighteen," says [the wife of] Thomas Potts James in her Memorial of Thomas Potts, printed at Cambridge, Mass., in 1874, "his father died, and it is probable that soon after that event he took some portion of the Valley Forge property," on which stood the mansion later occupied by Washington as headquarters.

The story of his discovering Washington at prayer has been often told, and he is sometimes represented as an old man at the time, though only twenty-six; because young people listening to a story remember the present appearance of the narrator rather than the age at which his experience occurred.

Although like most of the Quakers, he was decidedly opposed to the war, he remained at Valley Forge and probably superintended the grinding of the grain for the army. The mills were large and in good repute, and Isaac was little pleased to run his mills under military regulation, or it may be, to give up his home to the use of the commanding general, who he perhaps thought was waging a hopeless and wicked war.

"That he changed his mind when he overheard Washington's devotions is evident," says [his biographer] who continues as follows:

"The following account of the incident I copied from a paper in the possession of one of his granddaughters. It is in the handwriting of and signed by his daughter Ruth Anna who died in 1811. There is no note to show from what it was taken; but as she copied and thus preserved it, we may infer it to be a tolerably correct version of facts. The story differs in some particulars from that in Weems' 'Life of Washington,' and also from the account given by Watson and Lossing.

"In 1777, while the American army lay at Valley Forge, a good old Quaker by the name of Potts had occasion to pass through a thick wood near headquarters. As he traversed the dark brown forest, he heard, at a distance before him, a voice which as he advanced became more fervid and interested. Approaching with slowness and circumspection, whom should he behold in a dark bower apparently formed for the purpose, but the commander-in-chief of the armies of the United Colonies on his knees in the act of devotion to the Ruler of the universe! At the moment when Friend Potts, concealed by the trees, came up, Washington was interceding for his beloved country. With tones of gratitude that labored for adequate expression, he adored that exuberant goodness which, from the depth of obscurity, had exalted him to the head of a great nation, and that nation fighting at fearful odds for the world holds dear."

"He utterly disclaimed all ability of his own for this arduous conflict; he wept at the thought of that irremediable ruin which his mistakes might bring on his country, and with the patriot's pathos spreading the interests of unborn millions before the eye of Eternal Mercy, he implored the aid of that arm which guides the starry host. Soon as the General had finished his devotions, and had retired, Friend Potts returned to his house and threw himself into a chair by the side of his wife."

"'Hegh! Isaac,' said she with tenderness, 'thou seems agitated; what's the matter?'" "Indeed, my dear," quoth he, "if I appear agitated 'tis no more than what I am. I have seen this day what I shall never forget. Till now I have thought that a Christian and a soldier were characters incompatible; but if George Washington be not a man of God, I am mistaken, and still more shall I be disappointed if God do not through him perform some great thing for this country."

Isaac Potts died in 1803. Three weeks before his death he had made his will, and we think our readers will be interested in the last clause of this.

"Life is uncertain, I am in a poor state of health and am to set out on a journey to-morrow, which consideration must apologize to my friends and the Public for this unmethodical will; but I feel easier to leave it as it is, with a mind clothed (I think) with the spring and glow of universal love to my fellow creatures, *not doubting but the true members the world over of the one Church Militant will meet again in the Church Triumphant.* Amen. Farewell."

As to the opinion in which he was held by his contemporaries an account has been preserved from a Philadelphia newspaper of Sixth Month, 1803, in part as follows:

"He was a servant whom our common Master and Lord had been pleased to entrust with many talents, and to the useful occupation of these talents he was divinely called in early life."

"With him it was a constant maxim, frequently expressed and uniformly acted upon, that there was but one Christian Church in the world, and that the true Christians of every denomination should unite and harmonize in the great principle



of religion whenever they came together."

Such was the man whom the New York *Sun* sees fit to characterize as a fable monger. Is it in order to veil the real objection to the representation of Washington praying?

H. B. H.

### The Inward Light.

(Continued from page 354.)

Just as we are taught in Scripture that God always has his witnesses at every period and in every nation, let the surrounding circumstances be ever so dark, so we may rely upon it that God's witness is at one time or another in every individual heart in the manner we have indicated by means of the Inward Light, however dark the surrounding of that individual may be. Just also as we are taught in Scripture that the Great prophet Elijah unduly underestimated this great principle, when he said he was the only one of God's people left, when there were in reality seven thousand, so we may warn each other that we do not underestimate it in this present day.

We are apt to consider that the heathen are without witnesses for God, and that they are also without communion with God, but this is not so. It is true of course that in this particular we have many privileges which are denied to them, and we are responsible to do our part to enable them to share those privileges with us; but nevertheless the Light from God does hear witness in their hearts if they will receive it; and notwithstanding their otherwise dark circumstances, it will lead them from evil to God if they will follow it, for they, having not the law or the written word to teach them, are a law unto themselves, and though they have not any knowledge of the history of Christ's sacrifice of Himself for them, yet they receive the benefit of the mystery of this great sacrifice provided always that they attend to and follow the Light from heaven when it visits them.

I have seen several instances which seem to me to demonstrate clearly that the heathen do realize the workings of the Inward Light, though the darkness of their hearts and understandings comprehend it not.

In one case I had been with a missionary to a village preaching where we had a good audience. After the service one of the natives came to the missionary and kept him some time in conversation. I afterwards asked the missionary what the man had been speaking about, and he said the man had asked him how it was that he could not hear that Voice of God speaking to him. He said he had been so anxious to hear God speaking to him that he had shut himself up three days and three nights in a cave hoping that he would hear God's voice. At the expiration of that time he gave up the attempt in keen disappointment. I do not remember what reply the missionary gave, but my own feeling was that if only this man had realized that the very desire he had to hear God's voice was the voice of God speaking to him, he would have seen that there was no necessity for him to have sought the cave at all. What he should have done was to have paid attention to what he was in reality hearing, but the Light was shining

into the darkness and the darkness comprehended it not.

Amongst ourselves, as well as amongst the heathen, the action of the Inward Light, not being comprehended, often results in much perplexity, discouragement and sorrow, whereas it ought always to result in exultation, encouragement and joy, when it is realized it is Divine working and a working which is only introductory to, and anticipatory of higher spiritual experiences, whatever one's previous attainments may, or may not have been.

To give this explanation to a seeking and perplexed soul, is surely the very best preliminary message of comfort and encouragement which can be given. Surely it is the safest teaching which can be offered to any enquirer, to direct the attention of a seeking soul to God, in order that he may learn of God Himself. What higher and nobler message can a man deliver? What nobler message for the heathen, and what more likely to win his confidence and approval, and what more suitable for any calling themselves Christian? In short what message can be more suitable for the world?

It is true that this doctrine is frequently misapplied. It is true that many of those who profess to hold it and to experience its benefits are wholly deceived themselves, and sadly deceive others; but the same may be said of any and every other doctrine, and we may be quite sure that the great enemy will pervert the teaching if he can. Many professing to walk by "The Inward Light" are really walking by the light of mere human reason. This is a light certainly and an inward light, and is intended by God so to be in things human, but it is mere darkness when applied to the things of God, for though the Spirit of a man understands the things of a man, "the things of God knoweth no man, but the Spirit of God." As well might one try to measure a pint of milk with a yard measure, or a yard of silk with a pint pot. It cannot be done, for although both are truly measures, they would thus be wholly erroneously applied.

When God made the system in which we live, He made two principal lights, one to rule the day and one to rule the night. One of these bodies has light in itself, and its light is life and warmth to all creation; the other has no light whatever to give to creation except what it borrows from the great central luminary. In a very similar manner may the two lights we have been speaking of, viz: the true "Inward Light" which is Divine, and the light of reason which is merely human, be compared. The one is a life-giving Light in spiritual as well as all other things, but the other is nothing at all in spiritual affairs excepting in as far as it reflects the light from the true Inward Light.

To me, the greatest importance of this teaching lies in this, that it puts every soul in touch with God, and if God gives that soul the true Inward Light, that is, the indwelling Christ or Holy Spirit, to be its guide and teacher, the most important thing for any soul is thereby accomplished, as it will be guided aright, provided of course, and in proportion as the guidance granted is followed. Tennyson says:

Speak thou to Him for He hears,  
And Spirit with Spirit can meet,  
Closer is He than breathing,  
And nearer than hands and feet.

It is surely the simplest teaching which can be given to a heathen or any unregenerate person, as it does not appeal to his intellect, or to his faith; it does not arouse his prejudices or his animosity, but it appeals directly to his own feelings, to his own *h* experience. He has *tell* such a power working in his heart, or as we may equally say he has seen such a light shining in his heart, and he will admit it with interest, and in most cases he will readily hear what is said in explanation of it. The heathen may not accept that explanation any more than the unregenerate "Christian," but he will very largely depend on whether or not they are really genuine seekers. I submit that whoever seeks the unadulterated *Truth* independently if its origin or of consequence can never be satisfied with anything less and will recognize it when it is presented to them. They may not know what "The Inward Light" is, but they have it; they could not have the desire after unadulterated truth without The Inward Light, the true Inward Light, and this same Inward Light will enable them to recognize the truth and to reject error.

(To be continued.)

### Friends' Institute.

*Annual Report 1906-1907 of the Board of Managers, Fifth Month 1, 1906, to Fifth Month 1, 1907.*

The Managers of the Friends' Institute feel that the purpose for which the Institute was organized is increasingly justified with each succeeding year. In spite of the fact that fewer special efforts were made to encourage interest in the Institute by lectures and special meetings, there has been an increase rather than a reduction in the number of the rooms, which was the intention of the founders. During the past twelve months 66 different committees, representing the most diverse interests of members of the Society of Friends, have held meetings in the Institute; 401 of these committee meetings were held, as compared with 371 during the preceding year, with an attendance of 3,768 committeemen, an increase of 569 over the previous year.

The number of visitors to the rooms of the Institute during last year was 12,89 as compared with 11,242 during the preceding year, an increase of 1,648. There were more visitors during the day time of a year and slightly fewer visitors in the evening, as compared with the preceding year.

The number of members on the rolls, on the other hand, shows a slight decrease there being 615 as compared with 624 in the preceding year; 8 new members were elected but there were 7 resignations and 10 loss by death.

The large increase in the number of persons who have made use of the Institute's rooms, and the decrease in membership though slight, make it apparent that the enjoyment of the privileges of the Institute is appreciated more than the duty of contributing to its support by joining and pa

ing the nominal dues of membership. The Institute must expect to meet expenses, and to increase the conveniences for the comfort of its members, largely out of the receipts from the annual dues. We wish to suggest to all those who have been in the habit of making use of the Institute, and to those who may not fully know the advantages which membership confers, that they apply for election as members at an early day.

The Treasurer's account shows a balance in hand Fifth Month 1, 1907, of \$150.80, if the funds available can be increased by additional dues of new members, an appropriation could be profitably expended.

The project for adding a new second-story to the building is still under consideration, and is also the desirability of installing a new heating furnace. The cork carpet has been laid in the reading room, and is now in use, three rugs have been put in, and the much appreciated system of lending umbrellas to members has been successfully operated. The window-sills and doors of the building have been painted, and it will be necessary at an early date to paint the outside of the building.

Only one lyceum meeting was held during the past twelve months. Those most interested in this side of the Institute's work, and that the purpose of the lyceum is adequately filled by gatherings of other kinds, and for this reason a series of lyceum meetings was not arranged as in former years.

There has been no change in the reading matter accessible at the Institute: 14 monthlies, 13 weeklies, 5 dailies, 1 quarterly, magazines and papers are subscribed for. There are some small books on hand for distribution free, and a number of books of interest to Friends on sale.

We are thankful to be able to say that the Institute is filling a real need among members of our Society. We trust that with Divine Guidance, and with the co-operation of members and the support of those who enjoy the advantages of the Institute, its good influence may increase.

RUTH E. CHAMBERS.  
E. MARSHALL SCULL.  
(Committee to prepare Report.)

**RELIGIOUS VISIT TO THE QUEEN OF FRANCE,** by Elizabeth Robson with Christine Majolier as interpreter in 1851.

The latter writes: The Queen was standing when we went in, but she most kindly came forward and, taking Elizabeth Robson's hand, asked us to sit down by her on the sofa. Though my heart had beat a little at the prospect of being ushered into the presence of the wife of my Sovereign, I had no sooner sat down and witnessed her kind, open, and really affectionate manner, than my idea of royalty seemed to vanish, and I could have fancied we were sitting with an old acquaintance. The Queen asked several questions; whence we came; what was the object of our journey; etc. She speaks English tolerably well. She told Elizabeth Robson that she understood it perfectly, and that she wished her to speak in English. This was a great relief to me. Elizabeth Robson explained that her husband and she

were English, but that I was French. She looked surprised, and turning to me said, "O donc vous êtes Française, ma chère." ("O then you are French, my dear). I told her that I was glad to be able to say that I was one of Louis Philippe's subjects, at which she bowed her head and smiled. She then asked me what part of France I came from, and was surprised to find that there were any "Friends" there. She wished to know how many there were, and also what number there were in England. I had in the morning translated Elizabeth Robson's London certificate; and after having explained the order of our discipline in granting certificates to our ministers for any religious engagement, with which she seemed interested, I read it to the Queen. Soon after she had heard it, she asked Elizabeth Robson in English if she preached. Seeing our friend rather embarrassed, I said that if the Queen would be pleased to sit a few minutes in silence, I thought that Elizabeth Robson might have something to say to her. She immediately complied and both she and the marchioness Doloman (lady in waiting to the Queen) sat as if they had been accustomed to receive "family visits." Elizabeth Robson then addressed her at some length. The Queen heard her with deep attention, and was much affected. Directly Elizabeth Robson had done speaking, the Queen took hold of her hand in both hers and affectionately expressed how much she was obliged to her for her visit, saying she felt what had been said was true. The Queen then, looking at me, said in French that as she could not satisfactorily to herself express what she had to say in English she wished I would translate it. Little did I think, when I left England as Elizabeth Robson's interpreter, that my first trial in that office would be for the Queen! She then concisely commented on all that Elizabeth Robson had said, in the same order as she had heard it, in a manner which quite astonished me. She expressed her accordance with everything; and I translated it sentence by sentence. It was a fearful office, particularly as I knew that she understood all I said. Amongst other things she remarked that everything that had a bearing on religion was precious to her, and that it was her earnest desire to use her influence to promote the glory of God and the advancement of his holy religion on the earth. Alluding to her present exalted position she very feelingly said: "Je sais que c'est Dieu qui m'a placée où je suis. Je ne le desirais pas. Je sais aussi que c'est lui seul qui peut me soutenir dans cette situation, et m'aider en remplissant tous les devoirs." [I know that it is God who has placed where I am. I do not desire it. I know also that He alone can sustain me in this situation, and help me to fulfil all the duties of it.] She then expressed her desire that when the time should come for her to have done with this world it might be a season of joy and not of sorrow. In alluding to what our friend had said respecting the king, she said, "Vous avez bien raison; il est un bien honnête homme qui ne désire que ce qui est juste et droit pour son peuple." [You are quite right; he is a very sincere man, who desires

only what is just and right for his people.] Referring to the non-observance of the Sabbath, the queen said she considered it a sad thing, but that it was difficult to do anything except by example, adding, "C'est Dieu seul qui peut changer les cœurs." [It is God alone who can change the heart.] After another short pause, F. Robson knelt down and prayed for the king and those in power, for the queen, and for the princes and princesses. When she arose the queen again thanked her repeatedly, holding her hand in both hers; telling her she would never forget her, requesting her to remember her in her prayers, and very feelingly expressed how much she was obliged to her for remembering her husband and children.

First Month 9, 1907.

"FOR THE FRIEND."

John Griffith.

John Griffith was a Friend of the eighteenth century whose labors as a minister were of a searching character. He was born in the Welsh part of Great Britain, about 1713, and came to America at the age of thirteen years. After his call to the ministry, he visited England about the middle of the century. At this time in many places he found Friends in a lapsed condition, and meetings in a declining state. It would appear that when led forth in the exercise of his gift, his ministry was attended with power; and as this was an inducement with many to attend where he was expected, he was often required to pass the time of worship in silence as an example to others. He found too much evidence where he travelled that where meetings had been accustomed to continuous preaching, the spiritual life was apt to be famished. And that as only Christ can qualify for preaching, He must be expected to call it forth, and set due limits to its exercise.

The good John Richardson in his old age was still living when J. Griffith was at Bridlington. It was recorded by J. Richardson, that when he was young they had a proverb that "Bridlington was the school of prophets." But J. Griffith says he was informed that while there were formerly fifteen or more ministers belonging to that meeting, there were now but about that number of members of all sorts. It was about this time that Samuel Fothergill commenced his remarkable labors as a minister. But the summing up of their effects goes to prove that preaching, however eloquent and good, can do no more than aid; it cannot feed a religious life. But we may now turn back to the preparation for the life work of J. Griffith.

He says of himself "when I was seven or eight years old, I was favored with the melting visitations of God's Love, and frequently in the assemblies of his people experienced his name as precious ointment poured forth." But he goes on to tell us there was a feeling of opposition working within him, that would bring to view some transitory delights and fill his mind with vain and unprofitable thoughts.

Job Scott, in speaking of his own experience in seeking after his Beloved, adds:

"These are trials to which the natural man is a stranger; and they are also unknown to them who have received the Truth in the love of it and have unwaveringly pursued its pathway." I have sometimes questioned whether Job Scott was fully authorized to make this statement in such unqualified terms. Perhaps there are not many who have made so few missteps in the way of life, as to have no cause for repentance on that account. There is no doubt, however, that the more ground is lost, the more is to be regained before we can arrive at a state of sanctification.

John Griffith gave way so far as to prefer worldly enjoyment to maintaining the conditions necessary to Heavenly peace. He relapsed into what appears to have been a state of moral rectitude, with decided respect for religion. He continued the use of the plain language and the attendance of meetings with some regularity. Such an one would now be thought a promising young Friend. But God knew his heart. Such a one might have passed through life with a consistency that would satisfy the popular estimate, but his Heavenly Leader knew he was not fitted for His purposes in the Church. Whether he was fitted for a *right hand* position at the bar where we must all be tried, we must leave to Him whose "mercy covers the judgment seat."

To arouse J. Griffith from his false rest, some decisive stroke was needed. He had spent an evening with some companions in rather boisterous revelry. After retiring to rest, in a perturbed state of mind, he was called to the bedside of one of his evening companions who appeared to be dying. The foolishness of the evening had been in excess of what he had been accustomed to, and it would seem that this critical prostration of his companion was permitted, as the means of bringing John Griffith to thorough repentance and amendment of life. He had all along been promising himself that he would sometime become a religious man, but he found that without Divine help he could never have begun such a life. He might have continued watchful of his words and conduct so as to have passed as an example in good society, but he would have been a stranger to the righteousness of Christ, and we have no warrant for assuming that such ground is safe. J. Griffith says:

"The fleshly will, being for the present overcome and silenced, there was a giving up with all readiness of mind to the Lord's requiring. There was not anything then too dear to part with for the sensible enjoyment of the Beloved of my soul. I could no longer look upon my former delights with any satisfaction, but instead thereof had a glorious view of the beautiful situation of Mt. Zion. For the joy that was set before me was I made willing to endure the cross, and though I became a wonder and a gazing stock to my former companions, I did not much regard it. My great change struck them with some awe, but I observed they had not the boldness to mock or deride me."

But this happy disposition of mind by which he was assured of the Lord's goodness was to give way for a time to a more powerful dispensation. It was needful that the

floor of the heart should be thoroughly purged by the baptism of the Holy Ghost. The operation of this is typified by fire that consumes all dross, and under it he says:

"I was for a time exceedingly distressed in some sense of the great alteration in the state of my mind, thinking it was some fault of my own on account of which I was thus forsaken. My agonies were so great that when it was night I wished for day and when it was day I wished for night. When meetings were over I would sometimes walk into the wood, that I might unheard by any mortal give vent to my greatly exercised soul." After a prolonged season of this distress, he tells us that the Lord put it into the mind of a Friend who had a more extended acquaintance with Divine Guidance, to have an interview with him. As a result of this the clouds of discouragement were rolled away and he was enabled to rejoice in a fulness of light upon God's plans for man's sanctification beyond any former experience. He proceeds with his account: "I then clearly saw that Satan in his religious appearances is also to be carefully guarded against; as nothing in religion can be acceptable to God but the genuine product of his unerring Spirit, distinctly heard and understood by the ear of the soul, and the renewed understanding. 'My sheep,' said Christ, 'hear my voice;' which I now began to experience fulfilled. Blessed be the Lord forever! I had many precious openings into the Divine mysteries about this time; and when I read the Holy Scriptures they were opened to my understanding far beyond what they had ever been before, so that I had very great comfort. 'My hope being revived and my faith much strengthened by those things which were written aforetime, I am well assured by certain experience that the mysteries couched in those Holy writings cannot be rightly understood but by the same spirit which inspired the penman of them; therefore it is vain presumption for fallen and degenerate man by his earthly wisdom and human learning to attempt unfolding heavenly mysteries. The lip of Truth hath signified that they are hidden from the wise and prudent of this world, and revealed unto humble and dependent babes."—LOYD BALDERSTON.

COLORA, Fourth Month 6th, 1907.

#### EXCLUSIONS.

It I would talk with God, my hasty tongue  
Must hold itself for that high converse pure,  
As one who has appointment with the King  
Scorns gossip with a minion at the gate.  
If I would listen to the voice of God,  
I dare not hear the prattlement of men,  
The bargaining, the vaunting, the untruth,  
The words that crawl and sting; for ears have room  
For somewhat, and no more. If I would walk  
Beside my God, his comrade and his friend,  
I must go his way. He will not go mine.

AMOS R. WELLS.

WHEN one-third of the money spent in putting up a church building is put in for use and the other two-thirds for displays, that building is one-third dedicated to the Lord and two-thirds to the world (Jas. iv: 4).—*Gospel Witness*.

WHAT is told in the ear is often heard a hundred miles off.—*Chinese Proverb*.

#### WILLIAM PENN'S TREATY WITH THE INDIANS.

A poem sent in beautiful manuscript, like the one recently printed on page 201 of THE FRIEND, on similar subject, entitled "The Quaker;" copied for us by Wm. McChene of Halcynia, Saskatchewan, Can. He cannot say who the author of this one is.—E.

"Why come ye to our hunting grounds,

Across the pathless main?

Do ye come as foes or brethren

To the red men of the plain?

We will sit upon the green sward,

And in silence we will wait;

To hear if you have come to us

In friendship or in hate:

"For men like you have visited

Our hunting grounds before,

They seemed at first to smile on us,

But they smile on us no more;

Their hate is fell and bloody,

Their love is hate and greed.

For they give the liquid fire which kills

The God within our breast."

So spake the aged Indian chief

To the leader of a band.

Of noble-minded wanderers

In a rude and savage land.

And thus replied that leader

With a dauntless look serene

As when sent on deeds of mercy

In an angel's face 'tis seen.

"O! brothers of the wilderness,

We come to you in peace,

For we learn of the Great Spirit

From all deeds of blood to cease.

We have come to dwell amongst you

If ye will we should remain,

But if not—farewell for ever.

We will plow the deep again.

"We have crossed the pathless ocean

Because we were not free

To worship the Great Spirit

In our homes beyond the sea,

And we could not fail to listen

To the God within our breast,

So we've come to worship with you

In the forests of the West.

"We do not, like some wanderers,

With murderous weapons come;

With the lightning tube and thunder,

And the loud voice of the drum.

We stand unarmed before you,

And this is all our aim;

To buy your land,—O brothers!

At the price that you shall claim."

In a silence long unbroken

The brave assembly stayed;

Until at last the aged chief

This solemn answer made.

"Welcome! O peaceful brethren,

To all that we can give,

In my country's name I tell you,

In our country ye may live.

"For we will dwell in union,

Our weapons cast aside,

In a close and holy brotherhood

Eternally allied;

We praise you for obeying

The Great Spirit's high behest;

We will come and worship with you,

In the forests of the West."

Greater than all those warriors

Was he who bore his part

So meekly, that his only guard

Was singleness of heart.

Oh! long as hearts are beating

In the breasts of generous men,

They shall glow with admiration

At the name of William Penn.

So the wanderers lived in safety,

And they did not fail to show,

By their teaching and their living

That which only Christians know:

That the God who rules all nations

Made the savage Indian love,

The peaceful band which came to them

With tidings from above.

\*Firearms.



# JUST A MINUTE.

When'er he faced a task and knew  
He should begin it  
He could not start to put it through  
For "just a minute."  
And, though the case demanded speed,  
He could not move just then; but he'd  
Be ready for it, yes, indeed,  
In "just a minute."

His purposes were out of rhyme,  
By "just a minute."  
The whole world seemed a heap of time  
By "just a minute."  
He could not learn to overhaul  
His many duties, large and small  
But had to beg them, one and all,  
To "wait a minute."  
In manhood he was still delayed  
By "just a minute."  
He might have won, had fortune stayed  
For "just a minute."  
But at the end of life he rallied  
At "cruel fate," and wept and wailed  
Because he knew that he had failed  
By "just a minute."

NIXON WATERMAN

## Bodies Bearing the Name of Friends.

JOSEPH ELKINTON is about to spend ten days in Luncy, Elklands and Millville, and then to go to Pocono.

THOMAS DAVIDSON and JOSE ELKINTON attended a meeting at New Garden on First-day morning the 2th, and afterwards addressed about seventy at the their meeting house, just as they were concluding their class.

THE morning after the meeting at Kennett Square, which was reported last week, a Methodist came to a friend on the car, and said, "If the Gospel as it was reached to me, I would be a member of one of our churches, my community would be much better off. I am so red of substitutes and entertainments, that it was very refreshing to be at your meeting."

On Seventh-day last an informal and unofficial conference met at Friends' Institute in Philadelphia to consider the matter of visiting small and isolated meetings. Useful advice to the younger Friends concerned as given by such Friends as Jonathan E. Rhoads, Benjamin Vail, John B. Garrett, and others manifested that they were truly concerned. A remarkable letter on Thomas Battey of Providence was read, which we could be glad to print. The conference could do more than refer its members to individual Divine aid.

Among the several copies lately written out for our readers, in answer to an inquiry by "E. C. J." for a Poem on "William Penn's Treaty with the Indians," which has been printed in our columns, we desire to acknowledge the receipt of one from Sydney, New South Wales, copied Fourth Month 2, by "B. W. N." who writes, "My father, Joseph J. Neave, immediately cited it in 'Select Miscellanies,' by Wilson Armet, vol. iv."

THE concluding portion of "The First Publishers of Truth," edited for Friends' Historical Society of London, by Herman Penny, includes the Fourth Month, twenty as reached us. It contains a variety of important items and records of events, and sufferings amongst early Friends, and two photographic copies of manuscripts, one the marriage certificate of John Tregelles and Honour Jose, dated 1676, and the other Benjamin Keeling's manuscript of "Counties that have not sent a copy of the accounts of the First Publishers of Truth," a copious index of twenty-five pages completes the work.

It appears in an introduction written by Thomas Hodgkin, that "these records, which were collected two centuries ago have slumbered thus long in manuscript form in the silent strong rooms of the Levenshoe House." In the same spirit, the tardiness to be lingering record of the great events named in the oспелs while they were recent, and "even in our own day how few people undertake the labor of composing an account for those who shall come after us, of the events of the time through which we are actually passing."

"One is struck by the fact that the years from 1652 to 1655 were pre-eminently the formative years of the society of Friends, and how important was the part

played by young men in promulgating the message." For instance, Wm. Dewsbury, Thomas Salthouse, Edward Burrough, Francis Howgill, Richard Larnworthy, James Nayler, John Audland, John Camm, Richard Hubberthorne, William Caton and John Stubbs.

AMERICAN EPISTLES.—The summary of these Epistles prepared for the London Yearly Meeting was read in the Meeting for Sufferings and will be printed for circulation. Baltimore states that as Friends there understand that these Epistles are no longer read as a whole it proposes to submit the whole question of correspondence between Yearly Meetings to the next Five Years Meeting, with a view to its being put on a better basis. The Epistles show a fairly general and increasing desire on the part of American Friends after a firmer and more intelligent grasp of "basic truth," a growing interest on the part of the younger Friends, widespread work in foreign missions, and extension at home. Forty-eight years ago, as Indiana Friends remark, there was no Yearly Meeting west of theirs; now there are seven and Iowa is proposing the separation of five Quarterly Meetings, four in Nebraska and one in Southern Dakota, to form a new Yearly Meeting of Nebraska. This also is to be submitted to the forthcoming Five Years Meeting. Canada refers to the number of immigrants from the Old World, the establishment of two new meetings in the west, and the loss of workers to emigration, desiring to enter upon the fields of service which appear before them.

J. B. HODGKIN regrets the length of the summary, and thought we might abbreviate yet further. A. J. CROSFIELD reminded Friends that already one Yearly Meeting raises the question of the continuance of the habit of writing letters if they are not going to be read to those to whom they are addressed. We must at least give a fair representation of the letters we receive. JOHN MORLAND hoped we should not grudge the twenty minutes the summary takes to read. It is the one opportunity in the course of the Yearly Meeting when Quakerism in its widest extension is before us.—London Friend.

IN Dublin Yearly Meeting, after the reading of the certificates of William C. Allen and others, much satisfaction was expressed that the long silence between Philadelphia and Dublin had at last been broken, it being suggested that "Our Society had suffered more, perhaps, from coldness and letting little differences separate minister and people, and Friend from Friend, than from any other cause."

William C. Allen (Philadelphia), when the state of the Society was under consideration, said in reference to visiting, he knew of an overseer who never went to see a brother without first spending an hour in a secret wrestle with God. He had all kinds of people to deal with, but he was a lovable man, and he won men to Jesus Christ. The work of the overseer is almost of more importance than that of the minister or elder. Where there is a group of men and women as shepherds of the flock, willing to deny themselves, wolves cannot come in, for the shepherds are there. As to elders, if the meeting is to be built up, it is the responsibility of those to live very close to God. "What baptisms of the Holy Spirit are real elder needs, and if he has not this baptism he will make mistakes and mar the Lord's work. Ministers are wanted who will win people to the Lord Jesus Christ. His mind went back to the ministry in the early days of the Society when the poor man, the woman, the young man or woman would go to the Lord for the blessing of the baptism of the Holy Ghost, comparatively speaking, is of little effect. Attending a school or a seminary is not necessary to the training of ministers. People in some meetings get loving the world and slack in attendance; the service of God seems to take the last place, they have no time to enter into the ministry, and so we cannot be heard in favor of Christ. God has made each of us with a craving for vocal, for human ministry, and when that is not supplied, the result has been in some places desolating. We want to hold on to the principles of Quakerism; let us go back to the early days, to the prayers, to the tears, the cravings for the baptism of the Holy Ghost, so that we may be willing to go or not to go, either to Christ or not to speak. What would have happened to Christianity if Paul had refused to go when told to go, or if he had refused to wait when the Spirit suffered him not to go on?"

## Correspondence.

A HORRIBLE PICTURE.—[Details of starvation by a melancholy entertainment, but how can they be

reminded but by causing the truth to be made known? If so revolting to read, how much more so to suffer.—E. J.]

HOTEL HANSON, Samara, April 4, 1907.

I have just returned from a village tour and have but one idea, these wretched people must be helped and that immediately. Since my last letter, hearing that the roads were not yet at their worst, I departed in company with a doctor belonging to Dr. Grabin's organization to investigate the real cause of scourge the Samara Government. I have returned to-day disgusted and sickened at the sights I have seen. Let us take one instance. In a lartar village about one hundred miles from Samara, containing fifteen hundred inhabitants, we found hunger at its worst. The men, often ragged and shabby, begged for food, and would refuse, all craving and ravenous to obtain bread which none outside a Russian village to-day would ever dream of using for human food. Scoury was there, already fifty cases absolutely pronounced and many who showed unmistakable signs that the disease was about to attack them. Here and there in the broken rooms, often roofless shanty cottages, one found father and mother and children sitting or lying in pain, unable to move owing to the fact (common in cases of scurvy) that the ligaments of the knee had contracted, bending the leg on to the thigh at an acute angle; wan, wasted and hungry, with faces depicting the most hopeless despair, they crouch together in the most deplorable conditions, surrounded by a noxious atmosphere of the stews awaiting aid. There they lie, their legs crippled with contraction, and covered with spots of hemorrhagic effusion, swollen and odorous and in several cases of a deep gangrenous blue, progressing slowly but surely to ulceration. Teeth were loose in the sockets and the gums represented by protruding, bleeding masses of flesh appeared from the open mouth, while the mucous membrane of palate, cheek and throat was red and angry with inflammation. Arms too were affected by the hemorrhagic discoloration mentioned, and many complained pitifully of intense pain in the back, hip and shoulder joints. It may be said that scurvy was already being treated by the Zemstvo by a portion of the few wretches, but in absolutely insufficient quantities. Steps were immediately taken to open two new soup kitchens, double the rations and open a soup kitchen especially to meet the needs of seventy-five children, and further establish a small cottage hospital of six beds, in the immediate neighborhood where visitors to the immediate neighborhood were similarly affected, but it is useless to repeat the story, it is the same in all cases, and the Zemstvo organization and Dr. Grabin's social aid association, combined with the Pirigoff (Moscow Medical Society) Association, are spending their last funds in endeavoring to provide for at least a portion of these people, solidly, that is to say, that with the ridiculously small funds at their disposal, they cannot hope to provide for all, that means providing fully for none. A few must be really aided and the rest, the great majority, left to do as best they can,—which means in plain English to die by degrees of slow starvation. The death rate amongst the Russian Peasantry, when I say that the ordinary mortality in Russian villages amongst children up to the age of five years is fifty per cent, up to one year three hundred and fifty to four hundred per 1,000, while the average of men, women and children together is thirty-two per thousand, and amongst the laboring and poor forty to forty-five per thousand in Samara. How these figures must be increased during the present terrible visitation I leave to the imagination to judge. I start off again to-morrow night to take fifty pounds (2,000 pounds) of compressed vegetables across country to a couple of villages in the hope of curing the scoury, already prevalent, warding off fresh cases and doing what one can to treat medically the thousand and one ills which the famine-stricken stomach is heir to. The roads will be ponds indeed yesterday brought the news that a Sister of Mercy working for the Zemstvo had been drowned in a river here, and one neighbor in a morass and one man dies with the aid of three or four horses and an experienced peasant driver, to be able to reach these people, otherwise they must wait a fortnight without attention. As I have said in previous letters what is most needed is a continuous supply of tablets containing if possible, for length and not for weight, that are easy of transport and easy to be taken by and understandable by the ignorant peasant. Masses of tablets can be carted from village to vil-

lage in one cart, where solid viands or vegetables would necessitate a number of carts. As soon as the country districts become fit for fairly quick traveling, masses of these tablets to hand, capable of being transported immediately over the whole country, will mean saving hundreds of thousands of people. On my return I shall send you an account of my wanderings and statistics and details of the relief organization and methods of work.

Faithfully yours,  
HOWARD P. KENNARD.

#### CHINESE FAMINE FUND.

##### RECEIPTS.

E. C. \$10; L. M. G. \$2; M. W. B. \$10; G. A. \$25; care L. E. H. \$43.40; T. \$2; H. C. \$2; J. W. \$1; S. H. \$2; W. P. H. \$2; E. N. \$1; S. H. and A. E. S. \$1; G. H. P. \$8; D. \$3; Kansas City Friends \$45; N. H. \$1; A Friend \$3; E. M. T. \$2; D. D. \$3; M. J. \$5; L. F. J. \$1; Some Iowa Friends \$1.25; A Friend, \$1 Total, \$289.28.

#### THE RUSSIAN FAMINE FUND.

##### RECEIPTS.

E. C. \$10; L. M. G. \$2; M. W. B. \$10; G. A. \$25; A Friend \$5; S. O. \$1; M. H. 25 cents; P. A. H. \$2 Total \$315.24.

JOSEPH ELKINTON.

MEDIA, Fifth Mo. 18, 1907.

#### Westtown Notes.

On First-day evening the 12th inst., John H. Dillingham gave some reminiscences and incidents of his life from his early school-days to his recent visit to Harrisburg.

The Library of Home Economics, a series of twelve volumes, on matters pertaining to home management, has just been presented to the girl's parlor.

A new walk has been opened to the School, beginning at a point on the Farm House path, near the Dairy, and winding up through the South Woods, with its magnificent old tulip and oak trees, along the west end of the Green House to the south porch.

Last First-day evening Walter L. Moore spoke to the boys about the early settlements of Friends in America, and Elizabeth S. Smedley read an interesting account of the travels of various Friends from the early days to the present time, in spreading the message of Quakerism.

Two Japanese women, Umé Tsuda and Yona Tsuda Suto, with Joseph Elkinton, gave us an interesting evening last week. Umé Tsuda spoke to the pupils about Japan and her people and gave in a very pleasing manner a view from the inside. The appearance of the two women in Japanese costume added not a little to the interest.

The twelve Friends who constituted the Visiting Committee for this month were all present at the School last First-day, viz: George M. Comfort, Samuel C. Moon, George Abbott, Edward G. Smedley, Josiah Wistar, Walter L. Moore, Elizabeth S. Smedley, Ann Elizabeth Comfort, Sarah S. Carter, Mary Anna Forsythe, Hannah P. Morris and Mary Ann Wistar.

#### SUMMARY OF EVENTS.

UNITED STATES.—During the late Legislature of Pennsylvania seven hundred and seventy-three bills were passed. Of these twenty-five were recalled from the Governor, nine were vetoed, one hundred and fifty-nine were approved, and there remained on the 17th inst. in the Governor's hands five hundred and eighty-seven. Joint resolutions were passed and sent to the Governor of which twenty-five were recalled, three were vetoed and fifty-seven approved.

Herbert Knox Smith, Commissioner of Corporations, has made a report to President Roosevelt respecting his investigation of the Standard Oil Company, in which he says, "In brief, the history and present operation of these Standard interests during throughout the past thirty-five years a substantial monetary gain, the petroleum industry of the country, a deliberate destruction of competition, and a consequent control of that industry by less than a dozen men, who have reaped enormous profits therefrom. The commercial efficiency of the Standard, while not very great, has been consistently directed, not at reducing prices to

the public, and thus maintaining its predominant position through superior service, but rather at crippling existing rivals and preventing the rise of new ones by vexatious and oppressive attacks upon them, and by securing for itself most unfair and wide reaching discriminations in transportation facilities and rates, both by railroad and pipe line, while refusing facilities to its rivals as far as possible to all competitors."

A bill has lately been passed by the Legislature of this State, authorizing the appointment by the Governor of three commissioners with large powers to supervise the railroad, telegraph and telephone companies. After this commission has decided "that any regulation or practice in respect to transportation is unjust, unfair or unreasonable and in violation of the law" it is authorized "to decide what will be the just and reasonable rate or rates, charge or charges to be therefor after charged, and what regulation or practice in respect to transportation is just, fair and reasonable to be therefor, and to make such regulations and orders to decide the form in which schedules or tariffs of rates, fares and charges and distribution of cars shall be posted and published and make such changes as shall from time to time be expedient. Any person, firm or corporation, or any society having a grievance against a common carrier may apply for redress, or the Commission may on its own motion inquire into the matter. It is not to go into effect until First Month 5, 1908.

Twenty-one awards have recently been made by the Carnegie Hero Fund Commission for acts of bravery in rescuing life. The largest number of these awards were made to persons engaged in rescue work during a recent fire at Cornell University, New York, and during the week of the stampede of the Larchmont in Block Island Sound, on Second Month 11, 1907.

Judge Ira W. Christian, of Noblesville, Indiana, has lately rendered a decision against the saloon, which is of great importance. He said, after quoting various precedents, in conclusion: "I am drawn to the inevitable conclusion that the business of selling intoxicating liquors at retail to be drunk on the premises is sold is dangerous to the public morals, the public safety, the public health, and that therefore the place where such business is conducted is per se a nuisance and needs no proof as to its injurious effects upon the public." This decision, following one rendered by Judge Artman, of the same State, about two months ago, has greatly encouraged the opponents of the liquor traffic, who now propose to have this decision affirmed by the higher tribunals.

Pursuant to an act of the last session of Congress, Postmaster General Meyer has issued an order that, on and after Seventh Month 1st, next, if there is attached to the letter or the package of mail matter ten cents worth of stamps, with the words "special delivery" written on the envelope, in addition to the postage required for ordinary delivery, the article will be handled as if it bore a regulation special delivery stamp.

In a recent meeting in this city of brokers, planters and others interested in the cotton trade, it was stated by the speaker, that the yield in the world is restricted because of a lack of labor and that no great increase in the yield may be expected until Italians are spreading all over the South. The New England spinners and weavers say that they cannot keep up with the demands upon them for lack of labor. Wages at the mills have been increased ten per cent, while in this country mills are short-handed. It is stated that three-fourths of the cotton of the world's markets is produced in the United States.

FOREIGN.—A recent conspiracy against the life of the Czar has been discovered, and a soldier of the Guard Regiment has confessed that he had accepted a large sum of money to assist in it. The Council of the Empire or upper house of Parliament, has rejected a bill passed by the lower house on the 30th ult., to abolish trials by drum-head courts-martial. A body of Reactionists lately meeting in Moscow has adopted a resolution setting forth the measures it considered necessary for public safety, which include the dissolution of Parliament, the proclamation of full martial law wherever there is any revolutionary agitation, disarmament of the Jew's organization, legalization of the fighting hands of the reactionists, confiscation of the property of revolutionists, abolition of elective judges, and the exclusion of Jews from the military or civil services. A meeting of Russian Social Democrats has recently taken place in London, in which great precautions were taken to secure secrecy in their deliberations, the object of which it is said is to determine whether the radical members of the Douma shall continue to co-operate with that body or force its dissolution and organize a revolution.

The White Star Steamship *Adriatic* has lately made her first voyage from England to New York in about seven days. It is said to be the largest vessel afloat and is seven hundred and twenty-five feet long, and has a gross tonnage of twenty-five thousand, and the ship has accommodations for three thousand passengers and her ship's company she marks an enormous advance upon the old *Adriatic*, which was built in 1877. The new vessel represents the latest development in the building of passenger vessels. She embodies a number of utilities not found in any other vessel afloat.

A despatch from Rome of the 13th inst. says: "There are indications that the present eruptions of the Stromboli and Etna volcanoes have brought to certain part of Italy atmospheric disturbances of an extraordinary character. To-day the temperature here rose sudden to ninety degrees Fahrenheit, and at San Remo there occurred the strange phenomenon of a rain of sulphur a stratum of sulphur remaining on the ground after the storm had passed."

The emigration to this country from Greece has greatly increased during the last ten years, having increased from fifty-seven persons in 1897 to twenty-three thousand in 1906. The Greek Chamber of Deputies has been considering the subject with the view of checking the loss to their country of many of their strongest and most enterprising young men, but it is stated that the estimated amount per year forwarded from the United States to Greece by these emigrants is now \$7,700,000, and if the loss of the labor and energies of the young men at home is severe, yet it is not doubted that the inflow of the money, as a stimulus to trade and industry, is of great value.

#### NOTICES.

A trained nurse, (a Friend) will take a nervous or mental invalid. Is accustomed to travel. Apply to "X." Care of The Friend.

WANTED.—A Friend—A practical and experienced business man, and a drink on the premises, charged with about fifty cots at the Indian School at Tunassas, N. Y. For particulars address

HENRY MARSHALL, Kennett Square, Pa., or JOSIAH WISTAR, Woodbury, N. J.

SCHOOL FOR INDIAN CHILDREN at TUNESSAS.—Wanted, a woman Friend to take charge of the boy out of school, to enter upon her duties at the opening of the term Fifth Month 1st.

Application may be made to ANNA WALTON, Moylan, Penna., or to CAROLINE C. SCATTERGOOD, 626 Spruce St., Phil.

WESTTOWN BOARDING SCHOOL.—The School year 1907-8 opens on Ninth Month 10, 1907. As rooms are granted before the end of the current spring term application for the admission of new pupils should be made at once to

WILLIAM F. WICKERSHAM, Principal, Westtown, Penna.

WESTTOWN BOARDING SCHOOL.—Our stage will meet trains leaving Broad Street Station, Philadelphia at 6.48 and 8.21 A. M., 2.49 and 4.32 P. M., other train will be met when requested; stage fare fifteen cents after 7.00 P. M., twenty-five cents each way. To reach the school by telegraph, wire West Chester D and A, phone 114 A.

WM. B. HARVEY, Superintendent.

To accommodate some who did not get their bundle sent by the 10th, it has been decided to send again a train. Two Friends who had visited Christiansburg just before the last Freedmen's Board Meeting to some interesting facts about the industries and needs. It is hoped that all who see this who have clothing, shoes, etc., to contribute, will send them to Friends' Institute, 20 S. Twelfth Street, Philadelphia, properly marked for Christiansburg, not later than 11th ult. A special request comes for books for the children to read; they have made good use of those already in their library.

ANNA WOOLMAN, J. HENRY SCATTERGOOD.

DIED.—Third Month 11, 1907, HANNAH MICKLE, the seventy-third year of her age. A member of Woodbury Monthly Meeting of Friends, New Jersey.

WILLIAM H. PILE'S SONS, PRINTERS, No 42 Walnut Street.

# THE FRIEND.

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## Virtues That Are Decorations, and Virtues That Require to be Decorated.

That is not beauty that must be adorned in order to appear beautiful. If the attractiveness is in the things that are put on, they confess that that which they decorate is attractive by itself, and so needs their help. But "beauty unadorned is adorned to the best." Whose adornment, as regards persons, let it not be the putting on of things foreign to themselves, but the hidden inward quality of the heart, as, for instance, not a loud spirit, but "a meek and quiet spirit which in the sight of God is of great price." The secret of permanent beauty is Christ in us, the hope of glory." The adornment of his spirit are all decorations. Every adornment of the character in man will outline from his person. All application of jewelry, paint, or showy millinery to true beauty of person serves to barbarize and degrade it.

There is not much attempt, because not much need, among the people to decorate virtues that do their own shining. To attempt to do so would be to advertise that their deficiency needs to be supplemented. Indeed the ghastliness of some sins needs to be hid by the more abundant decorations, to make them tolerable or acceptable to the public view. And the expression of the whole encyclopedia of sins, atrocities, unscrupulousness and woe is contained in the word War. To allure recruits into its awful abyss, spectacular embellishments must be persistently applied, whether by thrilling the populace with the more barbaric sensations of the carnal nature, or cajoling them by poetry and art, or fascinating them by the smile of beauty, which was given by God for the pure expression of his own races.

There is a patriotism yielding its own ever-blooming flowers of self-sacrifice for fellow citizens' immortal good, their daily welfare and comfort, their uplifting in righteousness which exalts a nation,—there is a patriotism redolent and beautified with its own well-rooted blossoms of life and daily virtues, to which the cut and perishing flowers of human decorations can be no addition. Let us honor patriotism surely by living the love of country and of countrymen, including enemies, and dying for our countrymen by dying to self as our rule of life, and by enduring hardship as good soldiers of Jesus Christ, in honor preferring one another and not fighting down others for the honor of self. Let us celebrate patriotism with its own fruits of love, and there will be no need of decorating militarism in order to decorate patriotism. Contrast the virtues of the warfare of daily honest life, with the virtues of the life of professional slaughter (we reflect not on individuals who believe they are doing their duty, when we reflect on carnal warfare) and then let us decorate in our hearts that patriotism most, which is most of the spirit of Christ. Said the Superintendent of Public Instruction of Pennsylvania in our hearing a few days since: "Patriotism should be taught in such a way as not to be made the meanest of the professions."

Therefore we deprecate the selection of that lower order of patriotism, the patriotism of destroying men's lives rather than of saving them, the patriotism of hate rather than of love, as a preferred subject of decoration by the observance of a day set apart for it. Such a mark is, indeed, an announcement that it needs to be decorated in order to be kept going; while the Christian patriotism of life is itself of its own virtue a decoration, and so needs no artificial help to embellish it. "Unadorned it is adorned the best," and bears along with it its own unforged glory, honor and immortality.

In compassion for the dead and admiration for their self-sacrifice we would not be behind any who decorate their graves. But it is not because the sacrifice suffered was in the military field, but because it was sacrifice and suffering, that we would feel for it; as we would honor it in hospital service, in bearing one another's infirmities

anywhere, in slum-work, in labor to keep souls and bodies of a family together, in faithful nerve-strain by teaching, and in dreary repairs to written-work which daily or nightly follow,—whatever the toil and the wasting faithfulness for duty's sake, it is all one virtue, one spirit of devotion to a sense of duty, when laborers are living up to their light and knowledge. We dare not reflect on such personally, even if they be misguided, as millions have been since the days of Cain, misguided to confound carnal warfare with religious duty. But it is only because of its *militarism* that the suffering and sacrifice incurred in apprehended duty is selected for decoration on a special memorial day. As great and as many uncanonized heroes are represented in the graves all around; but these, not being of carnal warfare, are not marked with the perishable outward tokens of a day. So it is the military feature that is the peculiar thing that is marked by "Decoration Day," a feature which they who are opposed to war cannot commend by their observance, however much they may feel for the victims.

## TO-DAY.

Lord, for to-morrow and its needs  
I do not pray;  
Keep me, my God, from stain of sin—  
Just for to-day.

Let me both diligently work  
And duly pray;  
Let me be kind in word and deed—  
Just for to-day.

Let me be slow to do my will,  
Prompt to obey;  
Help me to sacrifice myself—  
Just for to-day.

Let me no wrong or idle word  
Unthinking say;  
Set Thou a seal upon my lips—  
Just for to-day.

Cleanse and receive my parting soul;  
Be Thou my stay;  
O bid me, if to-day I die—  
Go Home to-day.

So for to-morrow and its need  
I do not pray;  
But keep me, guide me, hold me, LORD—  
Just for to-day.

Victoria Leaflet.

ONE of the greatest enemies which any church can have is the man who professes sympathy for her people and contempt for her doctrines.—*Gospel Witness.*

A WISE man forgets old grudges.



### The Inward Light.

(Continued from page 364.)

An English missionary to Japan once told me that he so thoroughly believed this doctrine, that he never preached to a crowd of Japanese without thinking that there might be some in that crowd who might never have heard of Christ, of the Holy Spirit, or of the Bible, but in whom, nevertheless, the Spirit of God was working, and he felt that if he spoke in the Spirit and the heard in the Spirit, the Spirit in them would recognize the Spirit speaking through him, and he would see sudden conversions. He concluded by saying "and thank God, I've seen them." If we substitute the words "Inward Light" for "Holy Spirit" the above instance bears directly upon our subject.

But if this teaching is so simple that an uneducated heathen can comprehend it, how is it we see comparatively so few people ever in this Christian country who display evidence of being led by this Inward Light? The reason undoubtedly is that comparatively few people really care very much about it. It is quite possible sentimentally to know about it and even to admire it and yet practically to ignore it. Every one who knows about the Inward Light is filled with it and guided by it just in proportion as they are prepared to follow it; and if they are not so guided, kept, and blessed as to give an evidence to this effect, it is simply because while they may know these things, they do not do them.

And what a grand and noble message this is to offer to all men! Far, far above all the pettiness of sectarianism! What more glorious message can one man give to another than to demonstrate to him not only that he can, but that he does commune with God, and that God does commune with him; also that the very aspiration and desire he has after good is a proof that God Himself is working in that man's heart, and He that has begun a good work in him will complete it if not hindered. In other words the Light is shining inwardly, but in how many cases, while the Light does shine into the darkness, the darkness comprehendeth it not! The darkness of the human heart does not recognize that this inward working is the working of God. This needs to be explained, and this, not in heathen Asia, or Africa only, but in "Christian" America. It is a message for the world, and for every soul in it. It will suit the Hindoo or the Buddhist or the African fetish worshipper; the North American Indian or the Mohammedan as well as the so-called Christian, and it suits the regenerate as well as the unregenerate, for none can make any progress or accomplish anything at all in spiritual affairs, without the aid and guidance of the Inward Light.

It was the clear shining of this Inward Light which caused the early Friends to adopt certain modes of worship, speech, dress, and behavior which have in measure survived into these days. This survival is only valuable in so far as it is a survival of the same shining of the Inward Light. If it is a mere matter of tradition the life of the practice will have gone out. In the

early days of the Society these peculiarities had very solemn significance, and although to the uninitiated they may appear superficially to be oddities, yet to those who know, very important principles underlie these practices.

I have not time to do more than allude to them, but the principle of quiet soul communion with and waiting on God which underlies the practice of silent worship is of supreme importance. The plainness of worship, speech, and dress, is not only a protest against worldly fashion, but against the heaven of paganism which is mixed up in our speech in the names of the weeks and months, and in the rites and ceremonies and festivities of the Churches. No one can study Friends' views, for instance on the ordinances of baptism and the Lord's Supper or on any of the practices I have mentioned, without profit. They may not go as far as to adopt Friends' views, declining to participate in the ordinances, but they will surely see the true inwardness of these ordinances more clearly after their study.

These are all the result of the work of the Inward Light, shining in the soul and showing that the outward is nothing in comparison with the inward. There may be a difference of opinion as to the value of the outward, but all spiritual people agree that the outward is nothing without the inward.

There is one special custom of Friends in times gone by which I have often thought of and regretted never to have seen. I allude to the holding of what I believe were called "sittings." Years ago I read the account of the interview between Stephen Grellet, William Allen and the Emperor of Russia, when at the latter's request they held a "sitting" of just those three where each one spoke, prayed, or kept silence as they were led. What more profitable religious opportunity could they have had? It seems to me that this is the very essence of Spiritual communion both with God and with our fellow-men, so thoroughly consistent with the leadings of the Inward Light. If only such "sittings" could be commonly held amongst Friends and those with whom Friends come in contact, what delightful results might follow, as they did in days gone by.

The experience of Stephen Grellet clearly demonstrates that the teaching of the Inward Light is acceptable to all kinds of people, as does the experience of many other of the more prominent Friends. Stephen Grellet was received in close friendship in his spiritual visits by the Emperor of Russia and the Metropolitan of the Greek Church, by the Pope of Rome and several Cardinals, by many high Mohammedan officials besides many other kings, princes and nobles of many shades of thought, showing how in the most enlightened of men, even those who in religious matters were in practice almost totally the opposite to Stephen Grellet himself, yet, in the Spirit, when one was able to burrow under the surface and get beneath the various shells, the kernel was found ready and glad to hear and receive the Truth. As it was in his days, so it is in these, but inasmuch as facilities for communication between men have

increased so greatly, so has the opportunity for spreading the Truth grown too, and the responsibility for so doing has surely grown in a proportionate ratio.

(To be continued.)

### Capital Punishment.

If it can be supposed that a capital crime has ever been committed with full premeditation of consequences, the very fact of its commission is proof that the threatened death penalty is not a deterrent. He foolish, then, to suppose that even the extreme penalty can lessen or prevent such offenses. Instead of deterring crime, actually incites to crime.

Nothing will ever make life and womanhood secure but a strong popular sense of their sacredness under all circumstances. This is the reason there are no crimes among the Quakers, the Moravians and other non-resistant sects.

But does the State cultivate among the people the idea of the sacredness of life when it kills the criminal? Would it foster respect for womanhood by reverting to the barbarism?

Manifestly not.

It is well known that wars, by fostering contempt for human life, are invariably followed in countries emerging from the by long series of murders.

When executions were public, criminals who had witnessed them were often known to torture and kill their pet animals thereafter and even to torture one another. Such executions were always followed by a carnival of crime in which there was usually at least one that resembled the offense that had just been capitally punished. There are many cases proving this fact in criminal annals.

Nothing is stronger to the criminal mind which is essentially a diseased mind, than the power of suggestion. Doubtless it explains the recorded cases of men confessed to crimes they have never committed.

A famous case in Vermont the confession was to a murder which had never been committed at all, and the man who made it was saved from hanging only by the time appearance in full bodily vigor of his supposed victim.

The brutalizing effects of public executions on the community came at length to be noticed. For this reason public executions have been abolished in civilized countries, and now the execution of the criminal is in most places strictly private. By this concession the advocates of capital punishment have impliedly abandoned the ground that the spectacle of the criminal's punishment is a deterrent, and have admitted to be rather an incitement to crime. But the modern news facilities give to private executions all the demoralizing effects of public executions. It is notorious, for instance, that after the execution of the reckless "car-barn bandits" at Chicago numerous gangs of young men of the "car-barn-bandit" caliber had to be broken up. Several of their members are now in the penitentiary.

Many arguments against capital punishment are absolutely unanswerable. O.

the chief of these is the fallibility of human judgment. Whole communities often become in consequence murderers of innocent men. Very numerous are the recorded instances of this social atrocity. The innocence of a guiltless man is sometimes discovered and due reparation may be made to him if he lives. But what reparation can be made if we have killed him? One case on record of the hanging of an innocent man who was actually embraced and consoled by the real murderers just before being unchained to eternity—he all the while vainly protesting his innocence. Is it not thousand times better that ninety-nine guilty men escape than that one innocent man be put to death?

Again, capital punishment is to-day very reluctantly imposed. It is therefore slow and uncertain. But nothing is better settled than that it is the certainty rather than the severity of punishment that deters men from crime. If we knew that we should positively die at a fixed though far distant day, all of us would worry hourly about our approaching doom. Some of us would die before our time from this very worry. All of us might reason that in the course of nature we should hardly live until that day; but, as it is, because the day of death is uncertain, not one of us lets the thought worry him. If it were a law of nature that upon committing a murder or an infamous assault the offender would drop dead immediately thereafter, as a certain consequence, just as one must surely die if he shoots himself in a vital spot or takes poison, then indeed might death be to some extent a deterrent of crime. But under present conditions, death by punishment is more imminent to him who commits a murder or assault than is his natural death.

He reflects at all, he expects to escape, even if caught, he may be able to hire astute lawyers and go free through their efforts. There is a still stronger force at work to make death as a punishment extremely uncertain. At the present age, men are of a nature refined and averse to cruelty, and, when a juror who before he was chosen was stated that he believes in capital punishment, gets into the jury room after hearing the case, and begins to feel his awful responsibility, he is loath to impose the death penalty. As a fact he does not impose it in many cases where under the letter of the law he is bound to.

Moreover, undue sympathy is often extended for the criminal, and in many cases convictions are not secured at all. When death was the punishment in England for forging a check of a certain amount, or for taking a certain sum of money, juries would usually find, in the very face of the evidence, that the stolen sum or the forged check was a few cents below the fatal amount.

A punishment less than death, such as imprisonment for life without power of pardon, can in the proper cases be much more easily enforced than the death penalty, and the statistics of the States that have abolished capital punishment prove. The death penalty is for this reason, if no other, bound to go in time. It will become a dead

letter because of the reluctance of men to enforce it. And this reluctance will strengthen as they come to have better conceptions of the real causes of crime.

No advocate of capital punishment would to-day defend it on the basis of revenge. The sole defense of it at this day is that it is a deterrent of crime. But the deterrent argument is being knocked away by hard facts, and the advocates of capital punishment find themselves driven back to the primeval theory of bloody revenge. With most of them this is really the instinctive basis of their belief in the gallows, although they usually deny it. But be their arguments and motives what they may, it is a confession of weakness to say that public security demands the death of any member of society.

The above arguments show the inexpediency of the death penalty as a means of protecting the state and its peaceable citizens. To those who believe, however, in abstract right aside from physical force, there may be adduced a further argument.

Society has no right to take human life. The state itself would deny the right to any organization within it, however large, to take the life of its own members in accordance with its own rules. Then how can it be supposed that adding enough other persons to make a state, gives to this greater number that right to kill which a lesser number cannot claim? Mere numbers can never make a wrong thing right.

By the death penalty society violates one of the fundamental natural laws by which it governs the conduct of its individual members, namely, the natural law limiting the right of homicide in self-defense. I may take another's life only when I am attacked by him and in imminent danger of my own through that other's acts. Should he be advancing upon me with a deadly weapon and "murder in his eye," and I have no means of escape, the laws justify my killing him. But whatever the danger, if I overcome my adversary, and, let us say, have him lying prostrate at my feet or bound hand and foot—if I then kill him, society does not justify or excuse me. I am in such case guilty of murder. Is it not time, then, to realize that when society has the criminal bound hand and foot, as it were, it violates its own law of self-defense if it kills him? Could I say to society, if I were charged with murder, "It is true I had my adversary 'down and out,' but I had to kill him, because, if I had not others as maliciously disposed to me as he, would have assailed and killed me?" Of course not. But this is exactly the "baby act" which society pleads when it takes a convict's life.

The killing of a human being in hot blood is deplorable enough. But such an act cannot be compared in barbarity to the deliberate, cold-blooded killing which capital punishment inflicts. It is a barbarity that must surely disappear from the earth before an advancing civilization.—ABRAM E. ADELMAN, in "The Public."

THE gem cannot be polished without friction, nor man perfected without adversity.—Chinese Proverb.

## An Outside View by a Concerned Friend.

[We print the following from an unexpected quarter,\* for its sympathetic and encouraging nature; deeming also that concerned Friends who may not be prepared for every view presented, deserve to have the information whether acceptable to us or otherwise, for service in our outlook upon the signs of the times.—ED.]

An outsider, but not an indifferent onlooker. I could not be such, and for the best of reasons.

One winter day in 1860, I was, as a Haverford boy, made welcome to the home of John M. and Mary Whitall, of blessed memory.

In the atmosphere of that home and its environment I got an inside view of Philadelphia Quakerism.

During the day I saw at times the large dining-room made a veritable "house of Dorcas," with its cloth removed, the broad table was made a cutting board, where the matronly form of Mary Whitall presided at the shears,—a picture not soon to be effaced.

On First-day afternoons the good couple, with an assistant corps of younger Friends, led the way to the region about Bedford Street, where in a large hall they gathered in from the slums a large Bible School, over which the dear old sea captain presided with quiet dignity.

At his home were welcomed missionaries from India, refugees from the South, travelling ministers from the West. It was all new and strange to a country lad from an obscure corner of New England, but it begot in him a love and respect for one side, at least, of Philadelphia Quakerism, that have not yet grown less, and when the voice of criticism has been raised in his presence, he has felt that much might be pardoned in a cult that produced such homes, and such stalwart Christian lives as its legitimate fruitage.

With such memories of the past, and some little knowledge of intervening and present conditions, I may state at the outset my conviction that the great problem confronting the young Friends in Philadelphia to-day is, *How to shape the future without breaking with the past.* It is emphatically a question in *Development*, and not in *Destruction with Recreation.*

The *factors* which make for progress by the gradual elimination of organs no longer useful, and the selection and strengthening of those *variations* that will respond to the changing environment of the present and the future,—it is the discovery and the resolute strengthening of these *factors* that constitutes the highest duty and the greatest privilege of those who have at heart the well-being of the Society of Friends in Philadelphia.

I look upon Philadelphia as the last stronghold of old-fashioned Quakerism in America. One may say of it, more fully at least than of any other, that it is the only Yearly Meeting that has not broken with its past. In fact some of the Yearly Meetings in America can scarcely be said to have had a *past*. They are aggregations, rather

\*A letter to certain young Friends, by Thomas Battey, of the Moses Brown School, Providence R. I.



than historic growths, and this fact alone may account for much in them that need not be enlarged upon here.

The fact that Philadelphia has a consecutive *past* with its traditions dating back almost to the origin of the Society itself, is at once its *strength* and its *weakness*.

Its *strength*, because its roots have struck so deeply into the soil of tradition that it gives a unity, a steadiness, and a dignity to the growth that nothing else can. It creates a sort of landed proprietorship, using that term in its best sense, that is conservative of all which has been well-ordered and most useful in the past, and is not quickly moved to adopt crude and questionable methods.

On the other hand, this also becomes a source of weakness because it renders the body more slow to detect the changing environment of the times, and less ready to adopt that which is really better than the old, and keeps it clinging to its old foundations till the rising time sweeps away the whole structure. This is what has really happened in many localities already.

I come back then to the statement already made—"Seek for the factors which make for progress, but do not break with the past."

This leads up to the question, "What is there in that *past* which is most worth conserving?" Doubtless many things, but some more vital than others; and the one I should place first as our distinctive heritage is the holding of our regular meetings for worship on a basis of silence, which carries with it a *ministry of the membership* rather than a pastoral system. And in the large liberty which this "Ministry of the Membership" allows lies the field of activity for all Round Tablers and others who love our Society and long to see it advance along conservative lines. Will this "field of activity" be occupied, and cultivated wisely and well by the present generations of younger Friends? It is a momentous question. I believe that the testing of genuine Quakerism in America hangs trembling in the balance, and if the "golden beam" is not made to "incline" to the right side by the present generation of those who have inherited the best traditions of the past, and become possessed of the material wealth and intellectual culture of the present, and to whom the *vision of the future* has been measurably disclosed,—if they shall prove unequal to their trust or unmindful of its claims, I fear that real Quakerism will become as extinct as the Dodo, or survive only as a quickened pulse in other religious bodies.

(To be continued.)

**SPIRITUAL RESTS.**—"There are a great many times in our lives when our strength is to sit still." Motion is good in its time; but so is meditation; so is quietude; so is patient waiting on God. If a bucket is to be filled from a spout of water, the best place for the bucket is to keep it under the stream until it is full. We soon run empty of grace and need replenishing; and need to be filled unto all the fullness of God."

EVERY sin journeys forward fully equipped with instruments for its own punishment.—HILLIS.

## TEMPERANCE.

[A department edited by EDITH BARDLEY BELLINGS, 350 Hancock Street, Brooklyn, N. Y., on behalf of the "Friends' Temperance Association of Philadelphia."]

**A TOUCHING APPEAL.**—The following letter was written to D. R. Miller, of Holyoke, Mass., by a laboring man whose case it describes:

"Rev. D. R. Miller:

"Dear Sir: I hope you will excuse this letter from a stranger, but I write you to do all you can to carry Holyoke for no-license. I am one of the converts at the recent union revival meetings in this city. I am sorry to say I have been a hard-drinking man. I got to drinking carelessly, thinking there was no harm in it, and supposing I could drink or let it alone. But gradually, before I knew it, the appetite had fastened itself strong upon me and I found myself a slave to strong drink. The Lord has helped me to break away from it and I have not tasted liquor for several days; but, my Reverend Sir, it is a hard struggle. I work in one of the mills in ward two and have to pass many saloons every day. I do hope Holyoke will vote for a no-license proposition, for it is an awful temptation for me to have to pass so many saloons each day, going to and from my work. When I see the saloon windows full of all kinds of tempting drinks, brandies, wines, ales, etc., and I smell the beer as I pass by the saloon door, sometimes I have to shut my eyes and hold my breath and run by them to keep from going in; and there are other poor fellows down in this part of the city who have the same struggle, who would like to keep sober. Many of them at one time, or another have signed the pledge and tried to quit drinking, but as they have to pass by the open saloons, they have fallen again and again. For our own sake, then, do all you can to close the saloons. I know people say if the saloons are closed, there will be lots of secret selling in back rooms, in attics and cellars, etc., but those places won't trouble us poor fellows who want the temptation out of sight, so that we can keep sober. I have a wife and several children depending upon me, and they are just as anxious as I am to have the saloons closed, so that I will not be tempted to drink again.

Yours truly,

" " "

**THAT "BLENDED" WHISKEY.**—The best thing that President Roosevelt has done in a year was to drive his cleaver through the knot of casuistry which befuddled officials had tied around the pure food law. He declares that fusel oil is not whiskey, neither is crude alcohol, though artificially colored and "aged" in an hour. We sincerely hope that the president is correctly reported by those who declare that he has decided to rule that what is known as blended whiskey is not whiskey, under the pure food law, and that when offered for sale it must bear labels which state that the contents are neutral or cologne spirits colored and flavored in imitation of whiskey. This decision

will be of far-reaching importance to the whiskey business, especially to that part which is engaged in making what has been known to the trade as blended whiskey. An idea of the extent of the industry can be gathered from the statement that one small district alone pays into the federal treasury each year, as internal revenue taxes, more money than most states. It has been frequently predicted that if the label decision under the pure food law were adverse to this industry it would be a staggering blow, from which it would have difficulty in recovering.

In reaching the decision, as stated, President Roosevelt has overruled his Secretary of Agriculture. Secretary Wilson and Dr. Wiley, the chief chemist of the Department of Agriculture, are jointly intrusted with the law with the enforcement of the provisions governing labels. They have been wrestling for months with the question: What is whiskey? They have been unable to agree. The question was passed up to the president, and he, with the support of Attorney General Bonaparte, will, it is understood, hold that, as the pure food law was enacted for the protection of the consumer, and not for the benefit of the manufacturer, whiskey must be the original article obtained by ageing the product the still worm for four years in a charred barrel, and that the modern article obtained by mixing neutral or cologne spirits with coloring and flavoring ingredients is not whiskey, but an imitation thereof.

Perhaps it may be asked what ground temperance people have for rejoicing over a decision which settles a squabble between the makers of straight and blended whiskey. The answer is that the ravages of the distillery are multiplied many fold by the adulterations that are practiced in the distillery trade. If hereafter the government requires the rum-sellers to label their barrels and bottles distinctly, even drunkards may shudder and pause when they see what is dealt to them on the bar.

The best whiskey, however, is of course bad enough when used as a beverage. It is all "blended" with tears of the luckless millions whose lives have been sacrificed to the rum altar. If our government is to be a partner in its manufacture by sharing revenue profits, it is only decent that the government should protect us against its goods, but the day will come when our president with the iron will of Roosevelt will see the iniquity of having the public interests blended with the whiskey interests and will break the yoke that makes the pull together. That the day of that summation is hastening with flying speed evident in many ways, but in none more conclusively than in the panic that possesses the liquor trade itself.—*Home Herald*.

**ABSINTHE INDUSTRY GAINING A FOOTHOLD.**—An expert botanist of the department of agriculture is authority for the startling statement that absinthe is not or being produced in great quantities in this country, but is also being used to an alarming extent. He says that "in some part of Wisconsin the worm-wood is being cul-



ated, and it is from this plant that the oil distilled for making the 'green terror.' It is necessary to give the cultivation of worm-wood great care, and a certain age of growth must be reached before it is suited for distilling the oil, an oil which is almost worth its weight in gold. Climatic changes have resulted in making certain portions of Wisconsin favored spots for the cultivation of worm-wood, and now there are several worm-wood farms in that state."

The Wisconsin growers of worm-wood distill the oil at first shipped nearly all their output to Europe, but now they find a good and ready market for it in this country, and at almost fabulous prices. The oil is employed in many ways, but its chief uses are in making absinthe and liniments.

A drink of absinthe will produce insensibility, convulsions, dilated pupils, sluggish pulse, and other serious effects, the after effect often including trembling hands, cramps and legs, intense thirst, tingling in the ears, illusions of sight and hearing, and other terrifying results. So strong a hold has absinthe gained in France that the government is exerting every effort to suppress its sale. The use of absinthe in America is increasing every day, and the rank poison is kept in nearly every saloon in city and village.—*Woman's National Daily.*

AFTER one of the most remarkable campaigns ever known, Knoxville, Tenn., a city of sixty thousand, on Third Month 11th, rejected the saloon, silenced the strenuous liquor advocates of high license, and by a majority of one thousand nine hundred and twenty-nine, in the largest vote ever cast in this city, decided to reincorporate as a no-license municipality under the provisions of the Adams law. Election day opened with a monster parade early in the morning, in which ten thousand women, children and men, carrying flags and banners, and singing temperance songs, participated. Bristol, Tenn., by a vote averaging nearly thirty-two to one, declaring for temperance on Third Month 9th. The temperance tide seems to be sweeping the whole state, and other victories are expected.

R. H. BENNETT, superintendent of the Virginia Anti-Saloon League, sends us further details of the Bristol, Tenn., campaign. The women of the city memorialized the voters to protect their interests at the polls. The appeal was remarkable, and the conscience of the town was stirred by the manifest justice of its demands. Hear it: We cannot vote to protect our homes, our own boys who are as dear to us as our lives. Hear the cry of those who would settle this question if they could. We commit our votes to your hands. We trust you with the faith of a child. Hear our cry, and our hearts will be gladdened, our burdens made lighter, and our task in rearing our boys lightened. Forsake our interests and you burden our hearts, increase our burdens and our sorrows." Result: One of the biggest temperance victories in the history of Tennessee. The vote was almost unanimously against the saloons. Out of five hundred

and sixty-eight votes cast, five hundred and thirty-nine were against the saloon.—*Home Herald.*

"THERE HAS NEVER BEEN A TIME IN THE HISTORY OF THE LIQUOR BUSINESS IN THIS COUNTRY, WHEN THE TRADE SHOULD BE SO THOROUGHLY UNITED IN ITS STAND AGAINST OUR COMMON ENEMY, THE PROHIBITION PARTY, AS NOW; and this fact cannot be too earnestly expressed in your paper."

—N. R. COLLINS & Co., Distillers, in *Bar and Buffet, Third Month, 1907.*

"With more than one-half of the geographical limits of this great country under laws prohibiting the sale of alcoholic beverages, and with an organization opposing us and sworn to our destruction that lacks nothing in the way of money or brains, enthusiasm of persistent untiring work, what—may we ask—is the WINE AND SPIRIT TRADE DOING TO ARREST THE CURRENT OF EVENTS OR TO ALTER IN ANY WAY THE RADICAL CONCLUSIONS WHICH ARE BEING FORCED UPON THE PEOPLE IN EVERY STATE, COUNTY AND PRECINCT?"

"If there is one thing that seems settled beyond question, it is that the retail liquor trade of this country must either mend its ways materially or be prohibited in all places save the business or tenderloin precincts of our larger cities."—*Benjor's Wine and Spirit Circular.*

"THE FUTURE OF THE ENTIRE trade is threatened by the thoroughly organized plan of attack, gigantic in scope, complete and thorough in method." In less than ten years from now the retail liquor business will be generally regarded as quite as honorable and morally unobjectionable as the restaurant or hotel business; or—it will be abolished."—*"Beverages," New York Liquor organ.*

"OUR business will go to pieces in spite of all we can do. IT IS ONLY A QUESTION OF TIME, WHEN YOU AND I WILL BE LEGISLATED OUT OF BUSINESS."—*Bernheim,* the powerful Louisville distiller in recent private interview.

"THE PERUSAL OF THE COLUMNS OF THIS JOURNAL for issue after issue should be sufficient to impress the slowest reader of the fact that the ENEMIES OF THE TRADE ARE CONCENTRATING THEIR EFFORTS upon our interests in every direction."—*Mida's Criterion,* Chicago liquor journal.

"FROM 1807 to 1904 the United States spent three hundred and seven million dollars for military purposes. An expenditure of two hundred million dollars is now considered 'normal,' so great has been the increase during the last few years. Yet when a bill was recently passed by congress providing for the investigation of conditions of industry under which women and children in this country work, the clause providing for an appropriation for the task was deliberately stricken out, thus making the entire bill practically worthless.

#### Incidents in the Life of Isaac Sharp.

Few, if any of the men similarly engaged, travelled as far and for so long a time as Isaac Sharp. In his travels it was not the public thoroughfares he sought, but the out-of-way places, along the highways and hedges, so to speak. He visited Norway no less than eight times, and was well known among the Norwegians of all classes from Stavanger to the North Cape. Becoming acquainted with the Norwegians, he became interested in Iceland, which was peopled by the Norwegians in the early part of the ninth century. He also made visits to Greenland. His companion to Iceland was Asbjorn Kloster from Stavanger, a person Isaac Sharp had in the early forties found a place for at the Aytton School in England as a student. Kloster now became his companion and interpreter,—a person who spoke the English language with ease. In 1862 Isaac Sharp wanted to visit the Faroe Islands, and once more sought his friend Kloster to act as interpreter and guide. As early as the Fourth Month these travellers reached Thorshaven and spent nearly three months among the black and barren crags of the Faroe islanders in places where few, if any, ministers of the Established Church ever ventured.

During what is known as Holy week, the members of the Lutheran as well as other denominations do not work, as these days are known as holidays. On one of these holidays Isaac Sharp hired a drunken boatman to take him and his companion from one island to another for a stated sum of money. The family did not seem to care to have the boatman go, but finally he did, and when they got out in the middle of the strait, a very severe storm arose and the boatman broke one of the oars in trying to keep the boat as near the wind as possible. Then he used one oar and rowed with all his might trying to reach land while sobering up and cursing his luck and his own foolishness to labor for hire and to break the law of the Church. He became an object of pity to Kloster who watched him with much interest. Sharp asked Kloster, who understood what was said, and Kloster told his companion what was the trouble of the irate boatman. Finally, after a very narrow escape, they landed safely and the boatman was paid the amount agreed upon for his services, but not a penny more. On departure Isaac Sharp obtained his name and address and the size of his family, etc. A few days later Isaac Sharp sent him a letter enclosing a sum of money, with which it was urged that he purchase ten sheep with it and also told that in case it was not enough, to purchase as many sheep as he could for this sum and to use the proceeds of the sheep later as he saw fit. That this gift was from the men who hired him to take them across the sea in the open boat on the so-called holiday. The letter also contained a few words as to the Christian duty of all, and that every one should help some other person in need.

Many years later a Danish sea captain and a member of the Society sat next to Isaac Sharp at a dinner in London, and the conversation drifted to Sharp's Faroe Island visits. The captain had been at the Faroe

Islands many years after Sharp's and Kloster's visit in 1862, and there had met the old boatman who from that day he received the letter of Isaac Sharp changed his mode of life, had invested his money in the sheep and had become a fairly well-to-do man in that region and had by his life and manner become an honest and sober man respected by all in that community. He told the story of his attitude towards the men and of his own sin and then when the ear broke felt that an avenging Nemesis pursued him. Then he told of the unlooked for kindness shown him by the two strangers, who after all were people, who looked for the spiritual as well as the material welfare of the strangers.

Then it dawned upon him that he too, could do something for others, and from that day he became a changed man. He said, "I began to work for others and it seemed to bless my work to such an extent that I prospered as well." Isaac Sharp had entirely forgotten the circumstances of what meant so much to the Faroe Island boatman. This is only one of the many stories which may be told of Isaac Sharp, of his kindness of heart, of his thoughtfulness and of his devotion for the betterment of humanity, regardless of his own comforts.

Another story might be related. Sharp had been on a religious visit to one of the islands in Norway many times and always preferred to come there and spend a day and night with the family, although none of the family could converse with him to any great extent. On one of his last visits, he brought a peculiar kind of a pocket knife from England, as a gift to the husband, another time certain cups on which he had caused to be inscribed a few words in the Norwegian language. These little kindnesses could never be forgotten by any one in that family, for they appealed to the heart and showed that he was faithful in little things as well as greater things and his name is cherished in the family even in the second generation. He wrote in the early 'sixties as follows: "I am sometimes like a child, and sometimes like a grave old man, and sometimes sorrowful because I am not like myself."

He would walk along and find a group of children and would pat them on their heads and say a few words of comfort and good cheer to each one. Then in the ministry, how cheerful and how comforting was that ministry, and it made but little difference to him, whether he spoke from some private house in the country districts of Norway, or out on the prairies of America, or in some way off place in Asia. Isaac Sharp seemed to be at home among all classes of people and seemed to reach the hearts of his hearers with a fitting message.

Isaac Sharp first spoke in a Friends' meeting in Darlington in 1832, and was in the work or station of minister for more than sixty years. His first service outside of his native land was in Norway in 1846, in company with Edwin Tregelles and John Budge. He came here many times later in company with English and American Friends. "It might be said of him that age did not diminish his vigor, nor time lessen

the zeal he had for the work in which he was engaged."—*Selected by B. L. Wick.*

CEDAR RAPIDS, IOWA, Fourth Month, 1907.

**The Lebanon Hospital and Its Neighborhood.**  
*Extract from letter written by THOMAS SCATTERGOOD at Asfuriyeh, Third Month 31st, 1907.*

This hospital is well started in its work of benevolence and is now full to its capacity. If T. Waldmeier can get suitable furniture he can probably accommodate a few more patients. They are now feeling urgently the need of a building for the accommodation of chronic patients, and think that is their next pressing need. T. Waldmeier is now an old man, but his abilities are yet good, and if any new building is to be done, he is quite able to plan and superintend the work. The houses already in use are substantial and adapted to the class of patients they entertain. We would think them furnished inadequately, but the patients they have do not use furniture in their houses and even usually sleep on floors, or the bare ground, and do not use chairs at all; they are obliged to sleep on simple but comfortable beds, while here, and are employed as much as may be in useful work in the grounds,—grading, gardening, helping on the new buildings, etc., and appear to be happy and contented, and when cured are reluctant to leave the Institution. T. Waldmeier has so far spent about £21,000 on land, buildings, water supply (which is abundant and excellent) and now has the premises in excellent order, and the wards are kept clean and comfortable. Probably they would not wish to build further for a year as they want to finish the houses for the doctor, also the meeting-house,—both now under way.

We find the weather cool. In fact the season is about one month later than usual, and the mountains in sight are covered at their tops with snow, and we shall probably find snow when we get to Ras El Metn and perhaps Brumana, as they are both considerably higher than this place. We like the situation of the hospital very much. It is on a hillside considerably above the valley and a fine view of the City of Beirut and the Mediterranean Sea beyond, is had from the house. The sea is in sight for almost one hundred and eighty degrees of the horizon and the intervening valley and hills studded with many buildings and farms is very interesting and impressive. On the extreme right we see the hills near the "Dog River," where formerly was the great high road used by the invading armies of Assyrians, Persians, etc., and near which were fought some of the decisive battles of ancient times. The great kings who headed these armies caused inscriptions to be placed on the rocks of the narrow pass, commemorating their presence there, most of which are now nearly weathered out, but sufficient remains by which antiquarians have been able to decipher the names of Nebuchadnezzar, Sennacherib, Shahanezer and Ramesses II. It gives one almost a shock to feel himself in the presence of the handiwork of these Scriptural characters. There is also an old Roman bridge and aqueduct in

use still, of about the date 180 A. D. Beirut is a large city and does a large business in wool, silk, wheat, olive oil, etc., but is under the curse of the Turkish Government, thar which nothing human can be worse,—not even Russia. On the contrary, Lebanon including the neighborhood of Asfuriyeh (the place of birds) is under the Government of Lebanon and the insufferable Turk has no sway here. It takes three or four years to get a firm to build even a small structure anywhere under the rule of the Turk but in Lebanon, there are no restrictions to improvements, and the condition of the people is much better, taxes are less, and lawlessness and espionage practically nil. It certainly was wise in T. Waldmeier to choose this place for this hospital. The chief industry of the region, is raising silk, and sheep, and there are numerous factories some quite large, for reeling silk from the cocoons, and much land is devoted to raising the mulberry trees. There are also fruit trees and palm trees, oranges, lemons, apricots, grapes, dates, olives, etc. There are many olive trees on the hospital property; also fig trees enough to supply their own needs, both of which constitute a valuable asset. The ground is very stony as is the case nearly all over Palestine (except some of the fertile plains, Esdraelon, Sharon Jezreel, etc.), and is discouraging to agriculturalists who seek easy farming. At the time of year, there is plenty of water, but in summer a great deal of the land is very arid, and requires irrigation,—often a great expense.

The people, with few exceptions, are wretchedly poor, especially in the southern part of Palestine and of course beggars and dogs are abundant. The beggars, as well as most of the trades people, are said to be organized into "unions," so that one feels less keenly the necessity of refusing their importunate demands.

### Science and Industry.

Scientists have discovered that the memory is stronger in summer than in winter. Too much food, too much physical exercise, and, strange to say, too much education, are mentioned among the worst foes of memory.

In Europe the making of glass bricks for buildings as well as paving has become a recognized industry, but in Germany the have carried the invention further than anywhere else. In Hamburg glass walls are erected, where light is needed, yet where by police regulations, walls must be both windowless and fireproof. These bricks admit light, being translucent, but permit no view of the interior.

A BALOON railroad has recently been invented and put into operation in the mountains near Salzburg, Germany. It consists of a balloon, which is fastened to a slide running along a single steel rail. The rail is fastened to the side of a steep mountain, which ordinary railroads could not climb except through deep cuts and tunnels. The balloon floats about thirty-five feet above the ground and a heavy steel cable connects it with the rails. The motive power is

scending is furnished by hydrogen gas, while the descent is caused by pressure of water, which is poured into a large tank at the upper end of the road and which serves as a ballast. Suspended from the balloon is a circular car with accommodations for ten passengers.

FLORIDA is now giving attention to a scheme for the drainage of the Everglades at a cost estimated at \$1,000,000. Some five hundred miles of canal, fifty feet deep and one hundred and twenty feet wide, will be dredged, the cutting of lateral ditches being left to persons owning the land. Lake Okechobee will be lowered four feet, with the result of making it possible to drain a million acres of circumjacent land into it, while 6,500,000 acres will be drained by the canals already mentioned. The effect of the improvement when realized, it is said, is hardly be overestimated. It will give the State a large area of fertile land for sale, will create an extensive system of interior waterways, and will enhance the value of river holdings over a wide extent of country. Florida will be enabled to produce largely increased crops of early fruit and vegetables, inasmuch as the drainage area will be proof against the drought and winter frosts, which seldom go so far south.

THAT the prosperity of Ireland is inseparably associated with the general utilization of the deposits of millions of tons of peat for fuel purposes, has been maintained for many years by scientists. In its virgin state the vegetable is highly impregnated with water, and a few months ago a well-known engineer evolved a process by means of which the water can be entirely driven off. This is done by the latest application of electricity, and in the drying process, owing to the chemical action that takes place, the substance contracts, hardens and changes in texture, becoming practically a hard mineral very closely resembling coal.

TEACHING PHYSIOGRAPHY.—The United States Geological Survey has selected a list of one hundred of its atlas sheets for the purpose of illustrating a variety of physiographic forms. This has been published as a leaflet, giving under each sheet the principal physiographic form or forms which it illustrates, and with this list is a cross-reference list showing the sheets on which each topographic form is illustrated. It is easily seen that these atlas sheets with the aid of such a list will prove very helpful to teachers of Physiography. This set of one hundred sheets with the atlas will be sold for three dollars.

HOW PENS ARE MADE.—Pens are made of good steel which is rich in carbon. It is imported in the form of sheets nineteen inches wide and five feet long. These are it into strips wide enough to cut two pens whose points interlap.

In a lecture describing the process an expert named Hawkes says that the steel is annealed to a light cherry red for several hours, then gradually cooled, when it is soft enough to bend easily.

The steel is removed by pickling the steel in a bath of diluted acid. It then goes through the rolling mill, the number of times depending upon the thinness desired. The next step is to the cutting room, where pen blanks are cut by machines.

On one side of each blank is a small dent, called, the bit, which is used as a guide in passing the blanks through succeeding operations.

The pens are pierced by machinery, some requiring but one piercing, others two or three, the latter being more expensive. From the piercing machine the pens go to the muffle room, where the blanks are annealed.

Fifty or sixty gross of them are placed in each iron pot and heated and cooled just as was the strip steel. The name is then stamped on the blanks and the pen is ready to be formed. Some pens have to be crushed by which process a little wing of steel is bent under them.

If the pen is still soft it is necessary to take it to the muffle room and again heat it to a light cherry red and chill it suddenly. This process renders the pens quite brittle, so much so indeed that they can be readily crumbled between the fingers. Later on this hardness is drawn out by heating the steel gradually. As the temperature rises it becomes more and more tough, until it is about 575 degrees it has the resistency of a spring.

By this time the pen has become coated with an oxide, which is removed by scouring or by a shaking process, by which the roughness is gradually rubbed off.

The next operation is grinding, some pens, being ground twice, others three times, in some cases by hand and in others by automatic machinery.

The pen next passes to the slitting room. This operation is a very delicate one, as the pen is now hard and brittle and the slit must be cut cleanly through the hard steel without damaging it in any way.

After slitting, the pens go to the rounding room, where they are made perfectly round and smooth, so that no matter at what angle the pen is held the paper will be in a tangent to its surface and there will be no possibility of sticking or scratching.

Every pen is now examined by an expert, so that the faulty pens which have accumulated may be thrown out. This is the third examination.

The pens now go back to the room in which the oxide was removed to be polished by the shaking process. If they are to be colored they are placed in a tempering cylinder and heated to the desired color.

The first heat brings them to a light straw color, a dark yellow, a brown, a purple and then a blue shade being obtained by increasing the heat. If the pen is to be left white, it is, of course, not reheated.

In order to preserve the pen and prevent it from rusting, a coat of lacquer is put on by means of machines. If the pen is to be plated with copper, bronze, silver or gold, it goes to the plating room before the lacquering operation is begun. Plated pens are now very popular, and they can be plated with almost any metal desired.

The pens are now ready to go the boxing

room, where they are counted by ascertaining the weight. It will be found impossible to put a gross of pens in the box intended for them unless they are laid para lels.

In order to do this quickly and easily they are put in a half cylinder and shaken. This quickly places them in a parallel position, and by a very quick move are dumped into the boxes, which are then ready to be labelled and packed.

## TO SOVEREIGN FATHERS.

Ye crowned heads who rule o'er nations

In home-lands of our race

May children bow beneath your rule

Behold in you a father's face.

What foreign land shall shelter give

More blessed than your own?

What stranger offer better best

To kindred of your throne?

Shall sovereign power forget its place

Stoop to such low degree?

That children born on native soil

Shall curse their home-land family?

Each sovereign father, one and all

Cherish the home-land, made it free

Let each child born beneath its dome

Share sovereign power with thee.

Then let the restless spirits roam

Where'er their passions lead.

For, looking back when sorrows come

For thee their hearts will bleed.

Repentant to thy footstool come

Therè new graces find

While stronger yet with cords of love

Their trembling limbs thou bind.

And thou, great Father of us all,

Bless rulers every one;

Grant love to warm and light to guide

Thy thou canst say, well done.

Let fear of thee and not of man

Each sovereign heart instil

Let Holy Spirit in each mind

Make known Thy sovereign will.

So shall each home-land glorious bloom

With flowers of love and peace

And nations dwell from sea to sea

In everlasting peace.

O. L. FREEMAN

CONFIRMATION UNDER CALL TO THE MINISTRY.—Notwithstanding all these commotions, I often felt the Spirit of the Lord upon me, and a necessity laid on me to come forward in the ministry, but reasoned that it could not be a right call; for, if it was, there would be a way open for it, and now there was not; so I endeavored to appease my feelings as well as I could, but the woe was on me wherever I went. At length I covenanted, that if the Lord would send a servant (who knew nothing of me) to come and tell me that it was a right call, I would give up to it. I rested upon this awhile, until I began to conclude I should get clear of preaching, and what a happy thing it might be, for there was nothing in the line of religion that I viewed with so much horror as a false ministry. Thus I rested about three months, when, to my great surprise, David Sands came to our house, and almost as soon as he entered the door he singled me out, and not only told me that the call was right, but took hold of the reasons and difficulties I had passed through for years, more correctly than I could myself.

Then, in this moving language, said, "As sure as thou knowest all this to be true, so sure thy exercise, thy concern, and thy



call is right; and if thou wilt give up and be faithful, the Lord will be thy strength and thy reward, and will surely carry thee through all thy straits. The path of the righteous ever was a tribulated one, and thou hast many trials to pass through, but the Lord will be thy Leader and thy Rearward. And though the mountains surround thee, they shall be removed; the hills shall be laid low, and the deep waters shall be divided for the soles of thy feet; for the mouth of the Lord hath spoken it." Here he closed.—From JOSEPH HOAG'S Journal.

A. F.

Twelfth Month 16th, 1906,

### Bodies Bearing the Name of Friends.

In the Second Joint Ministerial Association of Indiana and Western Yearly Meeting, at Greencastle, Twelfth Month 13th, it was held that in order that the Quaker Pastorate be consistent with our ideas of the ministry, and with our church organization, the pastor should not pose as a worshipper for the congregation, but there must still be ample opportunity given for the exercise and development of individual gifts, all standing in equality before God.

Writing in *The American Friend* of the 11th ult., concerning Iowa Yearly Meeting, Ellison R. Purdy says—and we copy it as information:

"The vocal exercises in the typical meeting consist of several hymns, a number of prayers, a Scripture reading, a sermon, and several testimonies or exhortations. [There is no mention, here or elsewhere, of any silence.] Sometimes the sermon is omitted; sometimes there is more than one. The tendency of late does not seem toward a more formal programme. It is not the custom, as in other denominations, to omit the meeting if the minister is not present, but efforts are made to secure the presence of some minister or leader. It is the opinion of the present writer that the most active meetings are not lacking in appreciation of the guidance of the Holy Spirit. . . . It is thought by some that there is a lessening dependence upon the pastor, and a growing appreciation of personal worship. The pastors themselves strengthen this feeling. . . . In a few meetings the study of historic Quakerism has claimed some attention, and there is an increasing inquiry, especially in new meetings, as to the doctrines of Friends."

### SUMMARY OF EVENTS.

UNITED STATES.—In a recent meeting in New York City of the National Association of Manufacturers, the subject of the attitude of labor unions toward corporations, and the steps which should be taken to promote harmony of action between their conflicting interests were considered. Secretary Strauss in treating of this subject in an address before the Association said: "No greater, more important and vital question has ever come forward for solution than the relations between capital and labor, to-day agitating the parliaments of all enlightened nations, and is receiving the thoughtful attention of statesmen and legislators, who recognize that the plane of social lies high above the narrow pathway of selfish interest. No one has addressed himself to this great and pressing subject with more philosophical breadth and practical application and with that fearless espousal of the truth, than President Roosevelt. The work of the Department of Commerce and Labor has been conditioned upon the theory of a fair treatment alike for labor and for capital."

A recent meeting at Lake Mohonk in furtherance of the international arbitration movement has lately been held, in which official delegates are reported to have been present from fifty prominent chambers of commerce, boards of trade, and other bodies representing business interests. This meeting has recommended that the Hague conference shall provide for its own arbitration at stated periods, that the constitution of the Hague court shall be made so as to make it a definite judicial tribunal, always open and ready for the adjudication of international questions, and that a general arbitration treaty providing definitely for the settlement of international disputes be adopted.

Statistics recently published by the Department of Commerce and Labor show that in the continental United States the population to the square mile has

grown from six and a half persons in 1800 to nearly twenty-eight at the present time. The per capita wealth in 1850 was \$307 and in 1904 \$1310. In 1820 the deposits in savings banks amounted to \$1,000,000, while in 1906 they were \$3,250,000,000, with \$5,027,192 in 1906. The value of the manufactured products had grown from \$1,000,000 in 1850 to nearly \$15,000,000,000 in 1905.

Plans for a new bridge over the East River at New York are under consideration by the Pennsylvania Railroad Company. It is said this would be the longest and heaviest steel bridge in the world. When completed New York will have through all-rail routes between New England and the South and West, dispensing with the necessity for ferrying trains from it to Jersey City.

A despatch from Washington of the 23rd ult. says: "The Red Cross has formally announced that it will no longer receive contributions of money or provisions for the relief of the Chinese famine sufferers, the famine having been broken by the ripening of the new crops. Altogether the society collected three hundred and twenty thousand dollars for the famine sufferers, besides a large quantity of seed wheat and flour. Of the amount collected the *Christian Herald* is credited with one hundred and fifty thousand dollars. Reports indicate that the American people are realizing the suffering of the stricken people and prevented thousands of deaths."

The Chinese minister in commenting on the effect of the assistance which has been furnished famine sufferers said that while he rejoiced that the necessity for further aid had passed he believed the generous exhibition of this aid should be amply repaid by the prompt elimination of any further irritation between the two countries.

The Philadelphia and Reading Railroad Company has announced that a general increase in its commutation rates to nearby suburban districts of from ten to thirty-five per cent. will go into effect in consequence of the passage by the late legislature of Pennsylvania a bill limiting railroad fares to two cents per mile. The Pennsylvania Railroad Co. has taken steps to test the constitutionality of this law.

A new railroad line operated by electricity, known as the Philadelphia and Western Railroad has lately been opened. Sixty-nine and a half miles of track in this State, Straford, and several other places will connect the residents at several suburban settlements along its route are accommodated by it.

It is announced that on Seventh Month 15th, twenty-five automobile omnibuses will be put into service on Broad Street in this city to convey passengers going north or south. Each vehicle is to hold thirty-four passengers, and the fare to be five cents each way, and each passenger to be furnished with a seat. The maximum speed of the vehicles is given as twelve miles an hour. The omnibuses are patterned after those used in London. They are eighteen feet long, five feet six inches wide, and six feet high on the inside. On the top of each vehicle are eight seats for the motor-man and inside provision is made to seat sixteen.

A report recently issued by the Census Bureau respecting women workers, mentions that one hundred and eighty-five women were engaged at the time of making up the returns in the trade of Blacksmithing, and five hundred and eight were classified as machinists. Of these, 12,128 were domestic servants. The farm laborers numbered 456,405, and dress-makers 338,144. Of the three hundred and three occupations pursued by men, all but nine were adopted by one or more women. In 1900 there were in the United States 23,485,559 women over sixteen years of age, and of this number 4,833,650 were bread-winners of whom 1,12,128 were domestic servants.

It is stated that there are ninety thousand Italians now residing in this city, chiefly in that section south of Bainbridge Street, and between Fourth and Tenth Streets.

The Department of Agriculture at Washington has issued a bulletin designed to encourage farmers and fruit growers to utilize certain grades of apples by "evaporating" them. It points out that the portion of a fruit crop which is of too low grade to market in the ordinary way can often be made to pay at least a large part of the expense of maintaining the orchard if the fruit is placed on it if it is converted into some other form or handled in some way other than that practiced with the better grades. The report details various methods of operating the industry, of handling the waste, the laws on the subject and the grading and storing of the products.

In a bulletin issued by the Department of Agriculture

it is recommended that artificial nests be built for swallows, that they be encouraged to live near the habitations of man. "I do not think it is possible to overestimate the value of the swallow and some other kinds of birds at the present time," says the author of the bulletin. "Of all birds," he continues, "the swallow is best adapted to fighting the boll weevil in the cotton fields." "Especially designed by nature to capture insects in midair, their powers of flight and endurance are unexcelled, and in their own field they have no competitors."

FOREIGN.—A further attack upon Jews in Odessa was made on the 1st inst. as a consequence of which the whole Jewish population became terror-stricken, all the stores were closed, and the streets were almost deserted. The disorders lasted for several hours, the police making little or no attempt to suppress them. Professor Ozeroff in a pamphlet which is having a wide circulation in Russia makes the assertion that many millions of roubles have been taken from the Russian treasury and squandered by certain government officials during the last ten years, a sum larger than that which has been borrowed during this period from the French and other investors. The Russian Duma has been told by Premier Stolypin in person in an address upon the late action of the Agrarian Committee of the Duma that the Russian Government will not permit the land not be permitted, and warned it that the speeches exciting the peasants were beginning to cause a dangerous agitation in the provinces which the Government was determined to restrain, and that if the principle of the forcible expropriation of land was permitted to prevail a social upheaval of such a nature would not be able to show a parallel which would be precipitated. This an announcement by the Premier is looked upon by many as indicating the beginning of a serious conflict between the Parliament and Government.

The Irish Council bill lately introduced into the British Parliament, which was intended to meet to some extent the demand for more rule in the Irish people as rejected by representatives of the Irish people lately meeting in Dublin, and it is understood, will not be farther advocated by the British Government.

A despatch from Messina of the 20th ult. says "Stromboli and Mount Etna volcanoes again are active especially Stromboli. Deafening explosions are constant occurrences, and the population of Stromboli has been twice a second time into a condition of terror." A fissure has lately opened on the side of Mount Vesuvius from which there issues a flow of poisonous gas.

### NOTICES.

A trained nurse, (a Friend) will take a nervous or mental invalid. Is accustomed to travel. Apply to "X." Care of THE FRIEND.

WANTED.—A Friend—A practical and experience butter-maker and dairymen to take charge of a herd of about fifty cows at the Indian School at Tunesass N. Y. For particulars address

HENRY MARSHALL, Kennett Square, Pa., or JOSHUA WISTAR, Woodbury, N. J.

FRIENDS desiring an experienced Janitor for any of their Meeting Houses or other Institutions or Building may hear of one through the Editor of THE FRIEND 140 N. Sixteenth Street.

PRINTED slips of the clause adopted by our late Yearly Meeting, as a part of the Rules of Discipline, are now to be had at Friends' Book Store, No. 304 Arch Street. Insertion should be made immediately after paragraph of 1796 on page 63, edition of 1903.

WESTTOWN BOARDING SCHOOL.—The School year 1907-8 opens on Ninth Month 10, 1907. As rooms are granted before the end of the current spring term applications for the admission of new pupils should be made at once to

WILLIAM F. WICKERSHAM, Principal, Westtown, Penna.

WESTTOWN BOARDING SCHOOL.—Our stage will run trains leaving Broad Street Station, Philadelphia at 6:48 and 8:21 A. M., 2:49 and 4:32 P. M., other trains will be met when requested; stage fare fifteen cents after 7:00 P. M., twenty-five cents each way. reach the school by telegraph, wire West Chest D and A, phone 114 A.

WM. B. HARVEY, Superintendent

WILLIAM H. FILE'S SONS, PRINTERS, No. 422 Walnut Street,

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## The Hands and Knees Copartnership.

A man was scrubbing the steps of a stairway when a friend running up past him was suddenly moved to say, "Blessed is the laborer that a man does on his knees!"

The voice of response which followed implied that the servant took some fresh courage to do whatever his hands found to do, as on the bended knees of the soul.

The speaker also became instructed that attitude of prayer is the necessary condition of all religious work that is blessed; for true worship and all other Divine worship is exercised in subjection to the Father of spirits.

It is the submission of soul which is the bended knee, whatever the outward posture may be. He preaches rightly, he praises aright, and he discharges a foreign or home mission aright, only as he does it "on his knees," only while in a state of submission to the Divine Spirit moving him to faithfulness. And common drudgery likewise is done princely work when any are performing it "not with eye-service as men-pleasers, but as doing the will of God from the heart."

The Christian scrubber's staircase is as sacred as Luther's, to whom climbing up

penitentially in Rome on his hands and knees, a revelation was opened which said, "The just shall live by faith." This was the seed-word of the Reformation of which justification by faith has been the key-note. And is not faithfulness in whatsoever one's hands and knees find to do as workers together with God, a justifying exercise of faith? It helps bring a man, if he has not been brought, to where he will find the need of a Saviour other than himself for his justification from the sins that are past, and where he will need ever to abide with Christ as his justification in the sense of being made just,—even sanctified through his Word, or conformed to his inspeaking Word and Spirit of Truth.

But all ascension by the hand-and-knee fellowship in the ministry of cleansing the ways of others, is for those who shall have so kept the faith as, in looking back upon their cleansing climb, to be able to say, "I was not disobedient to the heavenly vision."

It was but a few moments afterwards when the same visitor descending the steps as suddenly found himself saying, "It is more honorable to clean up dirt than to make it." This also seemed regarded as an uplifting discovery of the nobility of labor.

Hon. Purifier or Hon. Defiler,—which would best deserve his title? Was it One entitled to be in the form of God, or some baser one, who made himself of no reputation, and took upon him the form of a servant, and became subject unto the wages of all mankind's corruption, whom God has highly exalted and given a name which is above every name, and who still comes to wash men wholly from their iniquity and to cleanse them from their sin? It is such a Saviour as this who has taught us to look for true honor in leaving the world cleaner than we found it.

There are those who will leave it fouler, in the wake of their own tracks, and who are passing along to their reward under the fatal delusion that it is a mark of honor to have a retinue of men and women cleaning up after them, whether their ghastly battlefields, or selfish governments, or carnal homes of their own spoiled families. The glory of such is in their shame,—who mind earthly things. But the heavenly hearted

are the Christ-minded, clarifiers of conditions round about them, working on their knees in the ministry of civil, moral, and spiritual betterment.

## Suffering Costs Too Much to be Thrown Away.

The ministry of suffering is supplied to enlarge the heart, sweeten one's spirit, and strengthen it for a greater weight of glory.

But some let suffering sour and embitter their spirits. Then is its purpose defeated, cast aside, and all that pain has gone to nothing but itself, or worse. It has gone into making one's spirit painful also to others all about. And should religion be professed in this complaining or bitter mixture, the leaven of sourness or gloom stands to others as a warning against the Gospel.

All that piteous suffering was a great pity in itself while it lasted, and the tenfold greater pity is the loss of the long joy for which it was working, and of the present joy of victory in Him that hath overcome our world in which we have tribulation. For we have our tribulation in an overcome thing. Be of good cheer;—we have our peace in the Prince who overcame that, and would share our yoke as his own. Can we not suffer with Him that we may reign with Him?

So the joy need not be left as only a *post-script* to the message and ministry of our tribulation; for in the Christian life, which is fellowship with Christ, there is provided a "rejoicing in tribulation."

We would say, then, that if suffering does not eventually work in us a meek and quiet spirit, the grace of sympathy with others, and of loveliness through love; if it is not found beautifying the meek with salvation, and ministering the joy of the Lord as their strength, then is so much suffering thrown away, its discipline and Deliverer was not accepted. Its work is not yet done, if the lines of one's face are still set with resentment.

"Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God; for I shall yet praise Him, who is the help of my countenance, and my God."

PROGRESSIVE revelation consists in *man's progressive openness* to the revelation of Him who is "the same yesterday, to-day and forever."

## PROPHECIES.

Let me sing the passing of Night—  
Of snow and storm and cold;  
For a prophet has whispered of Light—  
Of warmth and beauty untold.  
The Prophet? A bird that sang  
From out the dusk of a dawn;  
Awakening a fairy, sweet, who rang  
Her bells o'er a wintry lawn.  
And we, who are weary of snow—  
And long, chill nights and the dark,  
Are lifting our grateful hearts to meet,  
The first glad song of the lark.

Let me sing the passing of Pain—  
Of heart-break, and sorrow and fears;  
For a prophet has whispered a glad refrain,  
Of a merciful Hand to wipe our tears—  
Of a Comforter sure that has come  
And is waiting without in the cold,  
To make of our saddened hearts his home,  
Till our mourning to joy is told.  
O! hearts that are weary and sore  
While the way seems dark and long,  
Look up! And your souls will hear  
The day-break's welcome song.

LOUISE CAMERON RAY.

## The Inward Light.

(Continued from page 370.)

We must now take some of the difficulties into consideration which arise in connection with this teaching, for people are frequently perplexed to know whether they really are led by the true Inward Light or whether they are led by some other and less reliable light. This is a very important question and one well worthy of very serious consideration.

First let us consider one or two frequent causes of perplexity, and then let us consider the true remedy.

In the first place people seek or profess to seek the guidance of The Inward Light, and having sought it and as they believe, followed it, the result or consequences have been so totally different to what they anticipated that they cannot keep fearing that they have misunderstood the guidance and they regret they took the steps they did, although they believe they did so under the guidance of the Inward Light. Now these same people will readily admit that God's ways are higher than their ways, and His thoughts than their thoughts. Why then should they wonder when He leads them by a path they do not understand? Was not such a leading to be anticipated, and is it not a proof that one did act under Divine guidance rather than the contrary? If we truly seek Divine guidance in any or every matter, and if we faithfully follow that guidance when given, what more can we possibly do? Is it possible that such being the case, God would allow us to be wrongly guided? Emphatically no. We may well fail to understand the path along which He had allowed us to be led; we may have every need of faith to walk in the dark when we had expected to walk in the light; but dark or light, we committed our way unto the Lord, and He is certainly leading us, and though He may allow us to walk in shadow for the time being, while our faith, which is far more precious than gold which perisheth, is being exercised and so strengthened. We may remember to our comfort that He is The Great Over Ruler, and in His own good time He will prove to us that He honored our faithfulness in trusting our

affairs to Him, from the very moment that we committed them to Him.

Another cause of anxiety to us is apt to be that we wonder whether we really did commit ourselves truly to His guidance. We cannot believe that the fault or error is on the side of God, but we can readily believe there may be fault or error or short coming on our part. Doubtless there may be, but we may remember that God, our Heavenly Father, is not quick to mark iniquity, still less to mark innocent short comings; that He knoweth our frame and remembereth that we are dust, and that like an earthly father who pitieth his children, so the Lord pitieth them that fear Him. He does not ask or expect from us more than we can do, and He readily accepts our service, however imperfect, if only the motive of it, the intention which produces it, is genuine. Do not let us therefore too readily allow ourselves to be upset on this point, but let us leave our interests calmly in the Lord's Hands, and refuse to regret any step we may have taken under the guidance, as we believed, of the Inward Light, just because we do not understand the answer the Lord has given to our prayers. He is faithful, let us wait quietly that we may see and understand the purposes of the Lord which we shall certainly shortly do.

Another matter which is most important for us to remember, and the recollection of which will account for many of the very perplexing questions which are presented to our minds, is the following.

We are assailed everywhere and at all times with spirits, evil spirits, deceiving spirits, demons, or fallen angels. They are all under the control of the father of lies, the great deceiver, the great accuser. This is not a mere theory, an idea, a hobby, it is a fearful fact, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" and because these terrible foes assault us with the most subtle temptations, temptations which we are often inclined to look upon as messengers from God rather than the direct contrary, therefore, we need to take to us the whole armor of God, that we may be able to stand. Above all we need the shield of faith, that the darts of these wicked ones when they accuse us to God, and God to us, when they accuse us falsely to ourselves as they often do, may be quenched in the quiet trust and confidence that we have that God is able, willing, and faithful to keep that which we have committed to Him, however poor and weak and feeble that little something may be.

These spirits of demons are vastly more experienced, vastly more intelligent than we are. To hold controversy with them is fatal. Their object is not so much to instigate to crime, as to false notions of God and of religion and of self. They deceive their victims, and these victims, acting under deception are in the dark, and walking as they do, in the dark, they do not have fellowship with God, but with these demons, though they know it not, because they are deceived. The only hope

for us, but at the same time happily a absolutely safe and sure ground of hope for us, is just to decline all controversy, all argument, and retire behind our shield of faith, admitting to ourselves as much as we like, our own impotence, our own frailty, our own unworthiness, and our need of the shield of faith behind which to hide but recognizing in Christ an absolute and complete sufficiency, more than counterbalancing our shortcomings. To do this is sure victory.

Let us remember too that although these demons are powerful, they are not all powerful; though they are highly intelligent they are not omniscient, that though God's good providence they are allowed to go a certain length in testing us, they cannot go one step beyond that permitted by God and God will not suffer us to be tempted above that we are able to bear. When God allowed Satan to test Job, he was first allowed to attack his possessions, and then more; later on he was allowed to attack his person but not his life, and just as limitations were placed on his actions then regards Job, so are limitations placed upon his actions now as regards ourselves, and this applies to the power over us of his inferior but still dangerous agents.

(To be concluded.)

## Friend's Burial Ground, Charleston, S. C.

A Friend who recently spent some time in Charleston has furnished the writer with the following notes of a visit to Friend's Burial Ground in that city.

It may be stated that the plot is somewhat irregular in shape, the width of the front on King Street being sixty-three and one-half feet, and on the rear eighty-six feet nine inches, with an average length or depth of about two hundred and forty-five feet.

GEORGE VAU.

Fifth Month 23d. 1907.

The property is located on the east side of King Street south of Queen, and is enclosed in front by a high iron fence. The house is back from the street a considerable distance, perhaps seventy-five feet, and the space in front is sward and flower bed. About the centre of the iron fence is a gate and cemented walk leading up to the house. There is also a double drive-in gate on the south side.

The house is of frame and at least seventy years old. This house was built by the grandfather of the present tenant. His son, Jacob Shirmer, lived and died there. It is now occupied by "Missess" Emma Tovey. She told me the original meeting house was of brick and located on the south side of the lot. It was destroyed and the frame meeting-house two stories high was built on the north side of the lot. It was destroyed by fire at the time of the bombardment in 1861, though the adjoined dwelling house was not much injured.

There are now indications of three graves or tombs, all nearer the dwelling-house than the street. One is in the cemented walk and under an arbor. There are two marble stones level with the walk and evidently the head and foot, and marked "B. Wista



nd "B. W." respectively. Originally there as a coffin-shaped stone here, but as people id not like to walk over it, it was cemented ver when the walk was repaired. A few et to the north and rather nearer the house, re the other two. One is a flat marble ab, about three by six feet, inscribed:

"DANIEL AND SARAH LATHAM  
AND THEIR CHILDREN  
DANIEL, RICHARD, JOHN,  
ANN, ABIGAIL, REBECCA,  
CAROLINE  
AND  
GRACE FORBES."

The latter is thought to be the last interment. She is said to have been a relative of the Bryan family, one of whom a lawyer now living in Charleston, claims some connection with Friends.

The other tomb is of brick, and of about the same size as that mentioned above. It is in a bit of a marble tablet with the inscription:

"CHARLES L. WEST  
DIED 17 NOVEMBER 1837  
AGED 92 (7) YRS. 10 MOS."

This inscription is not easy to read, and the age may be forty-two, or some other number in which two is the last digit.

Back of the dwelling house are some small and rather dilapidated frame or brick buildings used for storage, etc. They may have been originally slaves' quarters and stables. The property shows signs of being carefully looked after; the house is painted white, and in fairly good repair, though the buildings in the rear are rather dilapidated as stated above.

I made enquiry relative to Mary Cross (formerly Mary Fischer) who is said to have been buried in this ground, but could get no clue whatever to the place of her interment.

### The Destruction of Jerusalem by Titus.

BY JACOB R. ELFRETH.

History affords few events more interesting than the destruction of Jerusalem and the destruction of the Jewish nation by the Romans, their intimate connection with the dissolution of the levitical economy and the establishment of Christianity in the world, and the striking verification which they afford of so many of the prophecies, both of the Old and New Testaments.

A brief description of that renowned city and its temple might be of interest. Jerusalem was built on two mountains, it was surrounded by three walls, except on the side deemed inaccessible, and there it was defended by one wall only. The first wall was fortified by sixty towers, and was of great strength. On the middle wall were fourteen towers, but on the third were ninety. The celebrated tower of Psephinos, before which Titus first encamped, was on his wall; it was over one hundred feet in height, with eight angles. In clear weather the Mediterranean Sea, Arabia and the whole Jewish dominions could be seen. All these towers were built of white marble. So exquisite was the workmanship that each one of them appeared as if it had been hewn out of an immense single block.

Near the tower on the north side stood

the palace, a building of great beauty, and elegance. Its pillars, porticos and galleries were incredibly costly.

On the east side stood the temple of which Josephus, the great Jewish historian, says: "The riches, grandeur and elegance of which it is not in the power of language to describe. Whether we consider its architecture, its dimensions, its magnificence, its splendor, or the sacred purposes to which it was dedicated, it must equally be regarded as the most astonishing fabric that was ever constructed."

The Temple was erected on a solid rock; the foundations were three hundred cubits in depth, and the stones of which it was composed were sixty feet in length. The superstructure was of the whitest marble, the stones were sixty-eight feet in length, seven feet in height, and nine feet broad. The circuit of the whole building was four furlongs, its height one hundred cubits. There were one hundred and sixty pillars, twenty-seven feet in height, highly ornamented, on which this immense and ponderous edifice rested.

It was adorned with solid plates of gold that rivaled the beauty of the rising sun, while the parts unadorned appeared like pillars of snow or mountains of marble.

"In short," says Josephus, "nothing could surpass even the exterior of the Temple, for its elegant and curious workmanship." The splendor of the interior corresponded with its external magnificence. It was decorated with everything that was costly and superb, donations and offerings had poured into it from all parts of the world during many successive ages. In it were the sacred vessels of gold, the seven branched candlesticks of pure gold, the table for the shew-bread, and the altar of incense, the two latter being covered with plates of gold, and many other things too numerous in a paper of this kind to note. In short, the most valuable of whatever nature or art could supply were enclosed within these sacred walls.

It must be remembered that the Temple above described was not the one built by Solomon, and destroyed by Nebuchadnezzar, king of Babylon, who carried away all the vessels of the house of the Lord to Babylon. These were restored by Cyrus, king of Persia, of whom the Scriptures state, "The Lord stirred up the spirit of Cyrus, king of Persia that he made a proclamation throughout all his kingdom, saying, Thus said Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth, and He hath charged me to build Him an house at Jerusalem which is Judah." By his order the Jews returned to their own land after many years of captivity in Babylon, and began the work of rebuilding Jerusalem and the Temple. Ezra states, "Many of the priests and Levites and chief of the fathers who were ancient men that had seen the first house, when the foundations of this house was laid wept with a loud voice." From this we might infer that the one built by Solomon must have been greatly superior to this. This Temple was greatly enriched and ornamented by Herod the Great, who was desirous of having it the most magnificent

building of its kind in the world. To such an extent had these alterations and additions been made that some historians style it Herod's Temple. But all these alterations, additions and ornamentations were done in piece-meal, or small sections at a time, so as not to arouse the jealousy or suspicion of the Jews, who feared pollution of the holy place by infidel hands. The Jews were subject to the Romans at this time, the whole country having been conquered by Pompey in 60 B. C., and from that time to its destruction was governed by men appointed by the Roman Emperors.

So much concerning this celebrated city, and its more celebrated Temple. We shall now consider our Lord's prophecies relating to their destruction. On our Saviour's triumphant entry into Jerusalem with his disciples, and a great multitude of people with palm branches in their hands, singing, Hosanna! He beheld the city and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes, for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee; and they shall not leave thee in the one stone upon another, because thou knewest not the time of thy visitation."

Two days before his death He went into the Temple and taught the people for the last time. While thus employed, the High Priest, the elders, Herodians, Pharisees and Sadducees came to Him questioning Him, being desirous to entangle Him in his talk; to whom, with his accustomed dignity and wisdom, He returned answers which carried conviction to their hearts, and silenced and astonished them. He then proceeded to denounce against Jerusalem the dire and heavy vengeance that had for ages been accumulating against it, and the Divine displeasure that would be poured out upon the then existing generation, adding those pathetic and tender words, "Oh, Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee," etc. Having said this He went out of the Temple, and his disciples drew his attention to the wonderful magnitude and splendor of the edifice. They spake how it was adorned with goodly stones and gifts; and said, "Master, see what manner of stones and buildings are here!" Jesus said unto them, "See ye not all these things? Verily, I say unto you, there shall not be left here one stone upon another, that shall not be thrown down."

Space will not admit of the other wonderful prophecies of our blessed Saviour, a full account of which can be found in the Gospels. Some years after the crucifixion of our Saviour, an attempt was made to place a statue of the Roman Emperor in the Temple, but the Jews were so incensed at this sacrilege, that it was abandoned. At length Eleazar, son of the High Priest, persuaded those who officiated in the Temple to reject the sacrifices of foreigners, and no longer to offer up prayers for them. Thus

an insult was thrown upon Caesar, his sacrifice rejected, and the foundation of the war laid. Nero, having been informed of the condition of affairs in Judea and the revolt of the Jews, appointed Vespasian, a man of great valor, to subdue them, assisted by his son Titus. He collected an army of sixty thousand men at Ptolemais, and in the spring of 67 A. D., he marched into Judea, spreading death and destruction everywhere. For fifteen months he carried on his work, capturing all the strong towns of Galilee and Judea, destroying one hundred and fifty thousand of their inhabitants. He then returned to Caesarea to make preparations to attack Jerusalem. While thus employed, he received intelligence of the death of Nero, and not knowing the will of the future Emperor he prudently suspended operations.

Thus the Almighty gave the Jews a respite which lasted two years, but they repented not of their iniquity. Two factions in the city contended for supremacy. One of them having been excluded from the city, forcibly entered it during the night. A thirst for blood and revenge, they slew over eight thousand, sparing neither age, sex or infancy. They plundered the houses, and having found the High Priest Annas, they slew him. A ceaseless cry of combatants was heard day and night, while the cries of the dying, and mourners were still more dreadful. Such was the horrible conditions of the city when Titus and his army presented themselves, and encamped before Jerusalem, to fulfil the predictions and prophecies of our blessed Saviour.

The day on which Titus encompassed Jerusalem was the feast of the Passover, the anniversary of that memorable period in which the Jews crucified the Messiah. On the appearance of the Roman army the Jews united, and determined to defend their city to the very uttermost.

The Romans at length gained possession of two of the walls, which surrounded the city, when famine made its ghastly appearance in the Jewish army. It had been for sometime silently approaching, and many of the peaceful and poor had perished. Titus touched by these calamities in person entreated the Jews to surrender, but they answered him with revilings.

Soon after several respectable personages deserted to the Romans, and assured Titus that the whole number of the poor who had died and been cast out was not less than six hundred thousand. The report of these calamities excited pity in the Romans, and particularly affected Titus, who while surveying the immense number of dead bodies which were piled up under the walls, raised his hands towards heaven, and appealed to the Almighty, solemnly protesting that he had not been the cause of these deplorable calamities; which, indeed, the Jews, by their unexampled wickedness, rebellion and obstinacy had brought down upon their own heads.

After this Josephus in the name of Titus, earnestly exhorted John, the leader of the Jews, to surrender, but received nothing but reproaches and imprecations, he declaring that as Jerusalem was God's own city, it could never be taken.

Meanwhile the horrors of famine grew still more melancholy and afflictive. They were compelled to eat their belts, their sandals, and the skin of their shields. While famine continued to spread the Romans captured the inner wall, and advanced towards the Temple, which Titus had determined to preserve, as a monument of his success, but the Almighty had determined otherwise. A Roman soldier regardless of the command of Titus, climbed on the shoulders of another and threw a burning brand in one of the windows, which instantly set the building on fire. The Jews frantically attempted to extinguish the flames. Titus in his chariot hastened to the spot, and commanded his soldiers to extinguish the flames, but so great was the uproar and confusion, that no attention was paid even to him. The Jews who had sought refuge in the Temple were slain by thousands, and the Temple was soon a mass of flames. Thus terminated the glory and existence of this sacred and venerable edifice, which from its massive strength and solidity seem calculated like the pyramids to stand until the final dissolution of all things.

Titus surveyed the city and its fortifications, and exclaimed, "Had not God himself aided our operations, and driven the Jews from their fortresses, it would have been impossible for us to have taken them." By order of Titus the foundations of the Temple were dug out, the ground ploughed, and all the large buildings in the city destroyed.

Josephus estimated that over one million Jews were slain in the siege, which lasted five months. To do justice to my subject would require pages, but enough has been written to show how wonderfully the prophecies of our blessed Saviour have been fulfilled.

### The Way of Life.

Silence is not the object of worship, it is merely means to an end. The object is the acquisition of God's purpose as to our mode of action. Jehovah being unapproachable, inconceivable to physical man, seekers after the highest must lay aside mental methods of research; there is only one teacher able to bring to our consciousness the source of cosmic order, and he is "The Spirit of Truth."

The hush, the void when earthly desire is quelled, draws to our aid this link of union with Jehovah, who, after this manner becomes to us a living presence, the supreme factor of our life, the source of all wisdom, the one with whom we are indissolubly bonded in the joy of obedience. To enter this glorious realm of light, it becomes essential to walk as the Master walked, finding "nevertheless, not as I will but as thou wilt," the habitual yearning of our soul; there is no other way than that which he traversed, it will be Truth working in us, as it was Life revealed by its exponent, "Of mine own self I can do nothing."

The disciples, notwithstanding the tutelage of the Anointed, were bidden to wait for the directive influence of the invisible Spirit. Peter, eager for service, invited association to his fraternity until taught by vision that the Gentiles were equally the

object of the Father's care. Whatever may be the degree of approach to this standard, so will be the measure of efficiency in service.

Custom and tradition have always enshrouded the fresh breath of an incomer, established authority has used the convictions of one period to check the convictions of its successor, temple worshippers knew not the Beloved of the Father, organization burnishes up the dead letter, ignores the natal thought of a new cycle, which if it finds not lodgment within, builds it without. B.

### OUR YOUNGER FRIENDS.

#### WHITTIER'S EARLY POEMS.

Poets are all who love, who feel great truths,  
And tell them; and the truth of truths is love.  
PHILIP JAMES BAILEY.

The Whittier family gathered around a kitchen fire in the evenings after the outdoor work was done. While Greenleaf was still a small boy, instead of doing sums, his slate, he often spent the time writing verses. Most of these were rubbed out as forgotten, but his older sister Mary remembered the following:

'And must I always swing the flail,  
And help to fill the milking pail?  
I wish to go away to school;  
I do not wish to be a fool!'

We learned in our lesson last month his wish to go away to school came true. Another of his early efforts was an attempt to make a rhymed list of his father's books. Here are a few of the verses:

The Bible towering o'er the rest,  
Of all other books the best.  
William Penn's laboring writing  
And a book 'gainst Christians fighting.  
How Captain Riley and his crew  
Were on Sahara's desert threu.  
The lives of Franklin and of Penn,  
Of Fox and Scott, all worthy men.'

When he was fourteen Greenleaf began a diary, in a book his mother made for him by folding and stitching together some sheets of foolscap paper. There were cheap blank books in those days. So little happened on the farm that he could not think of anything to write. His mother told him he might write of something that he remembered, so he wrote about the great wind-storm of 1815, which came six years before. This was the only entry he ever made in this or any other diary.

As Greenleaf grew older he wrote his verses on foolscap paper instead of on a slate. He filled page after page without thinking of any of his poems would ever be printed. His sister Mary was sure that some of them were as good as the poetry that came a week after week in the poet's corner of the *Free Press*. She made up her mind to send one of them to the editor without letting him know where it came from. The editor was William Lloyd Garrison, who had just started this weekly paper in Newburyport, and Greenleaf's father was one of the subscribers. One day Garrison found under the door of his office a poem signed "W.," called "The Exile's Departure." He liked it and put it in the poet's corner.

Greenleaf was helping his father mend a stone fence when the postman came along on horseback and tossed the weekly paper

to him. He opened it and saw his own verses in print, and his heart stood still for a moment. He could scarcely believe his eyes. He looked at it for a long time. His father at last told him to put up the paper and go on with his work, but several times he took it out of his pocket to look once more at those printed lines.

One of Whittier's early poems mentioned the ghost that watched Country Bridge. Years afterward he told the following story about it: "I remember when a small boy, being greatly startled by a woman coming to our house one evening in great fright. She said she had seen a headless ghost as she came by Country Bridge. This caused several of us lads to go to the bridge one moonlight night, myself promising to run upon the bridge, and call for the headless ghost. Never shall I forget how my courage failed when the bridge came in sight, but true to my promise, I ran, and shouted for the ghost to come forth; then I turned and ran away with all my might." No doubt Greenleaf's parents had told him that there were no such things as ghosts, but he had heard so many ghost stories that he did not feel quite sure about it.

Greenleaf wrote his first rhymes on a very old desk. It had stood by the eastern window of the kitchen ever since the days of his great-grand father, Thomas Whittier. Soon after the family moved to Amesbury a new desk was bought in its place, and the old one was sent to the garret. In 1891 Whittier's niece had this old desk made as good as new, and the poet used it the rest of his life. It is a handsome piece of furniture and is now in the old homestead at Taverhill, in the corner where it stood when Greenleaf wrote his first rhymes upon it.

In one of the last poems written at the old desk, "An Outdoor Reception," Whittier speaks of some young girls who paid him a visit and made his day cheerful. They did not know that as they went away there was a prayer for them in his heart. Here is the last verse of the poem:

"The day is done. Its afterglow  
Along the west is burning low  
My visitors, like birds, have flown;  
I hear their voices fainter grown;  
And dimly through the dusk I see  
Their kerchiefs wave good-night to me—  
Light hearts of girlhood, knowing naught  
Of all the cheer their coming brought;  
And, in their going, unaware  
Of silent-following feet of prayer:  
Heaven make their budding promise good  
With flowers of gracious womanhood!"  
—Scattered Seeds.

CHARLIE.—There lived, at one time, in Delaware County, Pa., a good old Quaker farmer by the name of John, with his wife, and a daughter named Rebecca whom we shall call Beckie.

My story has little to do with any of the family except Beckie,—who is now a dignified lady past fifty; it is to her that we owe our thanks for the following interesting facts concerning Charlie.

Charlie was a large bay horse measuring seventeen hands in height, and came into the family when he was quite young. He was very full of spirit, and was even said to be rather "wild."

By careful training, proper feeding, and kindly treatment, in spite of his wonderful spirit he began to show remarkable signs of gentleness, intelligence and affection. Beckie talked to him a great deal, and always felt very sure that he understood her.

One morning, her mother said, "Beckie, to-day we'll drive into town, and get thy new spring hat and a few other things we need."

So Beckie ordered Charlie put to the buggy and off they started. The day was bright and beautiful, the roads fine, and Charlie was feeling in fine spirits, and both Beckie and her mother enjoyed the way he held up his head and started off on his trip.

They had gone quite a little distance, when some men working by the roadside saw them pass and one shouted to another "Stop that horse! he's running off!" But they in the buggy shook their heads, smiled, and went trotting briskly along, when—all of a sudden—bumpy-bump! down they went on one side,—Beckie's side,—as off rolled a front wheel.

Now, this "wild" horse they were driving, without waiting to hear the word of command, stopped short in his trot, stood perfectly still, and turned his head around to see what the trouble was.

While Charlie was doing his part, in less time than it takes me to write it, Beckie was getting out of the wagon. Just how this was done she did not explain, but perhaps you can imagine better than I can tell you. But, however it was accomplished, she was not in the least hurt.

Now, the men whom they had passed, dropped their work and ran to their assistance, shouting one to another, "Catch that horse; he'll run away!" "Hold that horse!" "Get him, quick!" and similar excited cries.

Now, Charlie had no notion of running away. Beckie spoke to him gently, went up to his head, and patting him kindly said: "Oh, no! he's not running away. He's perfectly quiet; just unhitch him, if you please, and I'll hold him."

So the men loosened the traces and Beckie led him to one side of the road, where Charlie put his head confidently over her shoulder, and rubbed his nose up against her face, as much as to whisper to her, "Thank you for your confidence in me; I know what you say. I'm not so stupid as some folks think I am!"

When the men had replaced the wheel, and made it as secure as possible with the means at hand,—one of them said: "Now, Missus, you bettah drive dat hoss slow, 'cause that ere wheel ain't so awful safe, no how!"

"And stop at the first blacksmith shop you come to," another one added as they finished hitching Charlie into the shafts, and Beckie took her seat in the wagon.

"Well," said Beckie in telling this story, "I tried my best to get Charlie to trot a little going into town, but do my prettiest coaxing, I couldn't get him to go a step out of a walk."

"Don't you suppose he heard what that man said and understood it? I do."

When at last they arrived in the town, and drove up toward a wheelwright shop on

High St., Beckie said to her mother: "We'll not stop here, but go further on and leave the team at another shop." But Beckie was not counting on Charlie; she did not think that he would know when he came to the "first blacksmith shop." Therefore she was considerably surprised to see him draw up to the side of the street and stop in front of the first shop, and turn his head around to look at her.

We can draw no conclusion except that Charlie knew what the man had said about stopping at the first blacksmith shop for repairs, and that he had been watching along the way for it, and having the safety of his loved friends at heart felt it his duty to stop there. At any rate he stopped.

At another time, when Beckie was returning from a friend's home, along a lonely and wooded road, a man sprang out into the road before them, and grasped Charlie by the head.

Beckie touched him gently with the whip,—which, by the way, he was unused to,—and as she did so he lifted his fore feet, reared high in the air, gave one plunge forward and made it very necessary for the man to move or be knocked down under the horse's feet.

He moved, and Charlie dashed onward,—for Beckie had given him the reins—and soon he drew up at home. Here father John met them and with one glance at Charlie, and then another at Beckie's ashen face, inquired hastily what the matter was.

Beckie related the experience, telling how Charlie had defeated the man and left him muttering and shaking his fist by the road. Then what patting and petting Charlie received from both father and daughter!

Beckie went up to him, and drawing his intelligent face down to her own, softly repeated praises to him, much as a mother might to a good child. "Nice Charlie!" "Good boy!" "You did me a good turn that time, didn't you, Charlie?" and many more such endearing words.

Charlie rubbed his nose against her and put his head over her shoulder just as much as to say how well satisfied he was with what he had done.

And I presume he had an extra dish of something good for supper that night, and perhaps a more than usually soft bed.

About this time farmer John retired from active labor on the farm and rented it, so that Charlie fell into other hands, but he still retained his intelligence, and Beckie often saw him.

Sometimes she would be working in the yard among her numerous flower beds, and Charlie would be in a neighboring field. She would go to the fence and call him, and he would come trotting to her and lay his head on her shoulder in the old, affectionate way. She would often let him into the yard where she was working, and when he would come near a flower bed as he nibbled away at the grass, she would say: "Now, Charlie, don't step on my flowers," and Charlie would lift up his front feet and jump over the bed.

Charlie was subject to very bad spells of colic, but Beckie and her father knew just what to do to relieve him, and always got him well again.



In the course of time, they left the farm, and much as they regretted having to do so, sold Charlie.

They told the man who bought him all about him, and especially emphasized his gentleness and his spells of colic.

"And," said Beckie, "when he gets the colic, you do thus and so"—telling him exactly what to do to cure him—which I shall not repeat,—as not being skilled in the veterinary art, I might make a mistake.

After this, Beckie saw no more of dear old Charlie, but often thought of him and wondered how he was being cared for. She knew, as we all do, that it is very hard to be much loved and tenderly cared for, and then suddenly be separated from those loving friends and delightful associations. And she felt that Charlie was so nearly human in his intelligence and affection, that he would suffer much the same as would a person.

One morning at breakfast, something more than a year after the separation, Beckie said, "Father, last night I dreamed about Charlie. He came trotting up to me just as he used to do, put his nose over my shoulder, and rubbed up against my face—and then trotted away again,—that was all."

Her father replied, "Perhaps he had colic last night, and died."

In a short time after this,—a few days I think—they heard that Charlie had died the night of Beckie's dream, from colic, and Beckie thought it seemed as if he had come to say good-bye to her.

You will agree with me, I think, that it was a rather strange coincidence.

To add a moral to a story always seems like questioning the intelligence of the readers, as well as reflecting upon the writer's own ability, for when the reading of a story is finished, its lesson should stand out bright and clear in our consciousness.

But you will forgive me this time if I say why I have written this story. It is that you may think more about the intelligence and feeling of all animal life about us; and if you have no horse, it matters not. You can watch and study and care for the dog, the cat; and also the birds which sing about you, and the insect life with which the earth is teeming, and which you will find intensely interesting as you watch their movements and study their habits.

And always remember that the law of God's universe is the law of Love.—From "Scattered Seeds."

#### Early Quakerism in the Peak.\*

George Fox was born at Fenny Drayton, in Leicestershire, in the month called July, 1624. His father, Christopher Fox, was a rather well-off weaver or small manufacturer, and his mother, Mary Lago, who, her son tells us, was descended from the stock of the martyrs, is described by William Penn as "a woman accomplished above most of her degree in the place where she lived." We do not know which of the Manchester martyrs Mary Lago was connected with, but we may conclude that it was through her that was transmitted to her son that large measure of the martyr spirit

with which he was so eminently endowed.

The father, Christopher Fox, was a churchwarden of Fenny Drayton and, judging from his handwriting, he had been a man of more education than his son; probably in the latter part of Elizabeth's reign schools would be more settled and education more easily obtained than in the troubled times of Charles I.

From early boyhood George Fox was a grave, solid character, one who was evidently in the Divine hand under special preparation for a special work. He says, "When I came to eleven years of age I knew pureness and righteousness, for while I was a child I was taught how to walk to be kept pure. The Lord taught me to be faithful in all things, and to act faithfully two ways, viz: inwardly to God and outwardly to man."

Very soon the weight of his future work seems gradually to come upon him and when he was nineteen he left his home and travelled up and down the Midland Counties, seeking out such teachers and preachers as he hoped might be able to help him, and coming in contact with many tender seeking people, who, like himself, were unsatisfied with the state and condition in which they found themselves, and many of them seem to have been longing for a fuller manifestation of the Divine will than they could apparently obtain, either from the ordinary preachers, or from their own study of the Scriptures. Speaking of his own experience which was also in harmony with the experience of many others, George Fox says, "I was about twenty years of age when these exercises came upon me, and some years I continued in that condition, in great trouble, and fain I would have put it from me. I went to many priests to look for comfort, but found no comfort in them." But later on he says, "When all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could I tell what to do—then, oh then, I heard a voice which said, 'There is one even Christ Jesus that can speak to thy condition,' and when I heard it my heart did leap for joy. Then the Lord let me see why there was none upon the earth that could speak to my condition, that I might give Him all the glory."

George Fox, having found the "pearl of great price," and finding his feet established on the rock immutable, soon felt constrained to tell to others how he had thus obtained that rest and assurance that he found so many longing for. Having found Christ within him sufficient for all his needs, he was concerned to call others also to look to Christ in them and to be willing to take up the yoke and follow this Inward Light whithersoever it should lead them, assured that, however difficult the path might be, it was the only path of growth, of safety, and of peace. He endeavored to call the people away from all formal worship, knowing that it was useless and worse than useless, inasmuch as it kept them from that real worship, which is in spirit and in truth, and he had to endeavor to bring them away from all dependence on sacraments and on a human priesthood, in order that they might more fully know that true and inward communion and breaking of spiritual bread

which Christ alone, our only true Priest, can dispense and enable us to partake of. He also had to declare the peaceable nature of Christ's Kingdom, in which could be no outward violence or warfare, but which is a kingdom of "Love, Joy, Peace and Long-suffering."

With this precious living message in his heart and on his lips, he came into Derbyshire in 1647, and passing through the Peak went as far as Duckinfield and Manchester, finding in many places those who were, more or less, prepared to receive him. He came again in 1648, and that year a meeting was gathered and settled at Little Eaton, near Derby, which meeting, according to a writer in the *Philadelphia Friend*, was the first congregation of Friends to have a place of worship of its own.

In 1649 and 1650, he labored much about Mansfield and Chesterfield and down the eastern side of the county, and in 1650 was put in prison in Derby, where he was kept for nearly a year.

This is a most interesting period of George Fox's history, but as it hardly concerns "Early Quakerism in the Peak" we must pass on, and we do not find him in the Peak again until 1654, when, after visiting the meeting at Kidsley Park and probably Little Eaton again, he says that he went into the Peak country towards Thomas Hammersley's, where he had much controversy, with a lot of wild ranters. Thomas Hammersley lived at Basford in Staffordshire and George Fox in his Journal has preserved the interesting fact that Thomas Hammersley was allowed to serve on a jury without taking an oath, an instance of unusual toleration even during the Commonwealth no such case being met with after the restoration.

We now find from the records of the Derbyshire sufferings that Friends had become established in various localities in the Peak. Thomas Towndraw, of Ashover is mentioned as a sufferer, and a little later John Frith of Chesterfield, and John Ridge way of Peak Forest, appear in the list, and as during Cromwell's time it was not illegal to hold meetings for worship, as an illustration of the general tenor of the commonwealth sufferings, I will quote the last paragraph in that section of the old records. It is speaking of Ralph Sharpley:—

"He again declared Truth in the streets when an envious priest and a lawyer charge him with denying the Scriptures to be the word of God. To which he answered 'I don't deny the Scriptures, but own and witness them, but I deny them to be the immortal Word of God which endure forever.'"

This expression they called blasphemy and procured two justices as wise as themselves, to make his mittimus to Derby Jail where he was kept ten days. In this year also John Lingard, John Kirk, and many others, going to a meeting on the Peak Forest, were assaulted by Richard Briggs, a priest, and a company of rude people with him. John Kirk was sorely beaten by the priest himself, and the people following him, example, beat and abused the rest, violently driving and pushing some, stoning other

\*By Thomas Davidson

pulling the hair from their heads and bruising the bodies of James Harrison, Ralph Wilde, Edward Lingard, John Goddard, Thomas Bowers, Ralph Ridgway, John Lingard, Sr., John Lingard, Jr., Mary Lingard and John Ridgway, so that they lost much blood and were in great danger of their lives, all which unchristian usage they bore with an innocent patience, not lifting up a hand against their persecutors.

But these sufferings during the commonwealth, trying though they doubtless were, were but as a drop in the bucket of what was to follow when, after 1660, the Stuart was again on the throne and the bishop gain in the palace. Notwithstanding the declaration of Charles II. at Brede, that tender consciences would not be oppressed, in act of uniformity was soon passed, to be quickly followed by the conventicle act, and then the storm which had been rough and gusty for some time burst in full force.

At Eyam, in the twenty-third of Sixth Month, 1661, over forty Friends, men and women, were hailed out of their place of meeting in a brutal manner, and by a warrant granted by Justice Eyre of Highlow, driven like cattle in a drove to Derby Jail, and then the storm which had been rough and gusty for some time burst in full force. At Eyam, in the twenty-third of Sixth Month, 1661, over forty Friends, men and women, were hailed out of their place of meeting in a brutal manner, and by a warrant granted by Justice Eyre of Highlow, driven like cattle in a drove to Derby Jail, and then the storm which had been rough and gusty for some time burst in full force. At Eyam, in the twenty-third of Sixth Month, 1661, over forty Friends, men and women, were hailed out of their place of meeting in a brutal manner, and by a warrant granted by Justice Eyre of Highlow, driven like cattle in a drove to Derby Jail, and then the storm which had been rough and gusty for some time burst in full force.

(To be continued.)

### A New French Bible.

Religious matters in France are now claiming world-wide attention, and yet there is a matter of great interest of recent date which does not seem to be generally known—one which is likely to be lost sight of in the present conflict.

It has for many years been a matter of great regret that the Roman Church and members—clerical and lay—have been tied down to the Latin Vulgate, or to the vernacular translations of the Vulgate, the Vulgate itself being only a translation. A new French translation of the Bible has lately been issued, the title of which runs: "La Sainte Bible."

Introduction d'après les Textes Originaux par l'Abbe N. Crampon. Edition revue par des Peres de la Cie de Jesus avec la collaboration de Professeurs de S. Sulpice.

The publishers are the well-known firm

of Desclée Lebevre et Cie, who are "les Editeurs Pontificaux," and the work appeared simultaneously in Paris, Rome and Tournay. As the title indicates, the translation is from the original Hebrew and Greek by the Roman ecclesiastic, and it has been revised by the Jesuit Fathers and by the professors of St. Sulpice. It is no revision, but a new translation and an original work.

The Roman Church, generally, throughout France, has received it with great favor, in some quarters almost with a shout of triumph. One Roman writer says:

"At last we have a complete translation of the Bible from the original, by a Catholic. It will be a joy to many, for we have been so long compelled to use Protestant translations."

It is being introduced into the Roman seminaries to replace the Protestant translation of Segond, and in some cases that of Reuss. It is the most recent translation of the whole Bible into French. The character of the new version is such that it is very cordially welcomed by French Protestant writers and by men whose word will be accepted by Bible students generally. We may mention Prof. Charles Torret of Lausanne, M. le Pasteur Babut of Nîmes, and M. Lortsch, the gifted agent in Paris of the British and Foreign Bible Society. M. Lortsch gives the new version a splendid welcome. An English writer says: "Henceforward Roman Catholics and Protestants have one Bible, for with a few exceptions, this new translation and our revised Version are one."

No "imprimatur" or "non obstat" or ecclesiastical authorization has yet been given, but the new version is already very popular. One Paris bookseller reported that sale of ten thousand copies, and others say that they "sell many."

If through his efforts for an English Bible for the English people, John Wycliffe won the name of "the Morning Star of the Reformation," may we not—shall we not—look forward with hope and confidence to the dawn of a better day, when we welcome this new French Bible for the French people, prepared and revised by those whom the former association of their church with the Latin Vulgate had, till now, tied down to vernacular translations from that version or to the unwilling use of Protestant translations from the original languages? We know not what purer results our great Head and Lord has for us in and out of this new French Bible; but we look for great things.—*The Bible Society Record.*

One Minister has lately advised others to remember the homely advice:

Begin low,  
Proceed slow,  
Take fire,  
Rise higher,  
Be self-possessed  
When most impressed.

Hearing this suggestive jingle repeated, a good woman once said to her husband: "Now Isaac, I see what has been the matter with you; you rise higher before you take fire." She had identified a serious but too common defect.

### THE CHOICE OF A LIFE.

All the long days of the summer,  
Burning Sun and sultry heat  
Beating on our throbbing temples  
And upon our weary feet,  
Toning on in baffled effort  
Missing bread to win a stone,  
Busied with the things that perish,  
Grasping at a bubble flow,  
Striving more for earthly honor  
Than to win a heavenly home;  
Such was not our destined mission,  
But a loving, strenuous life  
Serving less others than others  
Is the road that leads to light  
Buoying up the feeble hearted,  
Pointing to the better way  
Making others' burdens lighter,  
Leads us to the perfect day.  
If ourselves have learned the lesson  
How to *just* and how to *pray*.

W. W.  
PASADENA, CAL., Fifth Month 2nd, 1907.

"I HAVE many things to say unto you, but ye cannot bear them now." Progressive revelation is not a breaking with the past; but rather an addition to, and not a substitute for past openings of truth.

### Bodies Bearing the Name of Friends.

It has been decided to discontinue the evening meetings, held on Fifth-day at Atlantic City, during the summer months.

MEMBERS of the Quarterly Meeting's committee attended Maiden Creek Meeting, near Reading, Pa., last First-day forenoon.

THERE are probabilities of some three to six Friends from this direction going to attend the Yearly Meeting at Westery, R. I., which opens to-day.

JOSEPH H. BRANSON attended Lansdowne Meeting last First-day morning, and an appointed meeting in the other house under the name of Friends in the afternoon.

Old Scholar's Day at Westtown School, Pa., will be observed during this Seventh-day the 8th instant, with appropriate exercises and occupations of the time, which all old scholars and interested friends are cordially invited to come and enjoy.

WILLIAM and MARGARET LITTLEBOY from Birmingham, England, have been visiting Friends in and about Philadelphia. He has been engaged for some years in religious work among the workmen of England, and will give some addresses here to companies of Friends and others.

The girls of the Senior Class of Friends' Select School Philadelphia, spent two nights and last Third-day at Westtown Farm House and School for a refreshing outing together before graduating. Yesterday, Sixth Month 8th, was the appointed day for their closing exercises, President Isaac Sharpless of Haverford College delivering the graduating address.

HENRY VAN DYKE in *Scribner's Magazine* for Sixth Month gives a delightful description of an excursion along Egg Harbor River of New Jersey, in company with four of our well-known younger or middle-aged Friends; the delicate pen-pictures of whom will be much relished by our readers, and their Quaker traits found to be set off quite happily.

ELIZA H. VARNEY of Canada, returned to her home on the eighth of Fifth Month. She has resided about eight months in Atlantic City, during which time she has visited several meetings in and around Philadelphia, and appointed three meetings in Atlantic City for the colored people. These were well attended and seemed to be appreciated.

SOME who have felt a concern to visit some of the smaller county meetings, attended on Fifth Month 26th, the meeting at Langhorne, Pa.



A company similarly concerned sat with Burlington Meeting last First-day, and were warmly welcomed. A visit by some to Easton Meeting, N. J., is contemplated for next First-day.

#### CHINESE FAMINE FUND.

##### RECEIPTS.

R. M. S., \$5; P. C. H., \$1; E. R. B., \$5; E. B. R., \$2; A. M. W., \$10; M. G. M., \$10; C. C. Friends Meeting, \$7; H. P. Friends Meeting, \$15; E. B., \$2; G. W. B., \$5; \$0.50; E. W. B., \$1; \$50; E. T. T., \$10; Con. Friends, \$0.50; T. H. M., \$1; P. E. H., \$1; P. Y. C., \$2; C. E. of F. C., \$3; \$50; L. A. T. H., \$3; L. E. S., \$2; \$50; E. D., \$1; \$50; L. H. R., \$1; R. L. B., \$50; D. F., \$4; \$20; E. W. S., \$25; R. T. E., \$1. Total, \$3286.17.

#### THE RUSSIAN FAMINE FUND.

##### RECEIPTS.

H. B. C. M. and A. R. H., \$10; A. M. H., \$10; M. G. M., \$10; C. C. Friends Meeting, \$7; \$0.50; E. W. B., \$2; Con. Friends, \$0.50; \$1.50; S. S., \$2; \$50; M. M. R., \$10; H. J. R., \$1; E. D., \$1; L. H., \$1; P. H. B., \$50; E. W. S., \$25; C. K., \$0.25; W. Va., Friends, \$5. Total \$3516.29.

These funds so generously contributed by Friends and others for the victims of starvation in Russia and China have been forwarded to the agents distributing them and the fullest appreciation has been expressed with the acknowledgments that have come to hand. The funds are now closed.

JOSEPH ELKINTON.

Media, Sixth Month 1st, 1907.

#### Westtown Notes.

The Literary Union held in Agassiz meeting last Fourth-day evening.

CYRUS COOPER visited the School last seventh-day evening and held a joint collection in the meeting-room.

ISAAC SHARPLESS spoke to the boys and girls in joint collection on First-day evening, telling them something about the English Adult Schools.

ABOUT fifty members of the General Committee came to the school on the evening of Fifth Month 20th, and held their meeting the next morning.

GEORGE MORRIS addressed the Natural History meeting on the 24th ult., taking for his subject a brief account of some of the great ornithologists of America.

The invitations were sent off last week for the meeting of the W. O. S. A. to be held at Westtown this Seventh-day, the eighth. The returns are coming in rapidly and the all indications are for an interesting meeting and good attendance.

#### Gathered Notes.

We are indebted to an unknown friend in Manila for an occasional copy of a Philippine newspaper. This week the Manila American furnishes an account of an impending lawsuit brought by the Roman Catholic Church against the seceding church under Aglipay for possession of about one hundred million dollars worth of property. The question involved was that this property passed over to the government of the United States from the crown of Spain or did it pass over to the Roman Catholic Church.

#### SUMMARY OF EVENTS.

UNITED STATES.—In a recent address at Indianapolis President Roosevelt reaffirmed the necessity for further legislation to enable the Government to control the railroad companies in the interest of the public, saying "There must be vested in the Federal Government full power of supervision and control over the railway doing interstate business; a power in many respects analogous to and as complete as that the Government exercises over the national banks. It must possess the power to exercise supervision over the future of stocks and bonds issued through a national incorporation (which I should prefer) or in some similar fashion, such supervision to include the frank publicity of everything which would-be investors and the public at large have a right to know." "It should be declared contrary to public policy henceforth to allow railroads to devote their capital to anything but transportation business, certainly not to the hazards of speculation."

President Roosevelt on the 31st ult. in commenting upon the value of the farming industry before an audience at the Michigan Agricultural College at Lansing, Mich., said that there is one lesson taught by history it is that the permanent greatness of any State must ultimately depend more upon the character of its country population than upon anything else. No growth of cities, no growth of wealth can make up for a loss in either the number or the character of the farming population. In the United States more than in almost any other country, the reality of this and should prize our country population." Yet it would be idle to deny that in the last half century there has been in the eastern half of our country a falling off in the relative condition of the tillers of the soil, although signs are multiplying that the nation has waked up to the danger and is preparing to grapple effectively with it. East of the Mississippi and north of the Ohio and the Potomac there has been on the whole an actual shrinkage in the number of the farming population since the Civil War."

The great foreign immigration, coming to the mills and factories in Massachusetts it is said has put that State largely in the power of alien peoples whose ideals and aims are so different from those of the native inhabitants. The Roman Catholics claim one-half of the population, most of them being from Ireland. Two-thirds of the inhabitants of Boston are of that race and creed. There are also many Italians, Greeks, Poles and Russian Jews there also; who have brought with them the views on the observance of the First-day of rest and the prevailing spirit of the continent of Europe.

The Japanese in San Francisco have lately issued a statement in which they say in reference to recent unprovoked attacks upon them there, that they "realize the fact that present conditions in this city make it difficult for the authorities to extend full protection. They are fully convinced, however, that much of the violence to which they have been subjected is due to racial prejudice, and sincerely regret the necessity of calling for police protection, but it will be wiser to make that demand now rather than wait until some overt action of the mob elements shall precipitate more serious troubles and possibly bloodshed."

Snow was reported on the 27th ult., to have fallen in the State of New York, and it is reported in Michigan and to have covered the lower peninsula of that State. Heavy frosts have been in Missouri, Kansas and Nebraska.

The Fifth Month of this year is said by the Weather Bureau to have been the coldest and rainiest on record, as compared with the corresponding month of previous years. The usual features of both the Fourth and Fifth Months were not merely local, but applied to the whole country.

The numbers of Jews in this city is stated to be now more than seventy-five thousand. It is said that when the measures of 1882 were put into effect in Russia by Alexander II, with the confiscation of the lands of the Jews and the acts of violence and bloodshed that ensued, the tide of immigration set in very strongly in the period of 1882-84, and there has been a steady stream pouring into this port since those years. If the estimates of the total Jewish population are accurate, there are fully one hundred thousand members of the race in Philadelphia, there being at least twenty-five thousand in whose families have been three or four generations, or who have migrated from Germany.

Justice David J. Brewer, of the United States Supreme Court, gives it as his opinion that religion is the principal factor by which our Southern Negroes may be converted into valuable American citizens. "We know that there is ignorance, criminality and immoral character among the Negroes." "I believe that there is a divine Providence which will so shape our history that the Negro will be a helpful factor. We must all assist in bringing about this end. Industrial development, cleanliness, education and other benevolent and useful things are good for the Negro, but I believe nothing will help him more than the influence of the cross of Christ, and nothing will so move him to being a good and useful citizen as the Gospel of the Prince of Peace."

The Governor of Pennsylvania has signed the Homsher bill passed by the late Legislature, by which, and other recent measures, the right of eminent domain in the case of railroads is granted under severe restrictions. The Fahey act provides that before a charter is granted the incorporators must obtain the consent of the local authorities in all cities, boroughs and townships of the first class and of the road supervisors of townships of the second class.

FOREIGN.—It is stated that last year Russia spent nearly twice as much to build new prisons, as for new

and old schools and teachers of primary schools in the vast empire from the Baltic to the China Sea. A marked increase in crimes occurring in the country district is reported, and open revolution is said to be in progress in twelve of the provinces. The Duma recently by a vote of two hundred and nineteen to one hundred and forty-six declined to pass a resolution condemning terrorism. It has been believed that an emphatic and sincere denunciation by the Duma of the crime against life and property perpetrated by the revolution is important, and open revolution would have a marked effect in decreasing the campaign of violence. A despatch from St. Petersburg of the 2nd instant says:

"The Russian Finance Committee has notified its representatives in London and New York that the time has arrived to cease agitation for foreign subscriptions, a Russia now is able to care for her own people. With the latest Russian appropriation, the aid given by the State totals eighty-seven million dollars, of which six million dollars will be devoted to fighting scurvy in Ufa province and elsewhere and in maintaining eating places. These eating places at present number thirty thousand, and are feeding two million five hundred thousand persons."

The agitation in Ireland respecting the tenure of land has lately increased so that in certain district the gathering of large bands of peasants is reported who have destroyed property and intimidated the occupants of farms. The authorities have drafted large forces of police into the disturbed districts, with the result that there have been some serious conflict between the police and the peasants, and many persons on both sides have been injured. There have been numerous prosecutions, but the sympathy with the aims of the peasants is so strong that in one or two instances even the Magistrates have declined to concur in the conviction of the disturbers of the peace.

A consignment of apples from Australia and Tasmanian recently arrived in New York, due to the shortage in the American crop. This is the first shipment of the kind.

#### NOTICES.

WANTED.—A Friend—A practical and experienced butter-maker and dairymen to take charge of a herd of about fifty cows at the Indian School at Tunesness N. Y. For particulars address

HENRY MARSHALL, Kennett Square, Pa., or JOSIAH WISTAR, Woodbury, N. J.

FRIENDS desiring an experienced Janitor for any of their Meeting Houses or other Institutions or Building may hear of one through the Editor of THE FRIEND 140 N. Sixteenth Street.

WESTTOWN BOARDING SCHOOL.—The School yet 1907-8 opens on Sixth Month 10, 1907. As room are granted before the end of the current spring term application for the admission of new pupils should be made at once to

WILLIAM F. WICKERSHAM, Principal, Westtown, Penna.

HADDONFIELD AND SALEM QUARTERLY MEETING will be held Fifth Month 13th, 1907, at Mt. Laurel, N. J. Coaches will be waiting at Chester Avenue on Main Street, Moorestown, on the arrival of trolleys leaving Camden at 8:08 a. m., and train 8:24, to carry Friends to Mt. Laurel and return, Fare 40c.

Those intending using coaches will please notify A. B. Comfort, Moorestown, N. J., not later than Sixth Month 10th.

DIED.—At the residence of his youngest son, Barnesville, Ohio, on the morning of the tenth of Fifth Month 1907, JESSE DEWEES, having just passed his eighty-sixth year. A beloved member of Barnesville Pictorial and Stillwater Monthly Meetings of Friend. This dear Friend was for nearly seventy years a member of the Monthly Meeting of Pennsville, Ohio, occupying important stations therein to the satisfaction of his friends. Being an elder for many years prior, and to the time of his removal in the fall of 1906. We do not eulogize the dead, for by and through the grave given them, they were what they were; yet it seems fitting that his many friends should know of his undoubted assurance resting in the hands of his faith that through redeeming love and mercy his end was peace.

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## From Memory, or from Life?

"The human quotes the past as authoritative, the spiritual waits the monition of its Spirit."

This remark, in a recent letter received, arrested thoughtful attention; and it called to mind another observation, heard years ago, that "the prophets never quote each other;" and the implication was that a prophetic ministry would speak afresh from the Fountain of Life in language fresh at all time and for the time; even as Jesus banished the people at his teaching, "for I spake as one having authority, and not as the scribes," whose speaking was by letter and text.

As much as the gospel kingdom "is not inward but in power," the form of sound words, whether ancient or of to-day, is best governed by the spiritual life behind them. The essential part is that they serve effectively the ministry of the man spiritual dwelling on the monition of the Spirit. It is the Spirit that quickeneth, and is able to fulfill its own language as it did for holy men of old who did not have to search out others' language, but simply to speak as the Spirit gave them utterance. But laboring to seek for the language of to-day in order to find that of the Bible, or to seem original, is just as servile a formalism as is bondage to the modes of another day. The question is whether the words spoken "are spirit and life." Those who will not recognize life in language except by its age or its youth, are judging by the standard not of life but of form.

Some who are carefully concerned to find fast the form of sound words may not look to see whether the fresh anointing of the true soundness, which will bring

forth its own sound forms, ministering clearness and not obscurity to the hearer. "In the church," said Paul the apostle, "I had rather speak five words with my understanding that I might instruct others also, than ten thousand words in an unknown tongue."

## Slums of Poverty and Slums of Wealth.

The one element of degradation which poverty furnishes is its carnality,—the crying out of the flesh for something more. But this proceeds from a felt need.

The habitual training of wealth in the lust for something more,—whether more property, or more indulgence,—is equally carnal, but proceeds from choice and not necessity. From which degradation is there more likelihood of escape,—the carnality of a present necessity, or the carnality of choice?

The carnality of choice is not only voluntary, but has plenty to gratify it, plenty to degrade the better life into the rich slums of worldliness. These are not less such in their nature because gilded, bedecked, and made passports to a social life of like material and expensive appetites; while the hunger for material things which is induced by necessity, and so is revolted at and not welcomed, though it too may fasten a low habit, yet it presents a more hopeful ground of escape and rising higher. And most especially has poverty the advantage of struggle as a developer of character upwards. This stimulating advantage abundance has not, but is naturally a weakener of strength, and by excess it blunts natural faculties.

The man was wise who said, "Give me neither poverty nor riches," for the carnal temptation of both is downward unto spiritual poverty. Yet both also have their excellent conditions for spiritual culture and uplifting. Both may be occupied as slums or as elevators, according to the giving of the heart to Christ or otherwise. But it seems that those are worthy of double honor who being wealthy live above the drawbacks of wealth, and use riches as wings lifting upward, or who succeed in entering into the Divine kingdom in spite of the lusts of wealth which drown so many.

The true use of wealth would exalt its trustee out of the carnal slums of its abuse, and the slums of poverty are its exalting opportunity.

## Early Quakerism in the Peak.

(Continued from page 383.)

In 1608, sixty-six Friends belonging to the county, were excommunicated by the Bishop of Lichfield, many of them being imprisoned for longer or shorter periods. In 1670, we find Bakewell mentioned for the first time. The entry reads thus:

"In this year John Sykes and his son Samuel Sykes were committed to prison at the suit of Christopher Lawson, Priest of Bakewell for tithes demanded for the former 4s., and of the latter but 6d."

In the same year, 1670, five families belonging to Matlock Meeting, had their goods distrained to the amount of £100 3s. 10d., for fines imposed for holding meetings, and yet the meetings continued to be regularly held in the usual place at the usual hour throughout, and the distraints for fines for holding meetings throughout the county for that year amounted to £310 18s., and thus year by year the weary work of spoliation and imprisonment went on. Sometimes in a moment of weakness, a weak one would flinch, such as Anne Woodward of Matlock, who took an oath at Chesterfield, and then wrote a paper of self-condemnation, but the great majority were as true as steel, and their quiet, non-resistance proved more than a match for the fury of their adversaries. Need we wonder that under the circumstances spiritual gifts were largely poured out upon their members, that sons and daughters were enabled to preach in the freshness of living faith and with much spiritual unction the glad tidings of salvation through an ever present Lord, and that daily were added to the church such as would be saved by his living power from the bondage of selfishness, superstition and sin.

Most notable among the converts of this period (1670), was John Gratton of Monvash, who has been very fittingly called, "The Quaker Apostle of the Peak." He was born at Tideswell, about the year 1642, of Puritan parents, and though he does not say so in his Journal, had been educated at the grammar school there, for in his controversies in later life with clerical opponents, he never seems to have been fast with a Latin quotation, and quotes freely from the early Christian fathers. Up to 1662 he appears to have been satisfied with the Presbyterian ministers' teaching, but when on St. Bartholomew's day, 1662, the Presbyterian and other Puritan ministers had to leave their flocks, and Episcopacy and the prayer book was again brought in, this caused John Gratton much searching of heart, and he thought that in obeying the government and ceasing to preach except in private, the Puritan ministers shewed that they were not upon a true foundation,

and he expresses the opinion that they had been firm and faithful, in other words, but they were passive resisters, and gone quietly on with their ministrations, he doubts if the government would have been able to silence them.

He then tried the Independents, going to Chesterfield to meet with them, but the same objection presented itself. He says they were in the habit of posting watchers to give notice of the coming of the magistrates, so that the congregation might disperse, which he thought unbecoming in those who had met to worship God and who ought to have trusted in Him for protection. His mind was then turned towards a company of Baptists who met at Monyash, but he found no rest among them. An endeavor to avoid the penalties of the second conventicle act had caused dissension among them and their teaching was not according to his mind, though one of his sisters had joined them and he was present at her baptism by immersion in the river Wye.

For a time he was as a sheep astray on the barren mountains, with no spiritual home, and endured much conflict and doubt. Several times during this period his thoughts turned towards the despised Quakers, but prejudices and prepossessions were strongly against them, and he went on crying to the Lord for fuller light. But He who never said to the wrestling seed of Jacob "seek ye my face" in vain, was watching over his young disciple, and in the autumn of 1671, it was clearly opened to him that Friends were the people with which he ought to unite. It was not a case of intellectual conviction, but of spiritual enlightenment and Divine requiring. But as soon as he complied with the requiring his understanding also responded and quickly becoming assured of the correctness of the Quaker position. He was ever afterwards the most earnest upholder of it in these parts. The first Friends' meeting that he attended, his Journal says, was at the "Widow Farney's at Exton," where though little was said he felt well satisfied.

The next meeting was at Matlock, where his mouth was opened in the ministry to the comfort of Friends and to his own peace of mind, and henceforth his labors, continuous and extensive, soon extending beyond the bounds of our county; and some years later he visited Friends both in Scotland and Ireland.

At first his wife was opposed to Quakerism but she soon became convinced, and was from that time a most faithful upholder of his hands.

Considerable conviction resulted from John Gratton's ministry, and meetings were established at Matlock, Monyash, Ashford, Baslow, Longstone, Bradwell and Ashover. He tells of how, when he was riding over Brassington Moor, the word of the Lord came to him to go to Aldwark and help them out "for they had neither priest nor steeplehouse there." He went to the house of a farmer, John Buxton, and asked them to arrange for a meeting, which held for four hours, and in which most of those present were convinced. For many years Aldwark would seem to have been practically a

Quaker community and in the old MSS. *Sufferings*, we find John Buxton's name not unfrequently mentioned. Longdon and Basset are other names that appear not unfrequently among the Aldwark Friends.

In 1669, George Fox labored for some time in Derbyshire, setting up Monthly Meetings for church affairs, which the increase of Friends and the continuance of persecution rendered very needful, but it was not until towards the end of 1672 that Friends in the Peak were so organized. The old Monyash Monthly Meeting book, the minutes of which are frequently in John Gratton's handwriting, commences with the following introduction:

"COPY OF THE INTRODUCTION TO THE OLD MONYASH MONTHLY MEETING BOOK  
BY JOHN GRATTON.

"This book was bought the twenty-first day of the Twelfth Month 1672, the price was two shillings and ten pence, and is for the use of the Church and people of God, called by his grace and gathered and knit together by, and in his spirit of light, love and love, in which we now meet and assemble together, to wait upon and worship the God and Father of our Lord Jesus Christ, who freely hath given unto each one of us a measure of the Holy Ghost by which we come and are in measure come unto the true knowledge of the mind and will of God, though we are a poor unworthy and despised people, scattered among the rocky mountains and dark valleys of the High Peak Country, and were many of us convinced of God's light, way and truth in this same year aforesaid. Glory, Glory, Glory to the Lord God of Israel who keeps covenant and his mercies endure forever, praises to his name forever, saith the soul of one of the poorest and unworthiest of his little remnant. J. G."

At first their business almost exclusively consisted in the relief of the poor, the care of prisoners and their families and the sanctioning of marriages. This latter was a matter that received, and rightly so, very great attention, for not only had the parties to appear at two Monthly Meetings before they were passed, but information of their intention was also sent to the Quarterly Meeting, so great was the care that nothing disorderly should be sanctioned.

The relief of the poor was a large item among them. Fines and the imprisonment of the breadwinner brought many families into great straits, but the usual collections, supplemented by an occasional legacy, and sometimes help from the Quarterly Meeting appears to have enabled them to relieve all their members who were really in necessity. For instance, in 1679, at a Monthly Meeting held at Ashford on the thirtieth of Eighth Month, it was concluded by Friends that "Whereas, William Jones of Baslow, being very poor by reason of long illness, and having had less trade of late by reason of the priest threatening those that traded with him, it was concluded to place his boy with Samuel Johnson, Jr., and to pay 6d. a week for him." And a few months later we read, "It was thought meet and agreed upon that William Jones shall have of

Friends' money 12s. to buy him a weaver loom."

In the Ninth Month's Monthly Meeting 1679, we read, "It was ordered that a collection should be made for the redeeming of Friends out of the hands of the Turks i Algiers that were taken captives by them upon the seas."

(To be continued.)

By Request

### Jesus Christ Essential to Our Right of Succession.

Whilst it is a privilege, the value of which can hardly be overestimated, to look back on the succession truly "Apostolic" of those who have been raised up without the prospect of emolument, or other worldly inducement, to represent our religion Society during the past two centuries, it is never forgotten that such a succession can only be maintained in connection with the unreserved acceptance, in living faith, of the Lord Jesus in all the relations, as Prophet, Priest, and King, in which He has been pleased to reveal Himself. Head over all things to his Church; in whom saith the apostle, dwelleth all the fulness of the Godhead bodily. The one Being, Heaven or earth, one with the Father and One with us, at once able to suffer and almighty to save; He is the propitiation for our sins and not for ours only but also for the sins of the whole world. Risen, ascended and glorified, He ever liveth, our Mediator in the presence of God, a High Priest we can be touched with the feeling of our infirmities, seeing He was in all points tempted like as we are, yet without sin. The Comforter, who is the Holy Ghost, according to the express declaration of the Lord Jesus, the glorious fruit of the intercession of Christ, and it is by the visitation of this blessed Comforter that we ourselves are quickened when we are dead in our passions and sins, and by whom we are, new born babes, made in a conscious, divinely wrought experience, effectual partakers of the preciousness of Christ. It is an experience which becomes, as it is yielded, a most real, transforming power, by which old things pass away and all things are made new, and all things of God; with which, we cannot see, much less enter in the Kingdom of Heaven. The work is that of an arbitrary despot, working against our will. It is the still, small voice of the working silently, but with Almighty persuasiveness, until every thought, every desire, every purpose, yea the whole man is brought into captivity to the obedience of Christ.—J. B. BRATHWAITE'S *Green to the Yearly Meeting held at Leeds, 1903*.

THE everlasting source of phenomena is none other than the infinite Power that makes for righteousness. Thou canst not by searching find Him out; yet put trust in Him, and against thee the gates of hell shall not prevail; for there is no wisdom nor understanding nor counsel against the Eternal.—J. FISKE.

RICHES come better after poverty than poverty after riches.—Chinese Proverb.

## A Visit to Santa Catalina.

By BENJAMIN F. WHITSON.

AVALON, Island of Santa Catalina,  
Fifth Month, 15th, 1907.

We arrived here by steamer about noon yesterday, and were kindly and very capably assisted in finding a suitable cottage by our friend and neighbor Charles Francis Saunders, who with his wife, mother, and a cousin were spending a week here.

This island, as you may know, is situated about twenty-seven miles off the coast of southern California, and is in many ways a unique place. The length of the island is about twenty-two miles, with a maximum width of eight miles. It is a mountain range, sea, and not inappropriately called the "Magic Isle." Of course there are many wonders and beauties in every direction if we have eyes to see and understanding to appreciate them. But Catalina is one of the limited number of unique places on the earth. This will become apparent to you, perhaps, as I proceed with telling you of what we already have seen and learned regarding the place.

The town of Avalon is located on a beautiful bay in a cove between two mountains. The sea-front is a crescent with rocky prominences at each of the points and practically no level ground along the bend. Any of the cottages are built on the precipitous hillsides, one above another. As I sit on the balcony at our doorway, my view is unobstructed by the houses in front of me, as the roofs of them are below my line of vision. Our cottage is a little three-room building, lined and ceiled with burlap, except the kitchen which is painted. The floors are neatly carpeted or covered with oilcloth, and the furnishings are snug and quite sufficient for all absolute needs of housekeeping. The rental is one dollar per day exclusive of fuel and light.

There is, both by day and night, a stillness and quiet about the place that is very restful. At this moment the only conspicuous sounds are the frequent bellowing of a sea lion in the bay, the splash of ripples on the pebbly beach and the sound of human voices. The streets are not paved. We have seen neither automobile nor bicycle, so impudently conspicuous on the mainland, and the number of horses and wagons is very limited. At the wharf the hotelmen and boatmen seem to do all they can to disturb the calm.

To eastward the summit of Greyback and Cow-capped Baldy are conspicuous above the sea line; while to the north the Sierra Madre range of mountains, forms a dark belt to the horizon, with Mt. Lowe and Mt. Wilson, distinguishable only to the careful observer. Back of us the land rises precipitously, and the stage road zigzags along the crevice of the slope. The Marconi telegraph station, the only communication with the mainland other than the boat that makes its one trip each day, occupies a conspicuous eminence. From the summit of the hills one may look westward upon other hills rising yet higher. From the highest points on the island, the view to westward is unobstructed, and the observer sees the

sister islands of San Clemente and San Nicolas, much smaller than Catalina, and beyond them the western sea.

We followed the stage road yesterday until we had gone over to the opposite slope into Descanso Canyon. Here we left the roadway and attempted to walk down a "divide" to the base of the slope, and thence down the gulch to the sea. We found the ground exceedingly hard, being a dry adobe, and rendered the more treacherous by the slippery dry grass. However, by exercising much care and deliberation we got down safely and had, as trophies of our adventure, numerous beautiful flowers, conspicuous amongst these being the bloom of the cactus and the mariposa lily. It was interesting to observe how all the northern slopes on the island are more or less covered with grass and shrubbery while the southern slopes, having less moisture, have little upon them but cactus growth.

At the mouth of Descanso Canyon is the beautiful residence of one of the Banning family, who own practically the entire island, and are taking advantage of their monopoly by preventing competition in freight and passenger service, and exacting unreasonable rates for service. The subject has been made an issue in the courts, inasmuch as the island is a part of Los Angeles County, Cal., and I am told that the Supreme Court of the United States will shortly hand down an important decision regarding the matter. Let us hope that some way may be found by which the right of private ownership may not be permitted to hamper the sovereign people from a proper enjoyment of the gifts of God such as this island affords.

On the beach near the Banning residence we clambered over rocks amongst which rose and fell the crystal-clear water, and found many curious forms of animal life. Later we followed the coast back to Avalon, passing on the way Sugar Loaf Island, a rocky outcropping about one hundred feet high. Of course B. had to cross to it while the tide was down and climb the precipitous stairway to the summit. Esther and I found less arduous means of enjoyment as we sauntered down the coast by the water's edge. At several places there were signs posted reading "Danger from falling rocks." In some places we could not have passed had not a trail been made by blasting away the rocks above high-water line.

(To be concluded.)

We are not like many others who have large possessions and lucrative business. Providence in the wise distribution of his favors, has allotted us a lower rank in life; yet, with industry, care, and prudent economy, He has enabled us to procure a sufficiency. And indeed a great redundancy is not desirable: the lip of Truth has pronounced how hard it is for a rich man to enter the kingdom. A little sufficiency of the things of this life, enjoyed with moderation, and under a renewed sense of the Divine blessing, is all that I think we should wish for; and when obtained, should be cause of deep and humble, and fervent gratitude to our great Benefactor.—RICHARD SHACKLETON.

## OUR YOUNGER FRIENDS.

MINISTERS' BOYS.—It is a common saying that ministers' sons turn out badly. Well, don't you believe it. There is a noted French scientist who has studied into this subject, and he has a long list of names to prove that the sons of ministers make up the larger number of the world's great men. Here, for instance, are some of the names: Agassiz, Hallam, Jonathan Edwards, Whately, Parkham, Bancroft, and the Wesleys, Beechers and Spurgeons, Cowper, Coleridge, Tennyson, Lowell, Holmes, Emerson, Chas. Kingsley, Matthew Arnold, Dean Stanley, Macaulay, Thackeray, Sir Christopher Wren, Sir Joshua Reynolds, Swift, Sterne, Hazlitt, Presidents Cleveland and Arthur, Peter Stuyvesant, Adoniram Judson, Timothy Dwight, Henry Clay, Fitz-Griffin Halleck, Morse, the inventor; Justices Field and Brewer, Senator Dolliver and others.—*American Boy.*

THEY DIDN'T THINK.—A feeble old man with a sad face tottered up to a deaconess who was waiting on a street corner for a car. "Excuse me," he began, "but I've wanted to speak to you for several days. People say that you are kind. I do not need money, but I need kindness. I live with my daughters. They—they would you be willing to come and talk to them? Perhaps they would be—different."

The deaconess took the address of the old man and called a few days after. "It is so tiresome to have father 'round,'" the daughters said, "he is so old and childish."

With an upward prayer to God for guidance, the deaconess tried to give the young women a new vision of duty. Father had cared for them tenderly, and now that he was old and helpless, he was entitled to their care. After a moment of quiet prayer the deaconess rose to go. The older daughter with tears in her eyes thanked her for her words. "We'll treat father better from this time on," she promised. "He shall have the sunny room."

A few days later, the old man with an almost beaming face, said to the deaconess: "My daughters are so kind to me now; everything is so different. Why, they are even planning to have a birthday party for me—you know I am almost eighty years old." Then he added with enthusiasm, "You are to be invited to the party."

Not many months later, the two daughters gave their hearts to Christ. Theirs is now a Christian home, father's sunny room the happiest of all. There he waits patiently for the coming of the King.—*New England Deaconess.*

SOME QUEER BABY CARRIAGES.—Gypsies carry their babies in old shawls slung over their shoulders and tied about the waist. North American Indians carry their babies on the backs of squaws—cradle and all. But the Eskimo women of Labrador carry their babies in their boots. These boots come up to the knee, and are wide at the top with a flap in front. In these the little brown babies live and are happy.—*Selected.*



AN INFANT PRODIGY.—[This notice from the *North American Review*, of the wonderful talent of a ten-year-old boy is written in too "grown-up" language for children, but they can understand enough to interest them, and grown-up people will diminish none of their own understanding by making it plain to children.]

William James Sidis, who has recently been occupying much space in the newspapers, owing to his strange intellectual advancement, being said to be, at the age of eight (really nearly ten years old), a Freshman in the high school and doing in many branches Sophomore work, was as interesting a baby, to those whose sympathy included prodigies, as he is student now. When he was a pretty, square-headed, blue-eyed, red-cheeked baby of three, he had already the personality and attractive power of a being of defined and single purpose. Apparently, at that age William had set out to conquer the field of human knowledge. He toddled about carrying a red tin bucket filled with lettered blocks. It was his habit to fling himself flat on his stomach, in inconvenient places, as likely as not barring access to a public stairway, while he arranged the blocks to spell out, "Physiological Psychology"—or "Effects of Anesthesia," or other interesting phrases of the same kind. It appeared that in his father's library he had been in the habit of spelling out the titles of all the books on the lower shelf, and these haunted him in absence. His memory was prodigious, however, and anything that was once spelled for him never escaped the poor, little baby brain. One lady spelled for him once, "Prince Maurocordatos, a friend of Byron," by way of test, and asked, a week or two later, "What was the name of Byron's friend I spelled for you?" and to her astonishment the infant immediately produced the sentence.

With this pathetic eagerness for utterly irrelevant knowledge, went also an exaggerated reverence for the written word. At a hotel in the mountains, it was the custom of the infant prodigy to read the *menu* with intense care, looking about the room to see if all the dishes mentioned were represented on the tables and to inquire anxiously for those he did not see. Once he chanced to be brought in early to breakfast, namely at 7:45, when upon consulting the *menu* he found that breakfast was served from eight to nine. He was seized by a perfect panic when the waiter brought in the breakfast ahead of time; he required that it be taken back at once, and finally was borne shrieking from the room, calling out like an irate Hebrew prophet: "It is from eight to nine. It has been written." Another time, when he was about five, a lady coming in with an armful of joypie, gathered along the road proffered some slight data concerning the flower, only to rouse the eager little listener to a sudden contradiction. "It is not so; consult Mrs. Dana, page 252." It was quite true that he not only remembered all he read, but the number of the pages upon which he read given information. It was his pleasing custom to speak of all the guests in the house, in which he spent his summers,

by the numbers of the rooms they occupied. A lady and a little girl passing him, he would abstractedly comment, "Two No. 33's," or a gentleman and a dog going by, he would comment, "No. 57, the dog from kennel 4."

His most notable trait was that he could not be turned aside from any purpose or diverted as other children are. He had very little interest in humanity, and the only way to see an exhibition of his unusual knowledge was to feign ignorance. He already, at five years old, knew something of English, Russian, French and German, and a year or so later he read Hebrew words. If one asked him to count in German, one would be met by a stony gaze of abstraction, so detached, so distant, that it was truly humiliating. If, however, one came to him in the spirit of thirst for knowledge, saying, "I suppose the Germans count just as we do," he was lavish with instruction.

It is to be hoped that the premature development will not stop short, but that the baby's disinterested love of knowledge and of law may solve some of this world's scientific problems.

### The Inward Light.

(Continued from page 378.)

What a sad thing it is for us to see, as we too often do, those whom we consider and who consider themselves to be, and who perhaps in truth have been, bright and shining lights in the Christian Church, gliding perhaps unconsciously to themselves, into what appears to us to be manifest error. What causes it? Doubtless they have held and are holding controversy with some seducing spirit. Taking heed to their subtly expressed doubts or fears or perplexities of doctrines of demons, instead of fortifying themselves behind that shield of faith, provided for the purpose of quenching this fiery dart. The consequence of their temerity has been that the fiery dart was not quenched, it struck its mark, and remains still festering in the wound, which will continue to fester until, either they decline all further controversy and get behind the protecting shield, or the whole body will become corrupt.

The great increase within the last few years in spiritualism, theosophy and similar teachings, shows that the times to which Paul referred when he spoke of the seducing spirits and doctrines of demons, is upon us. Multitudes of people are awakened unsuspectingly to the fact that they are in communion with some spiritual power, but while they recognize the fact, they do not recognize that that fact is evil. They are taken off their guard and the consequence is spiritual ruin.

We have now considered to some extent the causes which lead to perplexity, and we have seen that the true remedy is to hide behind the shield of faith. There are, however, other points which may be profitable for us to consider, for while some of the many accusations made against us by our malicious spiritual enemies may be absolutely false and without foundation and our true policy is to ignore them, we are all of us sadly conscious that these accusations may in some measure or on certain occasions, be only too just and true,

Suppose God allowed us to-night for the first time to realize the beauty and the importance of the work of The Inward Light in our hearts, or suppose we are permitted to see it more clearly than before, and the Light caused us to desire to enter into; new and higher experience on this line, how should we proceed? What should we do?

We will endeavor to answer this question by asking one or two more. Where do we seek this Light? Do we really wish and pray that regardless of consequences, the Light which shines within our hearts should be nothing less than the True Light which comes direct from God, and that we may be preserved from any false or lesser light? Or are we amongst those, of whom there are many, who while professing to desire the true and perfect Light, are in reality afraid of it, and would be terrified if God answered their prayers? We may be desirous of a *measure* of Light, or a feeble quality of light, that is of a light which will not necessitate our severing ourselves from the world, but a *full* measure of the highest quality might be altogether overwhelming and far more than we desire. The first question then that we have to settle with ourselves, is, what measure and what quality of light we are really seeking. We can finally and honestly decide that we desire and seek the fullest measure of the best quality, we have come to one very important decision and one which we may be sure will be very acceptable to God.

The next question which needs careful consideration and decision is this. Do we seek this Light with a set purpose, by the grace of God, to *follow* the Light when it shines, to *obey* the Voice when it is heard? If we can in all honest humility decide this question in the affirmative, can we doubt that God willingly accepts such a purpose and that He respects and honors such desire and determination on our part? Jesus Christ taught that if we, being evildoers, know how to give good gifts unto our children, how much more would our Heavenly Father give the Holy Spirit—The True Light—to those that ask Him?

We read in John xvii: 7, our Lord's promise that if any man would do the will of God he *shall know* of the doctrine or teaching. Again we read in 1 John iii: 24, "Hereby ye know that he abideth in us, by the Spirit which he hath given us." If the "Spirit" in our hearts is one of love and obedience and desire to do his will, we may have the utmost confidence that this Spirit can be of God.

We have a right therefore to assume, that if it is our set purpose to *walk* in the Light as God is in the Light, we shall and do have fellowship with Him, and with none else, and the Spirit in fellowship or seeking fellowship with our spirit is the Spirit of God and the True Inward Light.

Some one may still say, "Yes, but may we not be mistaken at times?" To this would answer, yes, certainly we may make mistakes, and our best attempts may be feeble as those of a child attempting to do writing for the first time. The imitation of the copy may be exceedingly poor and incorrect, but if the child does his best,

pat his little head and tell him how pleased we are, and encourage him to try again, and the result is that sooner or later he writes as well perhaps as his teacher. We do not rebuke his feeble best, we correct him and encourage him. So our good Heavenly Father teaches us and much of the condemnation we sometimes feel, if we are truly God's children, certainly does not come from God, but as we have already seen, from mischief-making evil spirits.

There is a most impressive illustration of what I mean, to be found in the Bible. Surely no more saintly or spiritual man ever lived than the Apostle John, and if he was ever wholly in the Spirit, it surely was when he was experiencing that marvellous vision which he has given us in the Book of Revelation. Yet this saintly man, when as deeply immersed in the Spirit, made two great mistakes. Twice we read in Rev. xix: 10 and in xxi: 8-9, that he fell down and worshipped the angel who was guiding him. It was a great error in the first instance, but it would seem to us an unpardonable mistake to have committed the same fault a second time. Yet in neither instance is he ever rebuked, but in both merely corrected.

This is an indication of God's forbearance with us. He is not quick to mark iniquity, much less mistakes committed with one's best intention. Whatever the Bible teaching may be as to our being "faultless" in this life, yet we are told to be blameless, (see Eph. i:4; 1 Thess. v: 28 and 2 Peter iii: 14). Faultlessness is indeed to be looked for when we reach "the presence of his glory," Jude 24. If he honestly seek the will of God in this life, by following the Inward Light to the best of our ability, and in quietness and confidence "looking unto Jesus," "continuing instant in prayer" (in inward communion with God), it is our privilege to trust God that the Light within us *shall* be that of the Spirit of Jesus Christ, the True Light with which He purposes to enlighten *every man that cometh into the world*, that He may lead him to Himself. We may still make mistakes as John did, and while, like him, we may not be in this sense "faultless," yet, like him, we may at the same time be "blameless."

(To be concluded.)

### Outside View of a Concerned Friend.

(Continued from page 372.)

This last, it is true, would not be the worst fate that could befall it, but I still hope that the crisis may be passed, and the Organism adjusted to its environment so as to become prolific and dynamic as in the days of its youth.

Is the question asked, "What shall we do?" My answer would be first and foremost, "Be loyal to the organization. Keep together." But go much deeper than that. Be genuinely *concerned* Friends. Be much in prayer and communion. Get down into sympathy and get the point of view of those good souls who may be thought to block the wheels of progress. Become willing to suffer and wait. All genuine development is slow. But its very slowness may cultivate

in those who watch and wait for it the very qualities which shall hasten its progress.

Do any complain that their attempts at service are unacceptable and meet with rebuke and discouragement? Are there no rebuffs and discouraging things in business life and in political life? Should not these things put us on our mettle rather than make us shrink from the work? Ought they not to make us search deeper for underlying causes?

Possibly our own motives or our methods have not been so pure or so tactful as we imagined. I should be slow to believe that a genuinely *religious concern*, accompanied by that moderation and tactfulness begotten of real feeling, would long fail to make its way among a body of Friends.

One thing that certainly ought to be pressed to its limit is to keep alive an interest in the history and teachings of the Society. Do this in addresses, in lectures, in social converse, in prepared papers and wherever opportunity offers, and don't slack, but keep it before the younger members as they come to the years of understanding. Make it clear that we have a heritage worth knowing and preserving.

The present and past conditions in our Society that discourages are due in large measure to an ignorance of the Scriptures in their fulness, and in these days when our eyes are being opened more and more to the wealth of our inheritance in the Bible, surely the acquisition and distribution of this wealth is imperative upon any religious body that would hold its own in this new age.

Then, too, that other "field of activity" about which I have rejoiced to hear, and which seems to me a most hopeful move in the right direction—the custom of visiting the small outlying meetings on First-day to encourage and assist.\*

If followed up judiciously, sympathetically no better method could be devised of gradually infusing new life and hope into the weaker meetings.

In such ways as these, followed up with patient, tactful, persistence, I believe the good work so auspiciously begun among the young Friends in Philadelphia may be continued as a gradually leavening influence till the whole body is permeated by it.

Whatever opposing influences there may have been in the past or continue to exist in the present, must gradually and gladly give way, as it becomes more and more evident that nothing is sought but the genuine upbuilding of the Cause of Truth along the lines laid down by the ancient Friends. In ways like these, let us hope, the Organism we love, may become adjusted to the new Environment, and so escape the rude shock that has so often overtaken it elsewhere, obliterating its distinctive features, and leaving it, however, vigorous and useful, scarcely recognizable as a Quaker Institution.

THOMAS BATTY.

MOSES BROWN SCHOOL, PROVIDENCE, R. I.

\* These sympathetic visits are not made with a design to minister to the members otherwise than by a silent travail of spirit together for the deepening of a Divine communion.—Ed.

### Letters From Thos. Scattergood.

(Continued from page 376.)

We now expect to leave here on the 13th and go north by carriage through Samaria and Galilee and by railroad to Damascus, Baalbek, and thence to Asfuriyeh Beirut, etc., and sail from Beirut Fourth Month 6th, for Constantinople, and thence to Greece, thence to Brindisi and so to Naples, where we ought to arrive about Fourth Month 20th.

We have arranged for Edward Kelsey to be our dragoman to Nazareth, Damascus, etc., and Alice Jones will also go with us, which will be very pleasant, and there will probably be a lot of the *Celtic* passengers on the steamship to Constantinople and Greece.

We note you have had a hard and cold winter. It has been cold in Jerusalem also, and quite uncomfortable, but as the month grows older we hope for warmer weather.

We propose to drive to Bethlehem this morning. It is raining a little.

We left Cairo at eleven o'clock on the 3rd, by train to Port Said, passing for many miles alongside the Suez Canal on which we saw the steamers bound for the Orient. Reached Port Said about four p. m., drove to the wharf and were lightered to the *Prince Abbas* bound for Jaffa and other coast ports. We were fortunate in getting a poor stateroom, as the ship was crowded. A high northwest wind had prevailed for three days and the sea was so rough the captain concluded not to start at 5:30 o'clock according to programme; the harbor was quiet enough so we all went to sleep, but at 1:30 o'clock the ship got under way.

The rough sea prevented our landing at Jaffa, and we spent another wretched night on board, but early on Third-day, A. m., on the 5th instant we landed and went to a fairly good hotel.

About 10:30 o'clock we took a drive and saw the house of "Simon the Tanner," also the tomb of Dorcas, also the orange groves and gardens for which Jaffa is famous. Jaffa oranges are famous all the world over, they are of the thick-skinned, seedless variety and are juicy and excellent. At one p. m. the train left for Jerusalem, well filled with tourists. We arrived before five o'clock and came to this hotel and got a room where we could have a fire (in a small wood stove) as the weather was still cold. We found some people that we knew and had letters to others and soon made ourselves fairly comfortable, just inside the Jaffa Gate and opposite the ruined tower of David. Next day we joined a party going to Jericho and the Dead Sea and drove in a three-horse carriage down the mountain. Jerusalem is about twenty-six hundred feet above the Mediterranean and Dead Seas, and Jordan Valley are about thirteen hundred feet below it, so we descend some four thousand feet. This is a rocky, desolate land, we passed many historic spots, lunched and lodged at a nice, clean little inn at Jericho, drove in the afternoon to the shore of the Dead Sea, the waters of which are both salt and bitter, and the whole place is desolate and uninhabited; thence to the

ford of the Jordan, which was unusually high and out of its banks many yards, thence back to Jericho to lodge (as above), and next morning started on the return trip to Jerusalem. A long, hard pull of about six hours, though we stopped at the inn of the Good Samaritan, and later at Bethany en route. Some of these places are well authenticated and others are very problematical. The country is full of rocks and loose stones and most of it is wholly uncultivable; a few droves of sheep and goats and a few cattle were seen, and we saw two wolves skulking in the Wady (ravine). Except the villages near Jerusalem, there are no houses, and the shepherds and goat herds live with their flocks. I presume later in the season there will be better pasturage and therefore, more flocks, but the desolation of the whole country was most depressing. At Bethany we saw some of the reputed places of interest, but they are not well authenticated and the filth and general bad condition of the streets and houses is beyond description. One is led to wonder, if conditions nineteen hundred years ago were similar to the present, why this country was blessed with the presence of our Saviour. I incline to think that conditions were better then, and that now, the curse of God rests on the land.

Third Month 11th.—On the 9th we went to Ramallah to the Friends' mission there. A. E. Kelsey came in for us and was accompanied by Alice W. Jones, a teacher in the school. I will say before writing about Ramallah, that we went a good deal around Jerusalem under the leadership of a competent guide and had two or three interesting days, having visited the prominent places of interest in the city.

I think I will not undertake to describe these days here; but the city of Jerusalem is not an inspiring place;—dirty, filth, beggary and wretchedness of every sort prevails. We saw the Wailing place of the Jews, which on the Sabbath (Sixth-day evening is its commencement), they gather in considerable numbers to bewail the loss of power they once possessed and to pray for the restoration of their Nation to power and influence. It was a pathetic scene; perhaps one hundred and twenty-five or one hundred and fifty Jews, some of them wealthy and respectable, others as poor and dirty and shabby as possible, gathered, and in a sort of chant, with much swaying back and forth, and with evident deep sincerity, bewailed their condition. The scene was very touching and interesting. Many of the incidents of both the Old and New Testaments were brought to mind, as we visited the various historic places, the very spots where these events occurred; under the very same walls built centuries ago. We shall certainly read our Bibles hereafter with a very different interest as we recall the Rock of Moriah, the Mt. of Zion, the town of Bethany, Mount of Olives, etc.

As above stated we had arranged to go to Ramallah to spend First-day (10th inst.), but I shall have to defer writing about that until another time.

T. SCATTERGOOD.

(To be continued.)

### SUCCESS.

The stoutest ship may breast the gale  
And still be driven back;  
What thought to reach the port she fails,  
Shall we declare she could not sail  
Because she had to tack?

When storms belate and plagues impede,  
When aches and ills assail,  
Ambition's goal may not be won—  
Yet hast thou bravely, nobly done  
If thou hast bravely tried.

"He nobly does who nobly dares"  
When trials rose oppress,  
Whose perseverant belief can shake,  
Though failure follows in his wake,  
His failure is success.

The fiercest battles are to fight,  
The strongest forts to scale,  
Sometimes the bravest heroes fall,  
Sometimes the truest lives of all  
Are lived by ones who fail.

MYRON HANFORD VEEN.

FRIENDS AT HOME, 1676.—John Barclay, then eighteen years of age and visited with the day-spring from on high, writes thus: "Independent of all other considerations which might induce me to court the company and intercourse of Friends, (and many other reasons there are), this one would have much weight with me, namely, that into whatever Friend's family I have gone, I have not as yet failed to find them a happy set of people, cheerful, yet sober; liberal, yet strict, and above all things, sincere and honest. I have not had much acquaintance with Friends; but I may truly declare, that I have seldom, if ever, gone away from a Friend's house, without carrying with me a temper and feeling of mind so peaceable, so calm, contented and cheerful, full of warm desires of being and doing good, as are by no means easily effaced.

In 1826, being at (Ury), where Robert Barclay (the Apologist) had resided, he found it surprisingly improved, "the walks; and woods planted by the father of the present proprietor, are beautiful, a bold rushing stream winds not far from the house, through a bed of rocks, and the inequality of the ground is pleasing indeed. It is a sweet spot."

In 1666, Robert Barclay, then nineteen, became attached to the Society, and was sent for by his father to reside at Ury, an estate of about two thousand acres of land, which lies on both sides of the rivulet Cowie, and was then of a rugged and barren surface. Robert Barclay's great grandson Robert, succeeded to the estate in 1760, and greatly improved it, and it was said produced the most beautiful place in North Britain. Meetings for worship were established there about 1670 and continued to be held for about one hundred and twenty years. Richard Jordan, a minister from N. Carolina, travelling in Scotland in 1800, visited the then owner, Robert Barclay, who had three sisters living with him. They received him very kindly. Breakfasting with them, and after a while walking in the garden he found it beautifully situated on a lively running stream of water, and cultivated in great perfection. Proposing a religious opportunity to these young people who had neither father nor mother, they acceded to it. It was held much to R. Jordan's relief, and he

hoped it would be remembered to profit. They seemed loth to part with him, taking their leave in a very affectionate manner. Of this Robert Barclay, who became a member of the British Parliament for Kincardshire, we have the testimony of his grand-daughter that of all the pleasures of her childhood, the sweetest in recollection were his visits. "How delightful was the quiet, the spirit of love and order and peace, which characterized his household. He presented so striking a likeness of Wm Penn as seen in West's picture of the 'Treaty with the Indians,' that I never knew any person who had seen both, who was not struck with it. He was very cheerful, orderly, active, acute as a man of business, and most kindly in his consideration and thought for the welfare and happiness of all about him. With brotherly kindness he ascertained what would add to the well being of his people, and supplied the want kindly, beneficently, yet not lavishly." He considered himself as a responsible steward, and as his fortune had been the fruit of God's blessing on industry, he desired, remembering the labor of his youth, to reward industry in others, and to make as many hearts as he could, light and grateful to God the Giver, never seeking to fix the eye of the receiver on himself. "My grandfather's household was a strictly Friendly one, and there were about him who were very anxious to train me in the habits of Friends. One of these persons sometimes said to me: 'See how beautiful are the sober and unobtrusive colors of the linnet, of the dove, and the redbreast, I hope thou wilt imitate them in thy attire.' I was deeply attached to Friends, it was one of my greatest pleasures to be taken to the Friends' meeting. I felt the influence of that holy presence of God. Deep and reverent was their feeling that the Truth of God can only be taught to the heart of man by the Spirit of God; hence they lived the Truth instead of talking about it. Their seasons of silence seemed to utter: with a silent tongue, 'acquaint thyself with God and be at peace.'—*Extracts from several sources.*

Fifth Month 6th, 1907.

1676—REMARKABLE NARRATIVE OF JOHN BANKS.—About this time a pain struck into my shoulder, and gradually fell down into my arm and hand, so that I was wholly deprived of their use. The pain increased both day and night. For three months I could neither put my clothes on nor off; my arm and hand began to wither; I applied to some physicians, but could get no ease from any of them. At last, while asleep on my bed in the night, I saw in a vision, that I was with dear George Fox, and although I said to him: "George, my faith is such that if thou seest thy way to lay thy hand upon my shoulder, my arm and hand shall be whole throughout." This remained with me for days and nights, so that I felt as if the thing was a true vision, and that I must go to George Fox, until at last, through much exercise of mind as a great trial of my faith, I was made willing to go to him, he being then at Swarthmore, in Lancashire, where there was a meeting. Some time



after the meeting on First-day, I called him aside out of the hall and gave him a relation of my dream, showing him my arm and hand. In a little time, as we walked together privately, he turned about, looking upon me, and lifting up his hand, laid it upon my shoulder, saying: "The Lord strengthen thee both within and without." I went to Thomas Lowers, of Marsh Grange, that night and when I was set down to supper immediately, and before I was aware, my hand was lifted up to do its office, which it could not do for long before. This struck me with admiration and my heart was broken into tenderness before the Lord. The next day I went home with my hand and arm restored to its former use and strength, and without pain. The next time that George Fox and I met he said: "John, thou mended." I answered, "Yes, very well, in a little time." "Well," said he, "Give God the glory." A. F.

Twelfth Month 29th, 1906.

### As Sermon by Samuel Morris.

WRITTEN OUT AFTER HEARING IT, BY JOSEPH WALTON.

At Haddonfield Quarterly Meeting, held at Medford on the twelfth of Ninth Month, 1878, Samuel Morris rose, with the text, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." The doctrine of the immediate teaching of man, by Divine illumination, was foretold by prophets of old, as one of the peculiar glories of the Gospel dispensation. Joel declared: "It shall come to pass afterward, that I will pour out my Spirit upon all flesh"—"Behold the days come, in which they shall no more teach every man his neighbor and every man his brother, saying, know the Lord, for all shall know Me from the least to the greatest, saith the Lord. For I will put my law in their hearts and write it in their inward parts."

It was taught by our Saviour himself, when personally on earth, who assured his disciples that it was expedient for them that He should go away, and that the Father would send unto them, in his name, the Comforter, even the Spirit of Truth, which should teach them all things, and bring to their remembrance whatsoever He had said unto them.

The beloved apostle John, who seems to have been especially near to his Divine Master, declares the same doctrine in most explicit language, "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is lie."

Our Saviour promised his disciples, not to leave them comfortless, but to come unto them and make his abode with them. It is this indwelling Spirit of Christ to which we must look for help in every step in the path of salvation. It first convinces us of sin, and awakens in the heart a sense of Divine displeasure for wrong doing. As we embrace the heavenly visitation, and yield our hearts to its influence; it enables us to forsake our sins, and to repent of them, and leads us to see the necessity of forgiveness for our evil doings and brings us to trust in the atoning sacrifice of that

Divine Saviour who suffered for the sins of all mankind. This true faith in the Redeemer is not an act of the mind which can be exercised when we will—but it is wrought in us by the operations of the Holy Spirit as we submit thereto; agreeably to the Scripture declaration, "No man can come unto Me, except the Father which sent me, draw him."

The belief in Christ, not only in his outward appearance and sufferings, but also as "The True Light that lighteth every man that cometh into the world," dwelling in the hearts of the believers, and shining as a condemning witness into the hearts of the disobedient and rebellious, was prominent in the teachings of the Church in its early and purer days. But in the corruption which overspread the Christian world, it was much lost sight of, and men came to place their dependence in large measure on outward forms and ceremonies, which could not make the comers thereunto perfect.

In the wisdom and mercy of God, after this night of apostasy, came a renewed visitation of heavenly love and light to the Church; and persons were raised up to labor against the evils which had crept into the fold. Our own Society, in an especial manner, had been called to bear testimony to the Light of Christ in the heart, as God's gift for man's salvation. This might almost be considered as the reason for our being called into existence as a separate people; and it was, more largely than any other doctrine, held up to view in the writings and testimonies of our early members.

There are encouraging signs of a fuller appreciation of this fundamental doctrine among other branches of the Christian Church, and of greater prominence being given to it; but the mission of our own Society is not accomplished; and it is important both to us and to the Christian world, that we should faithfully bear aloft the standard which has been given to us to uphold, "because of the truth."

When the members of our Society came to meet for Divine worship, being convinced that of themselves they could do nothing—could not offer acceptable praise to the Almighty without his assistance, they sat together in silence with their minds turned inward to the Spirit of Christ, waiting to feel his power warming their hearts and preparing an offering that would be accepted by the Most High.

This led to their practice in regard to the exercise of Gospel ministry, which naturally flowed from the same doctrine of the Light of Christ. For as Christ is the Leader and Teacher of his people, those only who are empowered and commissioned by Him, can teach to profit.

This fundamental doctrine may, indeed, be considered as the corner stone of the edifice on which rest those things in which our Society differs from most other professors of Christianity. So it is, that experiencing the saving efficacy of the work of the Spirit—the true baptism of Christ—we have been enabled to see that John's baptism with water, which was to decrease and pass away is no longer essential to be observed. And being favored to partake of

true spiritual communion with the Saviour, we have no need of the outward symbols of bread and wine, which are but a shadow of the true substance—even of eating and drinking with the Son of God in Spirit and truth.

A PHILOSOPHIC BASIS OF RELIGIOUS SOCIETIES. "We do not depreciate the search for a true philosophy; while man is rational he must desire intellectual satisfaction. But this search will always be for the few, whereas religious experience is for all." So says the *British Friend* after quoting the following from a New York periodical:

"A theology based upon an abstract philosophy does not interest [most men]. But there are no men who are not interested to know whether there is a power in the world which will not help to overcome evil to cure ignorance, to comfort sorrow, to give strength to bear life's burdens, to disentangle the soul enmeshed in evil companions and evil habits, to take out the sting of remorse for the past, to inspire with aspirations of hope for the future, in a word, to redeem from sin. The answer to this question, which concerns every man, woman, and child, is to be found not in monistic idealism, not in a doctrine of evolution, but in the actual work of Jesus Christ and his disciples in the world's history. Christianity is its own best evidence?"

### Bodies Bearing the Name of Friends.

THE total membership of London Yearly Meeting is now 18,677—an increase this year of 217 which is larger than in any year since 1899 when it was 202.

THE First-day afternoon and evening meetings held at Orange Street and at Twelfth Street respectively, in Philadelphia, are discontinued until Ninth Month 15th.

William Littleboy, a minister of London Yearly Meeting, was announced to deliver an address for the "Ministry in the Society of Friends" at Friends' Meeting House on Twelfth Street, below Market Street, on last Fifth day evening, Sixth Mo. 13th.

AMERICAN Friends will be interested to learn that our friend GEORGE VAUX has been chosen President of the Friends' Historical Society of London for the ensuing year. This is an appropriate recognition of his continued interest and effective labors in Friends' historical matters.

WE have received the Fourth Month number of the "Journal of the Friends' Historical Society." London, which fully maintains the interest of its past three volumes in special accounts and attractive items gathered from the past and almost lost were it not for the painstaking editors of this Journal.

In the recent visit of Thomas Davidson and Joseph Elkington to the neighborhood of Wexley Monthly Meeting, Pa., an appointed meeting at Myrtle was held to be held in true solemnity, and the next morning the Monthly Meeting at Greenwood was attended; and later an appointed meeting at Shunk, to which about one hundred came, and a meeting at Elkland was attended by about fifty. One of the leaders, but against the neglect of the flock it was intended to preserve.

JOHN AP JOHNS and Early Records of Friends in Wales. Compiled by William Gregyn Noyce. Edited for Friends' Historical Society by Norman Penny London. Healthy Brothers, 14 Bishopsgate Without E. C. We are favored with a copy of this Journal Supplement, No. 6, and are glad to have in collected form the various allusions to the life of this remarkable man that are made in writings of early Friends. He is first mentioned by George Fox, as one of two in North

Wales who were sent to spy out Friends and their teaching, but who were both "convinced of the Truth." One of them "whose name was John ap John, abode in the truth and received a part in the ministry in which he continued faithful." References to John ap John and early Quakerism in Wales may be found in the *Philadelphia Friend*, volume 20 (1853), page 205, and continued for many weeks, also in the late Dr. J. J. Leivicks' "John ap Thomas and his Friends" 1876.

#### CHINESE FAMINE FUND.

##### RECEIPTS.

A Friend, \$1; A. M. W., \$10; J. H. R., \$5.50, S. S., \$1; H. S. & P., \$5.

#### THE RUSSIAN FAMINE FUND.

##### RECEIPTS.

A Friend, \$1; A. M. W., \$10; L. M. C., \$10; S. S., \$1.

JOSEPH ELKINTON,

Media, Sixth Month 10th, 1907.

#### Westtown Notes.

The reunion of Westtown Old Scholars' Association took place last Seventh-day and was one of the most successful yet held by that body. The formal meeting, held in the large tent erected for the purpose on the lawn, was called to order by the President, Walter Smedley, about eleven o'clock. The report of the various committees indicated a state of interest and activity on every part.

The main addresses of the day were given by Dr. M. G. Brumbaugh, Superintendent of Public Schools of Philadelphia, and Anna M. Moore of Westtown. Both were strong and earnest appeals for the aiding and stimulating the growth of Westtown along the lines which are the most worth while.

Between four and five hundred Old Scholars were present in the course of the day, and doubtless many others would have attended had it not been for the unpromising weather of the early morning. The social features of the day, the mingling of old schoolmates in the building and out around the grounds gave great pleasure to the Old Scholars of all ages. Baseball, tennis and cricket games were played.

Among the older members of the Association who were present were, Samuel A. and Tacy Bines, Lewis Forsythe, John Wetherill and Joshua L. Bailey.

#### Gathered Notes.

In the recent election in Finland, nineteen women were elected to the national parliament, "a notable event in the world's history."

The Jewish Cyclopaedia says that "Christianity is not an end, but the means to an end, the establishment of the brotherhood of man and the Fatherhood of God."

NEVER was Dives so rich and Lazarus so poor as to-day. The millionaire and the pauper are more evidence than ever, vast accumulations of wealth at one pole of society, and hordes of poverty stricken people at the other.—PERCY ALLEN, in *London Friend*.

The ninth annual Report of the Free Hospital for Poor Consumptives, located at White Haven, Pa., is received, making a thick pamphlet of sixty-six pages, eleven of them filled with photographic illustrations of what may be seen inside and outside of this great institution. The importance of the humane work for which this sanitarium was intended cannot easily be estimated.

#### SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Albany of the 6th says: "Governor Hughes to-day signed the public utilities bill, probably one of the most far-reaching reform measures ever to be introduced into the Legislature. It places under direct State control every public service corporation, great or small, in the State of New York, with the exception of the telephone and telegraph. It applies not only to the railroads, street railway and subway lines, express companies and gas and electric lighting companies doing business exclusively in the State, but to the interstate carriers within the State of all railroads or other common carriers which enter the State at any point. The two commissions created by the act will have complete and free-handed control and will be held to enforce the regulations provided for in the measure. It will be for them to compel all corporations to give up the lucrative service at unjust and reasonable rates; to prevent all rebate and discriminatory rates in rates between different classes of shippers

or passengers or kinds of traffic; to compel all common carriers to have sufficient cars and motive power to meet all requirements for the transportation of passengers and property which may be reasonably anticipated, and to see that every common carrier be held specifically liable for loss or damage due to delay in transit occasioned by negligence."

A bill passed by the Legislature of Penna., has recently been signed by Governor Stuart to place all water companies under control of the State Water Supply Commission, and it will become effective at once, supplementing the act of 1905. This bill compels every water supply or power company to file a complete chart of its sources of supply, even to brooks. It applies not only to companies asking for charters, but to those seeking new territory.

The Pennsylvania Railroad Company has announced that, no form of commutation ticket will be sold in Pennsylvania after the 19th inst. Ninth Month 30th, when, at midnight, the two-cent fare law will become effective. This the railroad company states has been done in view of the loss of earnings to which it would be subjected in case the recent act of the Legislature, fixing the maximum rate which railroads in this State shall charge at two-cents per mile, should be held to be constitutional.

Experiments are being made at the Henry Phipps Institute, in this city, for the treatment of tuberculosis, to demonstrate the efficacy of a new serum, with which patients are inoculated much after the manner of vaccination for the prevention of smallpox. The serum is the discovery of Prof. Edoardo Maragliano, a noted Italian physician. It is stated that the use of the serum of human beings fails, the discovery still has value, from the fact that the immunizing of animals has been accomplished by the serum.

It is said that the price of meat, and of sheep and lambs is now higher than at any time since the Civil War. Both independent dealers and representatives of the Westcotts agree that the increase in the price of human beings fails, the discovery still has value, from the fact that the immunizing of animals has been accomplished by the serum.

It has been recently stated in connection with statistics relating to taxation that there are in this city 330,652 of which 300,656 are dwellings.

A recent despatch from Richmond, Va., says: "The World War, the cooperation of revolution, agriculture and Immigration of Virginia, reports from Norway that he has completed arrangements for the exportation to Virginia of thousands of Scandinavian farmers and domestics."

A despatch from Mobile, Ala., of the 4th inst. says: "The United States District Court, in its judgment on the thirty-one defendants, Judge Toulmin gave a death blow to the Honduras Lottery Company to-day and the famous successor of the Louisiana Lottery Company passed out of existence. Men prominent in political, business and professional life pleaded guilty in the United States District Court to indicting and charging conspiracy to cause the carriage of interstate lottery tickets, and their fines varied from ten thousand dollars to two hundred dollars, nearly all having the higher sum to pay."

FOREIGN.—A despatch from St. Petersburg of the 4th inst. says: "The lower House of Parliament had on the last two days repeated twice in thirty-one days, which were temporary measures instituted by Premier Stolypin to combat the revolution. The first provides for the punishment of persons publicly expressing approval of political crimes; the second excluded from military service persons accused for political crimes or who were under police supervision; the third provided for increased punishment and trial exclusively before military and naval courts-martial of persons charged with conducting a revolutionary propaganda among the troops or sailors, and the fourth authorized the police to fether political prisoners." Prof. de Martens, of Russia, lately speaking in London, has said: "It is a great mistake to conclude from the meagre and distorted information on Russian affairs now reaching the outer world that the position or the security of the empire is endangered. Russia's revenues are steadily increasing and its general position is constantly improving. Strong men are at the head of affairs and to be against law and order is more than counterbalanced by the efforts of patriots working for Russia's interests. Every country must pass through crises, and it is always wrong to think that a nation is doomed because it is confronted with difficult problems. Russia has its problem, but it is solving it—slowly it may be, but none the less surely."

The British premier lately stated that the measure designed to relieve the "passive resisters" from paying education rates for religious instruction, would be crowded out during the present session of Parliament but the Government was determined to support it in the next session a comprehensive education bill, putting the whole education system of the country in order.

It appears that general and serious financial distress has overtaken the wine producing districts of France due largely to overproduction and consequent low prices. One result has been an agitation on the part but the Government was determined to support it in the next session a comprehensive education bill, putting the whole education system of the country in order. Demonstrations by the inhabitants of the wine growing districts have been made to impress the Government with the earnestness of their demands. On the 9th instant a great multitude estimated to consist of from four hundred thousand to five hundred thousand persons congregated on Montpelier, having been brought by over four hundred special railroad trains from various neighborhoods, and held a meeting in which the situation was discussed. A parade ensued and the company separated without disorder. It is stated that total abstinence has increased among the middle classes and it is estimated that to-day thousands of vineyards now planted in vineyards to wheat, potatoes and other products of agriculture.

A despatch from Tokio of the 3rd, says: "A feeling of apprehension prevails among leading persons in and out of politics over the relations between Japan and the United States. While actual hostility is not thought of, further friction is anticipated and the second of a college established to promote the study of the writings of Confucius. He says: "The college ought to teach the modern foreign learning as well as the classics. He proposed that the national languages, Chinese, Manchux and Mongolian, foreign languages, the natural sciences and political science be included in the curriculum as well as the course mapped out in the original plans."

#### NOTICES.

BEGINNING with Fourth-day, Sixth Month 10th, the mid-week meeting at Lansdowne, Pa., will be held on Fourth-day evening, at 7-45 o'clock, during the summer months. The Monthly Meeting will be the last Fifth-day in the month as it now is.

WANTED.—A practical Friend teacher for Paulina Monthly Meeting School to begin duties about the first of Ninth Month next.

Apply to—

JOSEPH HENDERSON or OLIVE R. ROCKWELL, R. F. D. No. 1, Paulina, Iowa.

Friends desiring an experienced Janitor for any of their Meeting Houses or other Institutions or Buildings may hear of one through the Editor of THE FRIEND, 140 North Sixteenth Street.

WESTWORTH BOARDING SCHOOL.—The School year 1907-8 opens on Ninth Month 10th, 1907. As rooms are granted before the end of the current spring term application for the admission of new pupils should be made at once to

WILLIAM F. WICKERSHAM, Principal, Westworth, Penna.

DIED.—Suddenly.—At his home 120 Ellsworth Ave., Salem, Ohio, Third Month 15th, 1907, JOHN M. STRATTON in the eightieth year of his age. A member of Salem Monthly Meeting of Friends. Had not been in good health since sick with an attack of pneumonia a year ago, left him enfeebled so as to get to meeting but few times since. Though he was taken suddenly and very unexpectedly from us, we hope and trust through the great mercy of our Heavenly Father he is at peace.

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PROBABLY few of the baccalaureate addresses of the past week more justly sketched the loss of a sense of guidance under which the present age is suffering, than the address of President Woodrow Wilson of Princeton: "We live," he said, "in an age disturbed, confused, bewildered, afraid of its own forces, in search not merely of the road, but even of the direction. There are many voices of counsel, but few voices of vision; there is much excitement and feverish activity, but little concert of thoughtful purpose. We are distressed by our own unguided, undirected energies and do many things, but nothing long. It is our duty to find ourselves. It is our privilege to be guided and know that the truth has not changed—that old wisdom is more to be treasured than any new nostrum; that we must neither run with the crowd nor deride it, but seek sober counsel for it and for ourselves."

Men and nations must remain bewildered till they make the guidance of Christ practical in their daily lives.

## "Nevertheless Let Me Run."

A story heard in our boyhood came to collection unexpectedly last week, and with it the wonder why. It told that a sea-captain posted on his vessel this notice: This schooner will sail on Tuesday, if the wind will; but it will sail on Wednesday, whether or no!"

The next day a paper came to us bearing "Friends'" title, in which a contributor says, "By no means let living the gospel be substituted for preaching the gospel. The people should have the living gospel every week, or oftener, and if it is not spontaneous at the meeting, it should be provided."

By "living gospel" is understood in such

quarters the *viva voce* declaration,—uttering gospel truths with the living or audible voice of a man. The above will naturally be taken as advice to preach if the Lord will; but if that be not manifest, then to preach "whether or no." If the "power of God unto salvation" in a meeting does not move any one in the Spirit to declare a message for the time, then declarations of Christian truth, it is claimed, should be made in the will of man. Or does it mean that whenever offerings are not spontaneous among the worshippers, then a regulation speaker should be kept "provided," whose stated employment it shall be to utter language concerning the gospel? Though he supply this so as to divert people from silence, how can language be called the living gospel, except as it comes fresh from the Fountain of Life? If the gospel is "the power of God unto salvation," and its kingdom, "is not in word, but in power," a silence deeper than words is often its best opportunity. At any rate it is not available to man to turn on or off at will. Its message must be as spontaneous, as fresh from the Fountain, in the stated speaker as in the unstated, else is it not ministry. Whoever is under the anointing is the ordained minister for the moment.

We repeat the language contributed to our columns a few months since by Martha J. Moody:

"A boy of twelve years said one day, in prospect of an unusual number of visiting Friends at meeting, 'Mother, I think I do not care to go to meeting to-day. There will be so much talking I will have no time to pray.'"

"The free form of worship does not necessarily always mean silent worship, but it does mean worship directed only by the great Head of the Church and ministry exercised only under His inspiring and enabling spirit. What minister has not at times been baptized into that emptiness of all good on going into a meeting to find, after sitting in the quiet and being melted together with those gathered into that oneness of spirit, an opening, and discerning granted unto him or her, which enabled a speaking to conditions in a way impossible to a regular sermon from a set text prepared beforehand? The free form of worship is one of the principal points left to us exclusively, and it is too precious a treasure, with too great a meaning for the world, to be carelessly dropped in the effort to cater to a desire for members in our meetings."

## The Inward Light.

(Concluded from page 349.)

One further test is so important that I must allude to it, as we are so specially commanded to "try the Spirits." Does the Spirit within us honor Christ? Does it in everything give Him the pre-eminence? If so, we have this further most reliable assurance that it is the true Inward Light, for Christ Himself teaches that when the Holy Spirit the true Inward Light is given, He will teach of, testify to, and honor Him, as He is spoken of in Scripture, and we may be entirely sure that no unworthy spirit would or could do this.

But what are we to think of any spirit which could tempt us to minimize in any form the teachings of the Bible on any point whatever, especially on the subjects of the birth, death, or resurrection of Jesus Christ, these being the very central revelation truths, pointed to by everything in the Old Testament, and the foundation for everything in the New? What can such a Spirit be but one of the most venomous of the seducing spirits, trying to impose upon us in place of Scriptural doctrine, those doctrines of devils which Paul alludes to in his epistle to Timothy. And the most dangerous part of these demoniacal teachings is that they are, to the proud human heart, so seductive. The idea of blood and death, and sacrifice, and suffering by one on account of ourselves, is repugnant to us naturally. It is much more soothing to the pride of the human heart that our own efforts to lead a respectable blameless life are quite sufficient to secure our entrance into Heaven. These seducing spirits do not endeavor to prevent us recognizing God the Father, they do not attempt to prevent even Hindoos from doing this; all they care about is that we should not accord to Jesus Christ that honor which is his due. Let us give way on this point and it matters not what else we keep or let go, we have lost the key to the Christian faith. But the heathen have not the Bible, we have. Their responsibility is therefore very different to ours. The Bible not being in their hands (speaking generally) they are not elevated by its influences. We, in this country, even where we deny some essentials in its teachings, are still leavened through its elevating and civilizing influences. The tempting demons know that we could not therefore stand the bald temptations to sin and evil which the heathen accept, as they would horrify us and so their efforts are bent simply to deceive us into repudiating the central truths of Scripture, and when once this is done, our condition is one of deadly danger. They come to us as angels of light, and we, very terribly to our own loss may accept them as such, fail-



ing to recognize that the light which they bring is darkness in its darkest sense. If therefore we wish to test the spirit which is working within us, to ascertain whether it is a dangerous demon or a messenger from God, let us do so by testing whether its teaching is in accord with that of Holy Scripture on the subject of Jesus Christ.

And now in conclusion, the Inward teaching of the Holy Spirit, the work of Jesus Christ within us, the shining of the Inward Light as Friends express it has been our subject. The following points have, I trust, been made clear.

That the true Inward Light is of God—that it is God, and anything less than this is not The True Inward Light.

That this Light, this True Inward Light, is intended to enlighten every man that cometh into the world to lead him to God.

That it is the most important, the safest, the simplest, and yet the most effectual spiritual teaching that can be given to the world.

That though every individual has had experience of this Inward working, yet owing to lack of teaching they do not understand it, and greatly need to be taught.

That though the teaching may be misapplied by some, that only means that those who hold it in its primitive purity should redouble their efforts to spread the sound teaching.

That it solves the mysteries of prayer, of worship, and of guidance.

That if we genuinely desire the true Inward Light as our own experience, with a view to follow it, we may rest assured that we shall receive it.

That the greatest test as to the quality of the Inward Light is to be found in the testimony which it bears to the Lord Jesus Christ, as written in Scripture.

That it is the Banner which has been specially given to the Society of Friends that it may by them be displayed because of the Truth.

Robert Barclay says "It is thus to preach Christ, and direct his people to his pure Light in the heart, that God has raised us up."

The question now is, what are the members of the Society of Friends doing with this great talent committed to their charge, and for which they must assuredly give an account? What do they propose to do in the future?

How shall we escape if we neglect such privileges and such responsibilities as the knowledge of this teaching entails?

Shall we be "hot" in the matter, pressing the teaching with all our strength on ourselves, and on all others as we have opportunity, or shall we be "cold"? We perhaps hardly feel prepared to say we will be "hot" and yet we hardly like to say we will be "cold," but there is only one other course we can choose, for, if we are neither cold nor hot, then we must be "lukewarm" and our Lord and Master makes some very strong remarks about the "lukewarm," preferring those who are downright "cold."

My hope is that every member of the Society of Friends, to whom the Lord has committed this special Banner, in order that it may be displayed because of the Truth,

may recognize their individual responsibility or I would much rather say privilege, (for what can be a greater privilege?) and lay hold of this high experience each one for oneself in fullest measure and highest quality, and then bless others and glorify God, by spreading a knowledge of these things amongst those, the whole world over, who know them not, but who so greatly need them.

Shall we whose hearts are lighted  
With wisdom from on high;  
Shall we to souls benighted,  
The lamp of light deny.

Certainly not, we would all say; and may the Lord incline each and all to put our privileges into practice and be really "hot" in his service, who is The Light of the world and who has bidden all those who have the Light, and who walk in the Light to let their Light shine.

### A Visit to Santa Catalina.

(Continued from page 387.)

About six o'clock this morning I set out to procure some fish. Of course the children accompanied me. Most of the fishermen are Mexicans. We soon found a man busily engaged in sorting and cleaning his morning's catch, and began to court his acquaintance. He seemed well-disposed towards us and quite communicative, though he would doubtless have been more so if we could have addressed him in Spanish. His well-freighted boat contained probably a hundred fine mackerel, two or three dozen barracuda, a very popular fish in southern California, averaging four to ten pounds in weight, a good stock of yellow-tail weighing ten pounds or more each, besides bass and a few exceptional catches. We purchased a fine rock bass for a dime, and then lingered at the boat for some time to watch the hundreds of sea-gulls that flocked about us in eager desire for choice morsels of food. They would stand by the water's edge, ride the rocking waves, or soar close above our heads with eyes intent upon us until the fishermen would fling overboard the particular item of their fancy, when, with wild excitement and clash of wings and splash of water, a score of birds would dash for the same thing and perhaps have a three-fold "tug of war" in mid-air or on the water. The successful bird would soar away, gulping the food as he went, and take his place in the rear of the flock until others more hungry had gotten their repast and his turn, perhaps, had come again. They seemed very good natured with it all, and very trustful of the fisherman. But when a naphtha launch came up with a few loud explosions like a gun, the shore was soon cleared of birds. The "divers" are an exceedingly interesting bird to watch, but the ever visible sea-gull is the more constantly entertaining. Two seals came also to the fisherman for their breakfast, and with heads erect above the water, barked at frequent intervals exactly like a dog. I saw also an immense sea-lion, probably the same one that sometimes comes near enough to take a fish from the extended hand of the giver. There is something peculiarly captivating about these close

contacts with the wild creatures in their native haunts.

At nine o'clock we took a power boat for Moonstone Beach, about four miles north of Avalon. The course of the boat is close along shore and covers the world-famous submarine gardens. The boat is constructed with special regard to viewing the bottom of the sea, having the seats arranged in parallel rows lengthwise of the boat, and between these rows of facing seats are light wells to the glass bottom of the vessel. For reasons never satisfactorily explained to me, the shore waters here are clear as cut glass, so that one may see distinctly to a depth of seventy-five or even one hundred feet. As the boat glides over the placid water of the bay, the sunlight streams under the hull and is reflected from the myriad things of beauty on the bottom of the sea. Here one sees the "goings and comings of aquatic life" in a manner that arouses the ecstasy of passengers beyond any natural wonder we have ever before seen. Fish of every hue, black, blue, red, golden, striped spotted, some exquisitely beautiful and some inexpressibly hideous, swam leisurely in the crystal water. The goldfish were especially brilliant and many times larger than we have been accustomed to seeing. Amongst the rocks we could see the beautiful sea anemones, and the cluster of dark spine that marked the hiding place of sea urchins. Here and there a jelly-fish floated by like the bridal veil of some fair sea nymph. Hideous slugs and curious looking sea cucumbers (*echinoderms*) crawled on the floor of the sea, while here and there the pear palace of the abalone (a mollusk) lay deserted and unappropriated. Sea weeds of every description waved in beauty from the rocks or lay in masses on the surface of the water. The kelp, or iodine plant, is particularly abundant here. One species is the *nacrocytis trifurca*, bearing pear-shaped vessels that keep it afloat. This is said to be the longest stemmed plant in the world, some stems measuring over on thousand feet. There are places along the Pacific coast where this plant forms a natural breakwater, a refuge all too scarce on this side the continent. There is a species of kelp that grows in water near one hundred feet in depth, and over a veritable forest of such vegetation we were permitted to float somewhat as an eagle in the air. Here we could look down the long slant stems into shady lanes and dark, deep glens inhabited only by the denizens of the sea. Language fails, perhaps, to convey the suggestion of a scene so absolutely unique. The submarine gardens of Santa Catalina have no counterpart in our previous experience of birds.

It was ten o'clock when our vessel entered a sheltered cove between two cliffs and thrust its prow upon the steep slope of pebbly beach. All the passengers disembarked by means of a long gang-plank, and proceeded to search for specimens of agate known as moonstones. Presumably a were in some measure successful, and doubtless the gem grinders of this part of the country will make the greater gain because of our search. Some have been so distrustful

ul as to imply that eventually these same em polishers would possess all the finest ems at very little expense—so very innocent s the ever useful "tenderfoot." At eleven o'clock all were summoned aboard again nd directed to proceed aft until the boat ould be gotten from the beach. After ome time this was accomplished, and then e passengers found seats as suited their leasure. Many now gave attention to the ndscape and the rugged shore line. No oublet the slope of the land continues nearly e same beneath the water line, which ounts for the great depth of water so ear to shore. It is said that some sound- ings near the island show a depth of more han a mile.

(To be continued.)

### Motives for Labor.

As far as our conduct unto others is concerned we have laid down for us by our Saviour a very sure rule, "As ye would that men should do unto you, do ye even so unto them." If this is the ruling motive of our hearts we will not be wanting in justice, love, and mercy to our fellow men. As far as our conduct relates to our faithfulness in service to God, we must go into his vineyard and labor, knowing that whatsoever is right He will pay us, and, like faithful Abraham, we must press forward through every difficulty, having respect unto the recompense of reward.

Let none of us go forth to any labor save as we are sent of Him. Our motive must be to go in full accord with his holy will.

When He sent out the twelve, and the seventy, also, He called them to Him, and gave them power over unclean spirits, and to heal the sick, and sent them out two and two into every city and place, whither He Himself would come. He is the great Lord of the harvest. In this generation He is calling his disciples and appointing his seventies, and it is not in the province of the twelve, or the seventy, to be seeking to move out in a body to accomplish his purposes, but each one is to find his fellow-companion, and, at the word of the Lord, move out into the harvest, which is truly great, and the laborers are few, and we feel the obligation to pray the Lord of the harvest, that He would send forth laborers into his harvest.

As we humbly maintain the motive of going only as we are sent to this city, or that place, we will be kept in our proper places. We will find no need of a standing committee on one hand, or one man, as pastor, on the other, to take charge of the work, for the Lord Himself will come. He is our Judge, He is our Law Giver, He is our King, He will save us.

As ye would that God should bless you, so bear ye his holy will to others.

D. F. WHITE.

RICH SQUARE, N. C.

MAN ever works from the gross to the subtle, from the seen to the unseen, that which to-day is cloudy and uncertain will to-morrow be clear and assured; spirit unrealized by the many will become the consciousness of the mass.—C. B.

### Early Quakerism in the Peak.

(Concluded from page 393.)

In the Seventh Month, 1692, a collection was ordered for the relief of Friends in Ireland, who had suffered during the war between James II. and William III., and the large amount of £34. 7s. 8d. was handed into the Quarterly Meeting on the sixth of Eighth Month. Thirty-seven Friends subscribed sums varying from £5. to 4d. Six Friends gave £5 each and dear old Francis Bentley of Darley Dale, a poor shoemaker who was at times himself relieved by the Monthly Meeting gave 6d.

The last arrest for the attendance of meetings was in 1685, when Edward Shakerley of Longstone, George Berley of Bradwell, George Critchton of Monyash and Joseph Leigh of Monyash, were taken to the quarter sessions but were allowed by the justices to go home, not discharged but admonished and sent to jail, but the jailer let them go the next day, probably at a hint from the magistrates, and they were never called on to appear again.

John Gratton remained a prisoner a few months longer, but in the spring of 1686, five and a half years after his arrest, he was liberated by James II.'s "Declaration of Indulgence."

After his liberation from prison, John Gratton continued to labor very diligently in the ministry, and frequent convictions occurred through those labors, but the emigration to Pennsylvania had set in, and he tells us that in a very short time forty Friends had gone from their Monthly Meeting; so we find an inclination to contract rather than expand, and with a second generation growing up, for we must remember Quakerism was now forty years old in the county, no doubt a lessened zeal appeared in some places, and hence we find an increase in the number of disownments, but still in the main they were a living people, ready to uphold and to suffer for the Truth as they apprehended it.

John Gratton died at Farnsfield, Nottinghamshire, in 1712, where he had gone to end his days with a married daughter who lived there.

But before closing, I think I must tell a little about another of the early fathers of "Quakerism in the Peak," the patriarch of the band, Anthony Bunting of Matlock, a name almost forgotten, a small farmer, I think, but little used to handling the pen, and so we have no journal of his to inform us of his doings, as we have of John Gratton, but for his faithfulness perhaps John Gratton would have never been the man he was. The meetings at Matlock were usually held in Anthony Bunting's house, and we may recollect that it was there that John Gratton first came forth in the ministry. Anthony Bunting was born in the year 1600, and lived one hundred years, dying on the fourth of Eleventh Month 1700, and was buried at Tupton near Chesterfield. Just think what stirring times he must have known. Born before the union with Scotland, and as a young man in Elizabeth's reign, and as a young man in James I's. He would well remember a heretic being burned at Lichfield, and when a man in his prime would

have to take side when the struggle came on between Charles I. and the Parliament. He would probably hear Thomas Dhemerdine, the Puritan rector of Matlock, read the Parliament's ordinance of militia from the pulpit, and Anthony Bunting may have borne arms under Sir John Chell of Hopton, while in some of the "surrounding parishes," the royalist clergy would read the "King's Commission of Array," and some of their young parishioners would follow Charles Cavendish and young Anthony Lowe of Alderwasley to the fatal field of Gainsboro, where both these young royalist Derbyshire officers lost their lives.

We have no information now as to Anthony Bunting's conviction, nor who was the instrument used in gathering the little meeting at Matlock held at his house. His name does not appear among the commonwealth sufferers, nor does it appear among the forty-two taken at Eyam in 1601, but in 1605, he and his neighbors, Anthony Woodward and John Cross were taken at a meeting and sent to Derby jail for six months. Heavy and repeated fines and heavier restraints for those lines soon brought Anthony Bunting to poverty, and in the seventies we find the Monthly Meeting kindly administering to the necessities of him and his wife, but it would seem as if the dear old couple were apt at times to suffer the pinch in silence rather than let their wants be known, for one minute runs to the effect that "The Monthly Meeting wished old Anthony Bunting to promise to borrow what money he needed from Anthony Woodward and the Monthly Meeting would see that Anthony Woodward was repaid."

Anthony Woodward was a much younger man, but also a brave sufferer. He appears to have been a yeoman in rather affluent circumstances and his homestead stood about where the Crown Hotel now is at Matlock Bridge, his fields running up that hillside now well built over with Smedley's and other hydropathic establishments.

The passing of the toleration act in 1689, must have been a great relief to Friends of that day, and very promptly twenty-four men Friends appeared at the quarter sessions held at Chesterfield in the autumn of that year, and subscribed the declaration required by the act and had their places of meeting registered according to law. They represented Friends at Monyash, Ashford, Longstone, Grindlow, Chapel-en-le-Frith, Curbar, Tideswell, Glossop and Bradwell. The Friends from Matlock and Smerrill would do the same at Wirksworth.

The declaration required by the act of toleration was a testimony against Popery, and a promise to be true and faithful to William III. and Mary II., and this latter part seems to have caused them some uneasiness, so John Gratton drew up and presented on their behalf the following paper:

*To the Justices of the Peace in Derbyshire:*  
"God Almighty of his own free grace and endless mercy having thoroughly redeemed us out of the principles and practices of Popery; we freely embrace this opportunity to subscribe the testimony against it and we heartily own the profession of faith.

As for the promise to be true and faithful to King William and Queen Mary, we say we cannot be otherwise, yet lest any should think we are hereby engaged to bear a carnal weapon to fight for them, we declare we take it only to enjoin us to live peaceably under their government which we do hereby promise with God's help to do, and not to admit ourselves to think, act, or speak any evil against them, nor for or against any man or woman in the world for God Almighty hath called us unto peace with all men.

J. G.

"From the people called Quakers,  
The Fourteenth of Ninth Month, 1689."

The battle of freedom was now practically won, henceforth Friends could meet and worship God without let or hindrance from the magistrates. Although doubtless the room in Derby jail, towards the repair of which Monyash Monthly Meeting contributed 4s. 6d., was still paid rent for by the Quarterly Meeting, and was often tenanted by Friends imprisoned for refusing to pay tithes or other ecclesiastical demands, still these cases were far less numerous than when the informers under the conventicle acts, could sweep a whole meeting in at once.

Ellen Fretwell of Stainsby, a prisoner for tithes, died in Derby jail in 1693, the last instance of that sort in our county, but much later than that some, perhaps most, of the clergy were very exacting and oppressive in collecting their dues, especially Joseph Fern of Matlock, the same who was vicar of Baslow when William Jones complained to the Monthly Meeting that he had been brought to poverty through the vicar threatening his customers and the grant of 12s. was made to buy William Jones a weaver's loom.

#### THE SEVENTEENTH OF SEPTEMBER, 1696.

Joseph Fearn, priest of Matlock sent his man, Jacob Coates, to take and load away William Bunting's wheat, who carried away as much as was worth £1. 12s. 0d. or more, it being a full third or more of all the said William had in the parish, and Jacob Coates struck the said William Bunting ten strokes with a pitchfork which bruised him sore, and when complaint was made to the priest, the priest said he would bear his man out in whatsoever he did. Witness to this,

WILLIAM HARDY,  
ELIZABETH BOURNE.

This is but a sample of plenty more like it, but it is only fair to say that all the clergy did not act in this spirit. There were three rectors of Ashover in succession named Bourne, and they seem to have collected their dues in a very reasonable way, in the entries relating to them we often find the note appended:

"This did not exceed a tenth."

The family next to the Grattons and Buntings active in meeting matters in early times were the Bowmans. Henry Bowman of Smerrill Grange, was contemporary with John Gratton and died soon after him. Cornelius Bowman of One Ash, was a younger brother, and from him is descended the present representatives of Derbyshire Quakerism bearing that name. There were also

Bowmans at Alport and at Brushfield, so that late in the eighteenth and during most of the last century the Bowmans and their connections were practically the only Friends in the Peak, and I think I see before me in this room a representative of the seventh generation.

In 1738 Monyash Monthly Meeting was joined to Chesterfield, and in 1762 the Quarterly Meeting for Derbyshire was joined to Nottingham.—By THOMAS DAVIDSON, of Fritchley.

### OUR YOUNGER FRIENDS.

#### THE LITTLE SUNBEAM.

Dear little Effie sat

Under the apple tree,

I looked from the window and threw her a kiss,

And she tossed one back to me.

And the bees and the butterflies hovered around,

While the sunbeams frolicked all over the ground.

"Why is my girle so merry to-day,

And why is her heart so light?"

My little one lifted her face to me,

"And threw back her curls so bright:

"Don't know, mamma, but I guess," said she,

"That sunbeams are creeping inside of me."

Dear little Effie, just six years old,

So wise her answer, and true,

God grant that the sunshine of his dear love,

May follow her whole life through,

That sunbeams may enter her heart each day,

All sorrow and darkness to drive away.

—Exchange.

#### THE ART OF LIVING WITH OTHERS.

We all want to be happy and some of us want to be good, so God has bound us up in families to insure both. Love is born of blood-tie and close companionship, and daily intimacy offers opportunity for the exhibition and education of all the cardinal virtues. Home happiness is ours to make or mar, and in the doing of either we are all unwittingly moulding ourselves.

There are a few things worth thinking about that sweeten and brighten home-life by removing friction. One is to avoid all unnecessary fault-finding, and never criticise when under irritation. We must not expect others to live by our standards; they were given us to incite our own growth toward perfection, not to measure others by.

Again, we should not expect of people what is not theirs to give—as well criticise a rose for not being as useful as a cabbage. God had a purpose in making butterflies as well as bees. We may focus our attention upon what we dislike, but we may also think the best of one another, and so find ourselves surrounded by those who, welcoming our appreciation, try to justify it. Every one is lovable when seen at his or her best, and when life's testing is over we believe that best side will be permanent.

Intolerance is another source of friction. We try to foist our conclusions upon others, forgetting that their correctness is not so evident to minds that have not passed through the same experience. Avoid altercation about trifles and stock subjects of disputation. Argument usually arouses pride of opinion and leaves the opponents more positive than before that they are right.

An open minded hospitality to the argu-

ments of others will generally secure for us the same advantage; and a readiness to give up in little things, where no principle is involved, is a tactful appeal for a hearing at another time, when the matter may be of importance to us. "Peace at any price" is a good family motto.

There is much accurate criticism, not intentionally unkind, but superfluous and often irritating. Many a thing is spoken in jest which if spoken in earnest would be brutally rude. One is ashamed to betray that one is hurt, but much enduring in silence is liable to result in a chronic sensitiveness which is real suffering.

Few sins against good taste are more detestable than for members of a family to use their intimate knowledge of each other to make sport for the benefit of others. Boys, in particular, apparently have no feelings that any one is bound to respect and so they grow hardened and cease to care whether they please or not. Much that passes for criticism is plain interference, and these self-constituted critics are generally the least patient of criticism when directed toward themselves.

What makes the charm of polite society will do no less for family life. We may speak more plainly but no less courteously to "our own" than to strangers. The habit acquired will soften asperity in criticism impose reticence in giving advice unsought suggest the delicacy that respects others reserve where inquisitiveness would be indiscreet or annoying—in fact, good breeding oils the wheels of life and is well defined as "Christianity in trifles."

We might at home imitate our treatment of strangers in controlling irritability and avoid saying a thing because we happen to feel it at the moment, or finding fault to give vent to ill-humor. Our frowns vanish and our voice takes on tones of genial cordiality at the unexpected appearance of some acquaintance with whom we wish to stand well.

Some of the troubles and perplexities of home relations would disappear if we kept our physical condition in order. An irritable temper is often but the result of overtaxed nerves. We have a limit of endurance as surely as a steam engine has.

Let us take time to enjoy home and each other. "We pass this way but once."

Vasari says of the painter Raphael that ill-humor could not live in his atmosphere. Nothing is more contagious than temper—good and bad. Be non-conductors of this moral electricity. Pass on only the pleasant things, harmonize all discords and try to radiate cheerfulness. Cultivate a certain impassiveness and imperviousness. When others are cross turn a deaf ear or pretend not to see, and earn the gratitude of the culprits afterwards. Praise when possible and such opportunities will appear with increasing frequency—for we all love praise and turn our most attractive side toward those likely to appreciate it.

Some families seem positively bashful about expressing their affection. Taking love on trust, because it has been expressed long ago, and never officially retracted, I



like trying to warm one's self with the memory of last year's sunshine.

I believe in frequent repetition of the bliss-laden words, "I love you," coming as readily to the lips as to the heart, supplemented by watchful little attentions and tones that enforce the words.

What we are wins more affection than what we do for people. Unselfishness, kindness, tolerance, courtesy, cheerfulness, sympathy—these are the graces none can resist. Love does not depend upon the will. Do we not all know persons to whom we owe affection, but, little by little, our love dies out in spite of all our arguments with ourselves to prove that it should not? Those who are love-worthy will be loved. We reap what we sow, and it is a bad sign when others seem to enjoy themselves better in our absence.

The ideal home is a restful place, where our small virtues are magnified, our wrongs espoused, our faults condoned, where we are believed in and most beguilingly persuaded that we are that which we hope to become. The ideal home opens its doors in kindly hospitality, sharing generously what it has to give, be it much or little, and sending forth those who will found new homes like it for the blessing of generations yet to come.—VAN KOERT SCHUYLER, in *Ladies' Home Journal*.

#### AFTER WINTER.

A little bit of blowing.  
A little bit of snow.  
A little bit of growing,  
And crocuses will show.  
On every twig that's lonely  
A new green leaf will spring.  
On every patient tree top  
A thrush will stop and sing.  
A little bit of sleeting,  
A little bit of rain.  
The blue, blue sky for greeting  
A snowdrop come again;  
And every frozen hillside  
Its gift of grass will bring.  
And every day of winter,  
Another day of spring.  
CAROLYN S. BAILEY, in "St. Nicholas."

LET THE LORD TEACH HIS PEOPLE HIMSELF.—A man who has not the mind of Christ—and no man has the mind of Christ except him who makes it his business to obey Him—cannot have correct opinions concerning Him. Our [supreme] business is not to think correctly, but to live truly; then first will there be a possibility of thinking correctly. One chief cause of the amount of unbelief in the world is, that those who have seen something of the glory of Christ, set themselves to theorizing concerning Him rather than to obey Him. In teaching men, they have not taught them Christ, but taught them about Christ. More eager after redible theory than after doing the truth, they have speculated in a condition of heart in which it was impossible they should understand; they have presumed to explain a Christ whom years and years of obedience could alone have made them able to comprehend. Their teaching of Him, therefore, has been repugnant to the common sense of many who have not half their privileges, but in whom, as in Nathanael, there was no guile. Such, naturally, press their theories,

in general derived from [men], upon others, insisting on their thinking about Christ as they think, instead of urging them to go to Christ to be taught by Him whatever He chooses to teach them. . . . Let the dead bury their dead, but I would do what I may to keep them from burying the living.

GEORGE MACDONALD.

#### Ann Camm.

Amongst the early converts to the doctrines of the gospel of Christ, as preached by George Fox, Ann Camm is distinguished for her excellent endowments and virtues, and for her services in the cause of the Redeemer. Descended of pious parents, who gave her a good education, she inclined to associate with religious persons; and accordingly united herself to the Puritans, who were the strictest professors of the time. After an absence of several years spent in London and York, for the purpose of further improvement, she returned to Kendal, her native place; and still preferring the society of those who loved the Lord Jesus Christ, she joined a company of seeking people, who met together for devotional purposes, either sitting in silence, or conferring upon religious topics, and often in fervent prayer. Her first marriage was with John Audland; they were both convinced of the Truth, in the year 1652; and through the baptizing, sanctifying power of Divine grace, were qualified for the work of the ministry, to which they were called in the following year. In her first journey she was imprisoned at Aukland for preaching to the people on a market day; but neither locks nor bolts deterred those indefatigable messengers of the gospel from prosecuting their missions, if any avenue was open to the public streets; and she accordingly continued her addresses to the people through the bars of the window by which many were affected, and deeply impressed with the truth and force of her doctrines. She was discharged that evening. Her next imprisonment was at Banbury, in Oxfordshire, where she was committed on the charge of blasphemy; but two persons voluntarily gave bond for her appearance at the approaching assize, which afforded the opportunity of holding meetings in the town, where her sureties and many others were turned to the Lord Jesus Christ, by her effectual, powerful ministry; so that many were added to the church, and a large meeting of Friends gathered in that place. This enraged her adversaries, who threatened that she should be burnt at the close of the court; which induced her husband and several other Friends to attend, in order to strengthen her and assist in defending the cause in which she was engaged. The prosecutors failed to substantiate the envious charge; and although she ought to have been liberated, as the judge acknowledged, he committed her to prison on her refusal to give bond for her good behaviour, notwithstanding one of the justices and several other officers of the court remonstrated against the proceedings as arbitrary and unjust. The cruel design of those wicked men was however frustrated, and the Lord's protecting power was magnified; in which she was contented to endure the horrors of

an extremely loathsome prison, for the sake of her Christian testimony. Supported and consoled by the cheering presence of the great High Priest of her profession, who, George Fox often said, could sanctify the walls of their filthy prison houses, she patiently sustained her confinement for nearly eight months, when she was discharged by order of the mayor. She immediately demanded of him and procured the liberty of a female friend, who, in compliance with Christian duty and sympathy, came to visit her, and was unjustly confined. She now pursued her religious labors in various parts of the nation, sometimes in company with her husband, until his death, which occurred in 1663.

She married Thomas Camm, in 1666, to whom she was united nearly forty years; and cheerfully participated in the sufferings which his devotion to the cause of Christ brought upon him. He was imprisoned three years at Kendal, without permission to see his family during that period; again at Appleby, nearly six years, though not so closely shut up; in which, like a true helpmeet, she exerted herself to preserve their temporal affairs in reputation, and encouraged him to stand firm for the testimony of Jesus. When at liberty, they travelled together into different parts of England, in the ministry of the gospel, particularly to London and Bristol, where they were instrumental in winning souls to Christ, and imparting refreshment to weary and disconsolate pilgrims. She manifested a becoming diffidence in her public appearances, which were fervent and weighty, and in demonstration of the spirit and of power. To those who were hasty and forward, she was led to communicate seasonable and instructive counsel; and adorned her ministry with true Christian meekness and humility, serving as a nursing mother the weakest and most retiring of the flock, and was a helper of them who came forth in a testimony for God, though with a stammering tongue. In her private devotions, she was an example no less worthy of imitation, daily appropriating a portion of time to the perusal of the Holy Scriptures, and in retirement for the purposes of meditation and reverent waiting and prayer before the Lord. Her last public appearance in the ministry was at Kendal Meeting, in the Ninth Month, 1705; wherein, notwithstanding the infirmities of old age, her ardor in the Master's cause seemed unabated. With heavenly energy, she exhorted Friends to faithfulness and diligence in serving the Lord in their generation, that they might reap the glorious reward which awaited those who counted not their lives dear unto themselves, that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the gospel of the grace of God.

On the succeeding day she was taken sick, and lay about four weeks; and during her illness evinced the substantial advantages which result from a life dedicated to the duties of true religion; being enabled, through the love and peace of God which flowed into her soul, to bear witness to his faithfulness, in not forsaking his children

in the hour of extremity. To her numerous visitors, she often imparted excellent counsel; and in the prospect of speedy dissolution, acknowledged in prayer the merits and mediation and divinity of her crucified Lord. On the 16th, after entreating her husband to acquiesce in the Lord's will, if he should now separate them, she said: "I bless the Lord, I am prepared for my change; I am full of assurance of eternal salvation, and a crown to glory through my dear Lord and Saviour Jesus Christ, whom God the Father has sent of bless me, with many more, by turning us from the evil of our ways into the just man's path, which shines more and more unto the perfect day; and if God now please to finish my course, and take me out of this earthly tabernacle, I am well content. I am clear and have discharged myself in the sight of God to all Friends; except something of late has been upon my mind, to send Friends in the south a farewell epistle." But she said the substance thereof was the remembrance of dear love to them, with tender advice to the professors of truth, to walk in and keep to the simplicity thereof, *out of heights and exaltedness*, under the power of the cross of Christ; by which they will be more and more crucified to the world, and baptized into Christ, and put Him on, the new and heavenly man, in whom they will become new creatures, and enabled to serve God in spirit, and *keep to the unity thereof*, in the bond of peace and love, which the god of the world is still laboring to break and dissolve. "I have seen him at work, to make a breach and separation amongst Friends; and if he prevail, it will be under *specious appearances of a more evangelical appearance* than at any time before; and will be a bait taking to *all that live above the cross and true self-denial*. And I would all were warned to stand their ground in the power of God, which only can bruise Satan, and preserve out of his subtle baits and snares."

When she was very weak, some inquired if she knew them: "Yes," said she, "I know you every one; I have my understanding as clear as ever; for how should it be otherwise, since my peace is made with God, through the Lord Jesus Christ? Oh! let my soul praise the Lord for his peace and plenteous redemption." Her son-in-law being a physician had administered something which produced a temporary relief; but soon getting worse, her husband proposed sending for him and her daughter. She objected, saying: "Be not careful in the matter; the Lord my God is near me, and I have thy company; and it is enough, and all will be well; if this lump of clay, in which I dwell, be dissolved, I have a full assurance of a house and dwelling God is the maker of, that will never wax old, nor be dissolved: oh! my soul, bless thou the Lord, and be glad in his salvation forevermore." To some who called to see her, she observed: "Oh! the cross is the only way to the crown immortal; shun it not, therefore, lest you fall short of the crown; and stand up nobly for your testimony to the truth in all things." About two days before her death, she gave suitable counsel to her grandchildren and servants: to her husband, she remarked upon

the freedom with which she had given him up to travel, and desired that after her death he might disengage himself entirely of business, in order to pursue his religious duty; and charging him with a message of love, added, "Warn all, but especially the rich, to keep low, and not be high-minded; for humility and holiness are the badge of our profession; God Almighty keep us all low and humble; 'tis a safe and blessed state." Having fainted, she revived again and said, "I was glad, thinking I was going to my eternal rest without disturbance. Again, I have both a sight and earnest of eternal rest with God in the world to come; and therefore I labor hard to be swallowed up in immortal life, and to be made possessor of that rest that cannot be disturbed, where sorrow will cease and be no more forever: oh! my soul, this is thy glorious portion; therefore bless thou the Lord, and wait patiently his good and appointed season." Desiring to be raised in bed, she remarked that her hands and feet grew very cold, but her heart was strong, and before it yielded she must endure severer pain—which soon increased, till she said, "It is hard to flesh and blood, but must be endured a little time; ease eternal is at hand; I am glad I see death so near me. Remember me to all my dear babes and grandchildren; I shall with these eyes behold them no more. God Almighty bless them all, and make them all his children; that I may enjoy them forever in the heavens above. Neither shall I see my sons and daughter. Ah! my prodigal son; what shall I do for him? I have prayed and longed for his return; the time may come—God grant it may!—but I shall not see it in my time; he is my son, the son of a godly father, and therefore I can not but love him. Tell him it is his immortal soul's well being that I am concerned for; not so much his outward estate here: for *that*, though never so miserable, will quickly end; but the misery of the soul separated from God, will never end. And my dear, though our counsel has not had the desired end, yet, I do entreat thee, remain a father to him in repeated counsel. Leave him not to run on in the way of misery; but labor and pray for his return. Oh! thou hast been true to me, in bearing with me many a heavy burthen; and hast done abundance for him every way for my sake. My love to his wife; I desire she may mind heavenly things, and pray God bless their offspring, that they may walk in the steps of their grandfather, who is gone to his eternal rest."

On the day of her death, several Friends stopped to see her, on their way to the Monthly Meeting; they were much affected in the prospect of parting with such a valued and honorable mother in Israel; but she exhorted them not to weep nor be concerned for her. "All is well; I have only death to encounter; the sting of it is entirely taken away; the grave has no victory, and my soul is ascending above all sorrow and pain." She encouraged them to go to meeting: "let me not hinder the Lord's business; but let it be chief, and by you all done faithfully; that, at the end, you may receive your reward, for mine is sure; I have not been negligent; my day's work is done."

Soon after, the pain increased, which she bore with becoming patience, but sighed deeply, praying the Lord to help her through the agonies of death. "O my God! O my God! thou hast not forsaken me; blessed be thy name forever. O my blessed Lord and Saviour, that suffered for me and all mankind great pains in thy holy body upon the cross, remember me, thy poor handmaid, in this my great bodily affliction; my trust is in thee, my hope is only in thee, my dear Lord. Oh! come, come; dear Lord Jesus, come quickly; receive my soul to thee; I yield it up; help me now, in my bitter pangs." Her husband joined in prayer that her passage might be easy. Her pain gradually subsided, and in a little time she fell asleep in Jesus. Her last words, as breath was failing, were: "It is good to leave all to the Lord. Oh pray, pray, pray." She died in her seventy-ninth year, and was honorably interred; many ancient Friends, out of thirteen adjacent meetings, attending on the occasion.

### Letters from Thos. Scattergood.

(Continued from page 390).

The next letter, number thirteen, seems to have miscarried, the incidents intervening between it and number twelve being substituted from Thomas Scattergood's logbook. It went over the ground of the last letter but more in detail.

Early in the morning of Third Month 6th, we set out with an Althouse party from Jerusalem for Jericho,—a long, hard drive. After getting away from Jerusalem the road became rough and stony, leading through a most desolate and unproductive country, with a few flocks of sheep and goats in sight and once two wolves slinking up a way.

This is veritably the Desert of Judah giving one the Biblical conception of a wilderness,—an almost treeless and pastureless country without habitation.

It is on the eastern edge of this barren land that the Mountain of the Temptation is pointed out, where our Saviour "was led up of the Spirit into the wilderness."

Soon after leaving "the Holy City," an Arab escort is taken on, from a village whence marauding used to be practiced but where now the Arab finds it profitable to depend upon the legitimate fee for his or her menial service, which is in fact farcical here as far as the tourist is concerned, since there is safety both in numbers and in the foreign hat, which represents to the orient the strength of the Government back of it.

To be sure our driver did draw up for the next carriage to catch up to his, to show that we were not alone, when a Bedouin asked him for a small coin, the driver saying there would have been trouble had he not done so.

About half way to Jericho a halt is made at the Khan of the Good Samaritan, the traditional site of the man falling among thieves.

After a short rest here and continue stretches of rough, stony, hill country, the road descends to El Ghor, the fertile Jordan Valley about the little filthy village of Jericho, in its rich setting of green and blossom with bananas the worse for the cold wind

Down on this plain are ruined remains of an ancient system of aqueducts, which once irrigated it, and a few yards beyond the Hotel Bellevue is the large basin of beautiful water, named Elisha's Fountain, as it is this which he is supposed to have healed with salt. Yet, alas! the enlightened foreigner does not dare to taste it now.

After a satisfactory lunch at this place, against which we had been unduly warned, it having been improved of late, we drove to the Dead Sea in all its desolation, having Mt. Nebo pointed out to us at the east, tasting the intense bitterness of the water and then returning to the Fords of Jordan, which was so far over its banks that it was only safe to row as far as the banks themselves, the current of the stream being too swift to venture upon. The water is in great demand, being carried away in any sort of bottle for baptismal purposes but becoming malodorous unless first boiled. An American Company was formed to transport it to the United States. The Russian pilgrims are baptized here in decorated robes, which they take home to be buried in, one of the constant evidences of attaching sacred significance to the material spot or act, while the spiritual would seem to be lost.

This part of the Jordan Valley, where uncultivated, produces little but the so-called apple of Sodom,—not the true one, and two kinds of thorn, one of which is used by the peasants for their almost unapproachable fences, and from this our Saviour's crown is said to have been made.

On our return trip the next day we stopped at the squalid little group of houses where Bethany used to stand with its many tender associations.

In the afternoon our credulity was put severely to the test, and our faith in a spiritual worship strengthened, by a visit to the Church of the Holy Sepulchre in Jerusalem, where a tourist was emptying pockets and hat of souvenirs and touching them to sanctify them first on one side, then on the other, to the stone, said to be the one rolled away by the angel from the mouth of the sacred tomb. Through a small aperture by the sepulchre is handed at Easter time, the holy fire,—candles lighted from the forty-three sacred lamps hung from the ceiling of the tiny chapel, six and one-half feet long by six feet wide. This fire is carried back to distant homes by the pilgrims and jealously guarded from extinction, not always by peaceful methods.

The floor space about this spot is divided up between the Greek and Latin Catholics, Armenians and Copts, and as sweeping is understood to transfer the ownership to the wielder of the besom there are constant quarrels to be settled and it is therefore found necessary to have the peace kept by the Moslem guards of the Turkish government. What a travesty upon so-called religion!

Our next morning, Third Month 8th, was given to the Dome of the Rock, wrongly called the Mosque of Omar, within the Temple Area, where it is now difficult to trace the plan of Solomon's temple. This dome is covered above very effectively with

porcelain tiles of blue, white and the Mecca green of the Moslems, and is dimly lighted within by windows of richest coloring, the beautiful face work effect being heightened by wire lattice and porcelain grating outside. The rock itself considered worthy of such an edifice over it, is said to be no less than the one upon which Abraham and Melchizedek sacrificed and Abraham was on the point of slaying Isaac.

It was looked upon as the centre of the world and the Ark of the Covenant is supposed to have stood upon it and been hidden under it by Jeremiah, and according to the Talmud the waters of the flood are heard roaring under it.

After this we saw the Mosque el Aksa with its wealth of great rugs, specially woven to match and fit together like one immense one. Besides the rugs upon which the poorest Moslem may prostrate himself in prayer, the most striking things in the Mohammedan places of worship are an opportunity for bathing before entering, taking off shoes or encasing them in slippers, many hanging lamps and delicate mosaic wall decorations, instead of pictures, which are not allowed, on account of the second commandment.

Under the temple area we were much interested in Solomon's stables, massive vaulted substructions used at different times for worship or hostelry.

On our way from here we were shown the Golden Gate, said to be the one by which Christ entered the city in triumph and since closed only to be opened at his second coming. Other sights seen after this were the Pool of Bethesda, a succession of basins of water underground and covered in, the Via Dolorosa, with the fourteen stations of the cross, the Pool of Hezekiah, the shops where the pilgrims are tattooed so that it may never be forgotten that they have made the sacred journey, as that to Mecca distinguishes the Moslem and his family for life.

On the afternoon of the eighth of Third Month we drove to the Mount of Olives, where the small beggars were very persistent and annoying. The views of Jerusalem were fine all the way, but it was too windy for us to venture upon the six-storied Belvidere Tower, so we had to content ourselves with what we could see from the low minaret of the Chapel of the Ascension. This same afternoon we visited the Garden of Gethsemane, now walled in and laid out with cultivated flower beds, by the Franciscan monks in charge.

There are, to be sure, eight old olive trees, said to date from the beginning of the Christian era and it was quite possible to enter in some degree into the anguish of the Man of Sorrows as the lepers begging at the entrance called to mind the days, when their brothers of the past came in contact with Him who took their infirmities and bare their diseases. Yet, alas! the beggar of to-day finds the foreigners' small coin too tempting to resist and with little apparent hope of earning an honest livelihood otherwise, resorts to training his children to cast aside clothing, chatter the teeth, shiver and whine and test the sympathy of the tourist. It is said that,

this same mercenary spirit possesses the Jews, salaried to lament at the wailing place.

On the afternoon of Third Month 9th, we drove out to Ramallah with Edward Kelsey and Alice W. Jones, to see the Girls' Training Home and Boys' School under the care of American Friends.

We attended meeting the next morning, Third Month 10th, with perhaps fifty Syrians and the two other Americans, and after meeting, the meetings of the boys' temperance and girls' peace societies, recalling thus weekly to the children's susceptible minds two of our principles, a habit which perhaps we might not err in imitating.

In the afternoon we were invited by one of the training home girls, to her brother's wedding in the Greek Orthodox Church,—a rare opportunity, as we stood right by the contracting parties. During a long ceremony with much intoning, swinging of censers and exchanging of wreaths of faded, artificial flowers upon the heads of bride and groom, relatives of the bride-sewed incessantly through the bridegroom's coat with a threadless needle as an omen that the bride might prove a good housewife. Groups of young men and women friends of the young couple had accompanied them on foot to the church, crooning or almost screaming with swaying motions and clapping of hands and some of this kept up outside of the church during some of the ceremony. Afterwards we were asked to the bride's home, where meat was being chopped on a butcher's block, just inside the door. This was to be used later for the wedding feast, first by the groom and his friends, who were beginning their drinking in the second-story guest chamber of the groom's uncle.

We had first picked our way with difficulty into the one-roomed hovel, lighted only from the doorway, where the women friends of the bride kept up a word melody, more like a wail than a song of joy. The rare privilege was granted us of seeing the brides' face, which is kept invariably veiled with an apparently opaque red coat until after the wedding day. She kept her eyelids closed with maiden modesty after the unveiling. As we turned to go the wailing turned almost to a shriek and when we asked for the English for what they sang in an environment to us so new and strange we were told that they were saying "Look at the hats! Look at the hats!"

The next morning we enjoyed a tour of inspection of the schools, three in the village being taught by the graduates from the Training Home, and on the way were introduced to many native customs, such as the weaving of the abayah, or man's cloak of goat's or camel's hair, and bread baking in the public ovens, where old women sit inside in the smoke to get warm. We were shown a newly born baby in swaddling clothes, and the poor young mother in most unhygienic conditions, and at every other turn women or girls embroidering.

The missions all seem to appreciate Friends' estimate of the value of a continuous, educational, leavening influence, so that the children of the first years of the Eli and Sibil Jones Mission, the grown people of to-day—build their houses with large win-



dows where their parents and grandparents did not dare to have windows, because they feared their neighbors. Thus in many ways they show the unconscious effect of Christianizing and we appreciated highly the self-sacrificing, earnest spirit of all the workers, native and foreign.

After returning to Jerusalem on the 11th, we drove to Bethlehem in the morning of the 12th, visiting the Church of the Nativity, which did not interest us because so artificial. Here again was a Moslem soldier on guard to keep the peace.

The road passed by the supposed field of Boaz and tomb of Rachel.

In the afternoon we walked around the wall and gates of Jerusalem to the site supposed by Gordon to be that of Calvary, and to Solomon's Quarries, great subterranean chambers of apparently almost exhaustless resource, which might well have provided the stone for Solomon's Temple. This was our last sight-seeing in this city of confused sensations,—city which has witnessed such a march of the world's greatest historical events and covered up every vestige of them with so much that is modern, artificial, ceremonial and material. O, Jerusalem, Jerusalem! If thou hadst known in this thy day, even thou, the things which belong unto thy peace! but now they are hid from thine eyes. . . . because thou knewest not the time of thy visitation. "If, therefore, the light that is in thee be darkness, how great is the darkness!"

If anyone fails to be convinced that Friends have a message for the world let him go to Jerusalem.

(To be continued.)

### Bodies Bearing the Name of Friends.

The following from a correspondent who does not care to be known, arrived too late to catch the editor in his summer movements:—

Being prevented from attending the opening session of our General Meeting last Third-day, A. M., and mistaking the time for the P. M. sitting, I did not reach the Meeting-house until after Friends had been gathered near half an hour. When I stepped inside the door the feeling of solemnity which covered the small gathering was so plainly evident that it was as though the writer had stepped entirely out of subnary things and had entered almost, may I say, into "heavenly places."

I have been a steady attendee of Friends' meetings now for more than fifty years, but I do not remember ever experiencing the "weight of things" so much before. There were one or two short communications in the ministry, very good, but to me, the solemnity of the silence was far more impressive than the vocal word, and the recollection of the occasion seems to give out a sort of fragrance yet. How I wished there might have been more concerned ones to have shared the good of that meeting with me.

I might, also add that a visiting Friend attended our meeting for worship on Fourth-day, and was highly exercised therein, both in testimony and prayer. Our friend Thos. Davidson gave us farewell, and was in attendance upon Scipio Quarterly Meeting, at Poplar Ridge, New York. From thence he looks towards New England, and so to Canada Y. M., expecting to sail on the "Ottawa," from Montreal, on the 21st inst., for his native land. Some of us said that he had been engaged "in a good matter" while amongst us.

BRISTOL, PENNA., Sixth Month 7, 1907.

### SUMMARY OF EVENTS.

UNITED STATES.—Governor Stuart of Penna., has signed the Casey employers' liability bill, which provides for a radical change in the laws for recovery of damages for injuries. The bill, which was strongly urged

by the United Mine Workers, members of railroad and other organizations, has been declared to be the most drastic of the kind in the United States. It is said that the law makes employers of labor responsible in compensation for any accidents which may happen to their employes while discharging their duties, no matter whether they are due to the negligence of the workmen or to any fault of the employers.

Governor Hughes of New York State, has vetoed a bill passed by the Legislature to provide for a maximum passenger rate of two cents a mile on every railroad in the State. The measure would have added fifty miles long. He says in reference to his action: "Injustice on the part of railroad corporations toward the public does not justify injustice on the part of the State toward the railroad corporations. The fact that those in control of railroad corporations have been guilty of grossly improper financing and of illegal and injurious discriminations in charges clearly to the necessity of effective State action, but does not require or warrant arbitrary reprisals. In dealing with these questions democracy must demonstrate its capacity to act upon deliberation and to deal justly."

A suit at law has been filed against several of the railroad companies in Pennsylvania engaged in the transportation of anthracite coal, among which are the Reading Co., the Lehigh Valley and the Erie Railway Co. Charges are made that the roads mentioned in the suit have conspired to stifle competition among themselves in the transportation and sale of coal and to prevent the sale of the independent output in competition with their own. The case is now on for trial.

Fourteen railroad companies doing business in this State are involved representing a capitalization of many hundreds of millions of dollars. The final report of the Audit Company of New York to the Capital Investigation Commission at Harrisburg has shown, it is said, that Joseph M. Huston had planned to spend \$100,000,000 on the new Capital Commission that seven million dollars in trimmings alone were abandoned when Berry was elected State Treasurer. It is stated that the conclusion reached by the auditors for the investigators is positive on two points as a result of this examination of the accounts. These are: First—The Capital contractors did not receive their entire profits, but were forced to divide with politicians.

Second—That political banks made false returns and covered up deficits in deposits of the State's money, which were subsequently rectified by deposits made from Capital contract profits. The auditors have communicated these conclusions to the investigators, who will seek authority from the Banking Commissioner to examine the accounts of the banks involved for the years 1903 to 1906.

A despatch from Pittsburgh says: "Under the direction of the Pittsburgh Chamber of Commerce an agitation is being made to have the city, State and national governments take up the gigantic task of relieving western Pennsylvania, especially this city of the annual inundations from rivers. The plan of the Chamber of Commerce is to plant trees on the watersheds at the headwaters and rearing immense forests, which will appropriate large quantities of moisture and prevent sudden thaws of vast extents of snow. Millions of dollars will be required to carry out the work."

In a late public address President Roosevelt has expressed his opinion that there should be, both a Federal graduated income tax and Federal a progressive inheritance tax, especially the latter, "I do not believe," said he, "that any advantage comes either to the country as a whole, or to the individuals inheriting the money, by permitting the transmission in their entirety of such enormous fortunes as have been accumulated in America."

FOREIGN.—On the 14th instant, the Russian Premier Stolypin personally informed the Duma that unless it consented to the suspension of the Social Democrats of that body (fifty-five in number) that the Government could not work in harmony with the Parliament. The Duma referred the matter to a committee. A few hours later the Emperor issued a ukase dissolving the Duma, and explaining his motives for doing it. In this he states: "The Duma did not lend its moral support to the Government in the restoration of order, and Russia continues to suffer the shame of an epoch of crimes and disorders." The dissolution of the Duma was not attended with disorder in St. Petersburg. The Socialists and Revolutionists lately meeting in London have definitely declared against the Constitutional Democrats and favored breaking up the Duma, possibly also the inauguration of another period of violence and revolt.

On the 15th instant the representatives of forty-six

nations assembled at the Hague for the opening of the second peace conference. At the first Hague conference in 1890, less than half of that number of nations were represented.

A despatch of the 12th from Paris says: "Some fifty towns in southern France are now without local government, the authorities having joined the wine growers' civil strike and handed in their resignations. Although these have not been accepted by the prefects, the result is the same as if they had; the public services are suspended, marriages cannot be celebrated and permits for burials cannot be issued, as only the municipal authorities have power to grant them. No disturbances of any moment have been reported among the civilian population, but the attitude of the troops recruited in the south continues to give anxiety to the Government." Premier Clemenceau has reminded the Mayors that the local treasuries will be bankrupted by their refusal to pay taxes, the communes will lose their share of the taxes, and, in the event of the taxes not being collected, the Government will refuse to make the advances necessary to meet the local expenses.

A despatch of the 14th says: "Officials are hopeful that the conciliatory letter of Premier Clemenceau to the municipalities will bring about the resumption of responsibility attaching to the continuance of the attempts to break down the whole civil life of the south of France, will prove fruitful and that the movement will be stemmed before it becomes necessary to employ sterner measures. In the meanwhile, the Government is pushing through the Chamber of Deputies its anti-railroad bill which the members consider will go a long way to satisfy the wineworkers."

A despatch of the 10th instant from Tourcoing, in France, says: "The first organized attempt of the clergy to hold a street procession since they were debared from so doing by the Church and State separation law took place here yesterday and was promptly suppressed by the police."

The collection of the Irish bill by the British Parliament has been followed by a great increase of lawlessness and disorder, particularly in Roscommon, Kings and Sligo counties in Ireland. The peasants resent being confined to small patches of unproductive land while all around them the grass lands are devoted to pasturage, and are anxious to run the grazing industry by driving the cattle from the range. The constabulary in the disturbed districts has been largely increased. The object of the peasants appears to be to make cattle raising unprofitable and unsafe, and to force the selling or leasing of lands for agriculture. The Government has prosecuted one hundred and eighty-nine persons, and has secured convictions because of local sympathy with the agitation. Boycotts, assassinations and conflicts with the police have occurred.

Violent earthquakes were felt on the 13th instant in Jamaica, and also in Chile.

A law has lately been passed by the Norwegian Parliament which grants the right to vote to all women twenty-five years of age taxed on an income enjoyed by herself or her husband of one hundred and thirteen dollars in cities and eighty-four dollars in the country. It creates a total of three hundred thousand women voters.

Premier Botha of the Transvaal has announced in Parliament that the government intended to send home all Chinese miners as their contracts expired. Sixteen thousand will go this year. In their places the government proposes to secure native workers.

### NOTICES.

WANTED.—A practical Friend teacher for Paulina Monthly Meeting School to begin duties about the first of Ninth Month next.

Apply to:—JOSEPH HENDERSON OR OLIVE R. ROCKWELL, R. F. D. No. 1, Paulina, Iowa.

MARRIED.—WILMER A. HIRST, of Iowa and ALICE C. BARKER, of Chester, were married at Friends' Meeting, Chester, Penna., Fifth Month 1st, 1907, and reside near West Branch, Iowa.

DIED.—At the home of her brother, Charles Lee Exeter, with North 1st, 1907, CATHERINE LEE in the seventy-seventh year of her age. A member of the Monthly Meeting of Friends of Philadelphia.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed."

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WHY should we cater to the uneasiness of those who feel uncomfortable to be alone with God? They are uncomfortable because they are not right with God. But they who are reconciled to Him find it their chief joy, like Jesus, to feel that God is with them.

This uneasiness at being alone with God, or sitting silent in His presence,—it is a fearful deed in any minister to wish to brush away by speech of his own, to divert the convicted one from that condition in which he may see himself preparatory to seeing Jesus. Yet some ministers, even under the name of Friends, confessedly prolong their discourse for fear a silence may be left in which people will get uneasy. They ought to get uneasy, that they may flee for refuge to Christ, in spirit and in truth, so as to get easy. They ought to have a silence-drill in being alone, though in public worship, and yet find themselves "not alone for the Father is with them."

## Letters from Thos. Scattergood.

(Continued from page 400.)

NAZARETH, Third Month 17th, 1907.

We left that most famous city, Jerusalem, on the 13th, and drove to Ramallah with Katie Gabriel, the Syrian head of the mission, and stayed there that night so as to be prepared to start early next morning for the North with Edward Kelsey and Alice W. Jones as guides and companions. They are both from the mission and can speak Arabic (the latter a little), and we are very glad to have them with us as they are familiar with the various points of interest en route, and Edward Kelsey acts as "dragoman" or guide. We drove about twelve miles and then had to take to horseback, but I thought best to have two palanquins as I was afraid Maria and I would not be able to stand horsebacking for three or four days continuously, but as the event proved we do not know which is the more

difficult way of travelling. I cannot describe it at length here and now, as we want to get this letter posted to-morrow; but the palanquin is swung between two animals (we had poor mules) and it is hard service for them. We travelled thirty-five miles on the 14th, and about twenty-five on the 15th, and at least as far on the 16th. To-day we rested half a day and were three hours on the way from Mt. Tabor to Nazareth, which latter place we reached about four this p. m. I was nearly used up last evening when we reached the Franciscan Monastery on top of Mt. Tabor, to spend the night, and felt we must let up on our hard travelling—though a trip through Palestine is a hard one no matter how it is taken. We have passed through many historical places and to-night are sleeping in a good, little Inn kept by a German and will leave about eleven a. m. for Tiberias, whence we go by railroad to Damascus, and I hope we can have time to write more when we get there. Public service is at its worst in the Turkish Empire and mails are very undependable. We passed yesterday and day before, places made memorable by the prophet Samuel, by David, by Saul's defeat at Mt. Gilboa, by our Saviour when He sat on Jacob's Well and gave one of the most memorable of His sermons to the woman of Samaria. This spot is thoroughly well authenticated, but that Mt. Tabor is the Mount of the Transfiguration is not so well proven, though both the Roman and the Greek Catholics have a monastery there. We stopped at the Roman Catholic, and were most hospitably entertained by the six brothers who live there. It is rather inaccessible, but there are many visitors notwithstanding. The view from there is grandly extensive, and the monastery large and commodious, but they don't deal in creature comforts much, as there was no fire in the great stone house except for cooking. We were all pretty tired, and I was a good deal used up, but a night's rest and some hot food reinstated me again, so that I was much better this a. m. I rode horseback (as the lesser of the two evils), about three hours. Nazareth is the best looking town we have seen as it has a clean and fresh appearance owing to so many new missions and other buildings, but the streets are ill-kept and dirty as are all Eastern cities and towns we have seen. We travel by carriage from here over a road, we are told, is not very good and start by railroad at six a. m. for Damascus on Fourth-day next. We spend three or four days there, thence to Baalbek and thence to Beirut and its neighborhood. Edward Kelsey and A. W. Jones are young and strong and are a great help and satisfaction to us.

I will try to tell you in a later letter about

the various places we have seen. At Samaria (Nablous) are seen the original scroll of the Pentateuch, which is of course unique, and very old; probably no one knows its exact age, perhaps thirty-five hundred years? The parchment is sound and the ink black. It is a rare privilege to see this, as the priests generally show an old copy, of which we were aware. It keeps cool and we are wearing our heavy winter clothing and a sweater besides. We hope for warmer weather soon.

Very affectionately,

THOMAS SCATTERGOOD.

## "The Christ Mark."

BY WINONA C. WILKESHAH.

(Read before a company of young women, Fourth Month 30th, 1907.)

Some months ago in an obscure magazine I ran across a little article entitled, "The Christ Mark." The article made no great impression and was straightway forgotten, but the title took hold and burned itself into my memory, as certain phrases have a way of doing. Often since it has come to me in question form: "What is the Christ mark?" Is there any sure outward sign by which we may know the Christian? If so, how may we hear that mark?

"By their fruits ye shall know them" you may say; and verily there is no other sure way, but it takes time and insight to know the fruits of a Christian life, and the finer the fruits often the more hidden they are by modesty and self-forgetfulness. Is there no mark by which we may know the Christian at the casual meeting or as we pass in the street and should we expect any?

No unfailing sign perhaps, but there are people, whose very presence seems to radiate goodness, love and cheer with whom we are our best. Who give us a sense of largeness, of a spirit not easily disturbed by the jarring things of life, and for whom it is an impossibility to look at things in a small or personal way. "Tis some such ideal I imagine that has been one of the blessed influences of the lives of each of us, and yet is, I think it safe to say, for I take it, we are all still playing the childish game of: "What are you going to be when you grow up?" We are happy to think we are not yet "grown up," but are still growing.

We have all of us been fortunate enough, I say, to know many people with this atmosphere, so soon felt and so slowly forgotten. Sometimes children have it, sometimes our friends, sometimes our washwoman, janitor or the girl who waits on us in the store. At other times we find it in biography or in a character in so-called fiction, but wherever we meet it, we go away blessed and uplifted, we seem to have

been carried into a loftier air and gotten our spiritual bearings straightened out.

The very highest praise we can give to such a character is to say that he is Christ-like. Does not this give us the key to the secret? "They took knowledge that they had been with Jesus," so said the observers of Christ's disciples so long ago, and so are we still saying of those taught of Him. To be a follower of Jesus means a certain attitude of mind towards the Supreme Power, and the closer the following the more continuous this attitude, also the more powerful the outward impression and influence upon others. In short, upon this close following depends the fruits of the Spirit.

Far be it from any of us to seek after these fruits as ornaments or as anything extraneous to our natures. There is but one way to bear the right kind of fruit, and that is to be connected directly to the life giving rootstalk, from which there is a free flow of the sap of life to the tip of the branches.

Nothing means more pitiable failure in life than to try to imitate these fruits, to fasten them on for state occasions, instead of growing them in the only wholesome fashion. What a difference between a healthy tree naturally bearing its fruit and the gaudy Christmas tree, with no root, its branches fading, flimsy baubles pinned on for fruit! It makes a dazzling show for a day and then is good only to be burned up. One is reminded of Wm. Geo. Jordan's remark that a "Man's conscious influence, when he is on dress parade, when he is posing to impress those around him,—is woefully small. But his unconscious influence, the silent, subtle radiation of his personality, the effect of his words and acts, the trifles he never considers,—is tremendous."

I feel that we must emphasize as much as possible the all-importance of keeping in touch with the source of all power and helpful influence, before going on to speak of what may seem more trivial.

Though it is not appearances that are sought, not seeming to be, but being, something, yet I am going to call your attention to certain outward things.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," our Master taught us; and surely He meant by it that we should be concerned not only to be sure that we have that light, but also that we do not prevent its shining in any way. Assuming the great fact of all spiritual life, that we are conscious of having the light as long as we keep in the right attitude, let us pass on to the matter of *allowing* our light to shine.

Haven't you seen men and women who you were sure were good people,—at least, when you were perhaps forced to know them well, but whose light was so bedimmed with outward coverings and husks that there was no clear shining out, and you have wondered if some of these ugly wrappings could not be got rid of, so that others might have the benefit of the light you were sure was within.

Perhaps one of these hindering things is—no, I will not say *modesty*, it is too good a

word, but—a kind of bashfulness or self-consciousness, which keeps one from giving one's best to others and makes one turn to the world only a hard outer crust of indifference or conventionality, never revealing so much as a peep at the deeper richer side of one's nature. There are people who seem to take a grim delight in seeming worse than they are. What right have they to give to others only the worst side of perhaps a really richly endowed nature? Is it not as false as any other half truth?

Allied to this is that old enemy *fear*. When will he be laid? He stands in the way of Christian usefulness so often. We fear to act, to speak and so let the opportunity pass. Our Father may in his mercy send us further opportunities, but that one at least has gone forever. When our eyes are once opened to a need, does it not take as distinct a call to keep quiet or passive, as it does to speak or act at other times? Is it not often a fear of what others may say, or more often, a fear of failure, perhaps a form of pride, when brought down to the last analysis?

I came across an article this morning which said: "all fear is selfishness." Though we may not be so fond of sweeping statements as the author of said article, it may perhaps contain a truth for us. At least, the timid, fearful person is not our ideal Christian, for if his faith is a living faith he must be courageous and bold since he feels himself supported by Infinite power and grace.

Another enemy to the translucent Christian is the self-centered mind. It may seem at first blush that this is only another form of selfishness, but I mean something quite different from that. You know people who are not selfish, they are large-hearted and generous, ready to do anything, or go to any length of self-sacrifice for friend or stranger, if once they see the need, "Aye there's the rub." They are smitten with what Wm. James calls "a certain blindness," they can never get the other man's point of view. They are so intent upon their own pursuits, so consumed with their own thoughts, that they fail altogether to grasp the significance of certain phases of life to other people, especially if those people have had different bringing up and environment from their own. They are often very interesting people, but lacking the charming gift of sympathy, they lack one of the Christian virtues.

Sympathy seems nearly innate, and yet I believe it has often been cultivated. One can, at least, make a positive effort to keep one's thoughts and conversation from dwelling too much upon one's own pursuits, aches, pains, joys, sorrows and successes. How easy it is to carry this too far, I will not say; for surely there is a grace in giving of oneself to others as well as receiving.

Again there is the matter of worldliness and conventionality, to which perhaps as women we are peculiarly susceptible. Let us grant at the start that there are many good and lovely people who live and dress in a strikingly fashionable way; and yet it is hard somehow to associate people ostentatiously dressed, fed, housed, or elaborately

equipped, in any way with the humble and lowly Jesus.

Perhaps Friends were right so long ago in making simplicity almost a cardinal doctrine, and now that the uniform dress and house and speech are passing, we, as Friends, need more than ever to give this subject thought, to realize that means and taste (especially the dressmaker's taste) are not enough to decide these matters. We must realize the wide and deep bearing these things we are apt now-a-days to call "nonessential." We would be willing no doubt to make some personal sacrifice if we realized how the "other half" lives and how the manner of life of the more fortunate classes is often a stumbling block to those who look to them for an example. If we did not know we could hardly believe what a temptation these things are to weak and silly people. Men too are often tempted into doubtful business methods in order to give their wives and daughters the extravagances which they see other women have.

The dress temptation does not lie wholly with the rich either. Those with limited means have quite as great a task to wear their shabby or old-fashioned clothes with satisfaction and even joy, without any futile struggle to make an appearance beyond their means. Such an attitude of mind gives the old clothes a dignity which all must respect.

Is there anything which gives us pause sooner than to find in the Christian the *critical spirit*? Not so much personal criticism of others and gossip (that condemns itself at once) but the more subtle temptation of condemning things in general, or indulging in cynicism. These things are poison to the wholesome spirit and grow before we know it into a habit. Of course, there is a time to speak out, but we can always tell the difference between that and mere denunciatory carping, by the *purpose* which animates it. Criticism is such a cheap and easy way of indulging in a little sense of superiority that we would best let it alone altogether and not run the risk of self-deterioration and becoming one of those people generally feared and avoided.

Perhaps we are spending too much time on the negative side of things, the husks and hulls which prevent us from becoming radiant Christians. Let us rather turn to the things which make the light brighter and brighter "unto the perfect day." Qualities which may be definitely cultivated and which increase that quiet unconscious influence of the Christian over all with whom he comes in touch.

I would place first *courtesy*, that beautiful word, with its old world flavor and its splendid new world significance. That fine quality in a person which cannot be imitated or shammed, but which must come from a sincere and loving heart, a courtesy which never breaks down with servants or disagreeable people. It is so far removed from a conventional observance of rules of etiquette as to be nearly its opposite. Is it not a pity that so many kind, unselfish people have such careless or absent-minded manners, as to stand in the way of real usefulness.



Next I should put *calmness*, that poise of character, which seems natural to some rare spirits, but with most people comes from a constant watchfulness over an uncertain emperor or tongue, a constant turning to a higher power for strength and a deep trust that all things work together for good to those that love God."

How we admire such a character! What sense of comfort and strength we feel in her presence! We little think perhaps how much prayer, and what careful observance of the silent times it means.

Allied to this, is the quality of *cheerfulness* and *hope*—not merely a smiling mask with which to meet the world, but a deep and genuine optimism, which persists in seeing the good and chanting the good. Perhaps Isaiah so long ago, said the final word on it matter. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because"—and this last clause is sometimes omitted in quoting—"because he trusteth in Thee."

We can not dwell long on these externalities without seeing that they have roots very deep down, and we come back where we started. We have the one perfect model to follow, the one life free from self-consciousness, fear, self-centered thought, worldliness and the critical spirit!—a model of courtesy, majestic calmness, perfect faith.

We read in the lives of the fathers, of old saints who received stigmata. They so centered and focused their thoughts upon the earth and sufferings of our Lord, especially upon the physical side, that they came to have upon their hands and feet certain scars, like the prints of the nails upon the body of our Saviour.

The cases seem to be well authenticated and such an influence of mind over the body—in accordance with modern psychology—these stigmata were cause for great rejoicing among the recluses of the early Christian centuries, for they were thought to be a mark of Divine favor and approval. To-day our ambition is not to bear these physical marks, but rather that our spirits may bear the stamp and impress of Him, whom we follow, a forceful witness that we have been in Him.

If we take Christ for our model, realizing how much alive He is to-day, how near to help us, we shall by inevitable law, grow like Him in all respects. As Paul says: We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

#### Visiting Meetings.

The wonderful news once passed from disciple to disciple was, not only that "the Lord is risen indeed," (but also in confirmation of it) "he hath appeared to Simon."

"Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?"

"To those who look for Him He shall appear second time, without sin unto salvation."

In visiting meetings (whether small or large) is not this same manifestation (the same in nature if not in measure) the one thing worth seeking? To reach a spiritual

city, one must take a spiritual road. The first step, as well as the last, must be a spiritual step. The first prayer as well as the last must be in Christ's name. He is the author as well as the finisher of true faith. Who is sufficient for these things?

So there is need enough to go to meeting "in an awful frame of mind."

When meeting has closed, and we speak to Friends, let us try to keep under the sense of good. If we do not then feel it, let us remember that others may, and beware of dispelling it in them. This caution would not interfere with true fellowship.

#### A Visit to Santa Catalina.

(Continued from page 395.)

PASADENA, Fifth Month 18th, 1907.

Reached home safely last evening, and feel that the rest and change have done us good. Amongst the mail awaiting us was the loving and much appreciated letter from our own Monthly Meeting at Media, assuring us of the continued concern of the meeting for absent members, and exhorting us to "hold fast that which is good." We read it aloud as we sat about the evening lamp, and even our children seemed tendered by it. The advice never to engage in anything upon which we might not rightly expect Divine favor led us to review our motives in going to Catalina, but we felt peaceful in the retrospect.

The day following our boat ride over the Submarine Gardens and to Moonstone Beach, we set out quite early for a walk to Pebble Beach, about two miles south from Avalon. A trail has been cut near the water's edge where otherwise it had been impassable, and we greatly enjoyed sauntering leisurely at the foot of the cliffs which for ages have withstood the fury of the sea, but have yielded somewhat to the ingenuity of man. There are very many pebbly beaches on the coast of the island. In fact there are but few sandy beaches. The shore is too precipitous. But a bar of smooth pebbles is in many ways preferable to sand. It is warmer and dryer. One may sit with impunity so near the water that almost every wave will rise to his feet. The surf, of course is not nearly so high as on a flat, sandy beach, and there is not the constant roar that we have heretofore associated with the sea. The crystal water flows landward and rushes upon the steep bank of stones. Then there is a clatter of rolling pebbles until another wave succeeds the first. If one "gets his feet wet" he is fortunate if he is not wet to the knees. Fine specimens of chalcidony are gathered at Pebble Beach, but we were not successful in finding any. The roadway over the mountain tempted us to return by a more arduous route to our lodgings, but as we had gone for rest, it seemed wise for us, after basking for a long time in the delightful sunshine, to return as we had gone, by way of the shore trail.

In the afternoon the children and I secured a row-boat and put out upon the bay for a taste of the fisherman's life. Of course we had success, for Catalina is world famous as a fishing ground. The leaping tuna is

found here and it is said to test the skill of the sportsman to the uttermost. Flying fish are very abundant at sea. We saw many of them on our way over and were much surprised at the extent of their flight. One incident of our ride in the row-boat deserves mention. A curious looking float lay on the water. I took it to be a buoy and advised B. to row to it. Just as the boat came close by, the supposed buoy rolled over, and the grim face of a huge sea lion eyed us a moment and snorted. It was only "big Ben," who was never known to hurt anyone, though his presence amongst the bathers is sometimes rather jarring to the nerves. We were not in the least alarmed and tried repeatedly to row upon him while he was taking his afternoon nap. Later in the day his frequent bellowing made the canyon ring.

Yesterday B. went the second time to Moonstone Beach, and the rest of us spent the forenoon on the shore of the bay. At 2:30 p. m. we all gathered at the wharf and soon went aboard the *Cabrillo* for the homeward voyage. The bay divers gathered about the hull of the steamer, as usual, to dive for silvers or nickels. It is surprising how deliberate they seem and yet how sure they are to catch the coin before it has sunk many feet below the surface of the water. I had not known before how expert our American boys have become in this trick of Algerians and South Sea Islanders. One scarcely expected to hear them talk and joke in plain English.

The water of the bay was swarming with fish. They seemed to be there by the millions, and a feast they were for the sea gulls and divers. We were told that the yellow tails (larger fish) had chased a school of "sardines" ashore. At any rate here were fish by the carloads already packed, though still alive and active.

At 3:15 the gang-plank was drawn, the hawsers were loosed and our stout vessel began to back away from her moorings. According to rule we sailed southward about four miles around the southeastern terminus of the island and away from the continental mainland, in order to see the seal rookery. To our disappointment there were only two or three seals to be seen when we passed, but the rocks where they sometimes congregate were interesting. They reminded us of the seal rocks at Golden Gate.

As we "put about" and left the shelter of Santa Catalina, the sea became more and more rough and many were sea-sick. This is usually the case, as the course of the vessel is necessarily across the channel between the mainland and the island and the motion of the boat is very irregular. To those of us who were not sick, the experience of breasting a "choppy" sea was most exhilarating. The sheltering breakwater at San Pedro was a most welcome refuge, and when at 6:15 the passengers disembarked, I doubt if there was one who regretted in the least having visited Catalina.

One word as to the climate. It seems incongruous to go to sea for a "dry climate," yet such is Catalina. Down to the water's edge there is a dryness about the air in marked contrast with Long Beach, Redondo,

Ocean Park or other sea beaches. The temperature is remarkably uniform and does not vary greatly between day and night. It is an ideal place for seclusion and rest. It is a gift of God that no man or set of men should be permitted to monopolize.

B. F. W.

### OUR YOUNGER FRIENDS.

A WORD OF ENCOURAGEMENT.—No one can tell the power that a word of encouragement carries with it. Such a word costs nothing, yet it may grow in influence till it transforms a life. We find a pleasing illustration in a simple incident that occurred at the House of Reformation, at Deer Island, a short time since.

A lady visited the institution and was accompanied over the building by an officer, who showed her how the boys lived, worked and played. She noticed one boy, quite young, with a sad, pale face, setting type in the printing office. The officer paused a moment and said in a kind, encouraging tone:

"That is very well done. You'll come out right by and by."

The boy looked up, an instant change coming over his countenance, a swift flashing of hope and gratitude in his eyes and voice, and he said, eagerly:

"Do you think so, sir?"

When they passed on, the visitor said:

"I don't know who you are, sir, but you did a good deed just now. I believe God will bless you in it."

He smiled, and answered:

"Kind words cost nothing, and they do a great deal of good."—*Selected.*

SOCIABILITY.—THE OTHER SIDE.—One — Perry was an old Southern gentleman, exceedingly polite. He would go out of his way at any time to avoid offending a neighbor or a friend. One day a neighbor met him on the street with, "Hallo, —. Perry; I was just going in to get a drink. Come in and take something."

"Thank you, —. —, I don't care for anything," was the answer.

"But come in and take something, just for sociability's sake."

"No, I want to be sociable, but I can't drink with you."

"All right, if you don't want to be sociable, I'll go without drinking," growled the friend, and he silently walked along in the direction in which Perry was travelling.

Presently the pair drew near a drug store, when Perry broke out with, "—, —, I am not feeling at all well to-day, and I think I'll go in this drug store and get some castor oil. Won't you join me?"

"What? A dose of castor oil?"

"Yes."

"Now; I hate the stuff," saying which a chill went over the man as visible in its effect to friend Perry as if the ague had seized him on the street.

"But I want you to take a glass of oil with me, just to be sociable, you know."

The friend still refused, when Perry said:

"Your sociable whisky is just as distasteful to me as my sociable oil is to you. Don't

you think I've as much reason to be offended with you as you have with me?"

The pair heartily shook hands, the dialogue was circulated in Covington, and neighbor Perry was never invited to drink again.—*Our Boys and Girls.*

LEGAL TENDER.—A certain young man—a clerk in a post-office—who was famous for his impatient and grumbling disposition, had the fact strikingly brought home to him that it is not best to be too exacting in our demands upon others, or to forget that pleasant speaking is, or should be, one of the rules of everyday life.

A gentleman went to the stamp-window in the post-office, and called for one hundred one-cent stamps, tendering in payment one hundred one-cent pieces.

"Those are not legal tender in any such amounts," growled the stamp clerk. "I refuse to accept them."

"You do, eh?" answered the gentleman, "Well, give me one stamp"—at the same time showing out a penny. The stamp was forthcoming. "Now give me a stamp." He got it. "Another stamp. Now another."

"See here," said the clerk, "how many stamps do you want? You are keeping twenty people waiting."

"Oh, I always keep within the law," responded the gentleman. "Another stamp, please. Pennies are not legal tender in large amounts. Another stamp."

And he shoved out his pennies and purchased stamps, one at a time, till he got his hundred. But the clerk was cured. Pennies are legal tender at his window in barrel lots.—*Selected.*

[Neither would we commend such disregard of the law as the last sentence indicates. The clerk could have found a way of keeping the law of the post-office regulations and the law of kindness at the same time.—Ed.]

THE SHOVEL AND THE MATCH.—A match dipped in ink, and the margin of an old newspaper, often served the famous French artist, Millet, as sketching materials. For his finest pictures he used the sights close at his door—the scenery and the peasant life in his own village. Much of his greatness is due to this diligent and faithful use of what lay nearest to his hand.

Nowadays, there are crowds of ambitious young artists who haunt the village where Millet worked, expecting to become famous because they paint what he saw and painted. But most of them fail, and none approach him in skill.

"On the slightest excuse," it is said, "heat, or clouds, or cold, or the least hint of any indisposition, they do not work at all."

Then the secret is out. They fail partly because, in contrast to Millet, they do not make diligent and hearty use of whatever material the time offers them. Cloudy skies would only have inspired Millet to fresh effort.

A boy, who had been hired to shovel snow from a walk, wasted an hour lounging before a good fire, and then explained, "I wasn't just sure which shovel to use."

"Your business," said the employer,

whom he had inconvenienced, "was not with the shovel, but with the snow."

If he had been in earnest, he might have shoveled the snow away with a spoon.

The right determination to clear away obstacles will succeed, because it lays less stress on means than on results. Snow has even been shoveled with boards, in time of stress. Not the sort of tools, but the energy with which we use the tools we have, is the vital matter.—*Forward.*

"GIVING IN."—"Don't you think," Dr Meredith said, gently, "that we sometime win our greatest victories just by—giving in?"

"Its' the principle of the thing," Miss Mary insisted. "That woman means to be disagreeable. If I let her ride over me it little things—"

"Maybe she's only tired—too tired to take the longer way round the grass to the well. And as for having picked that daffodil—did you ever feel hungry for a flower or the sight and touch of some beautiful thing?"

"But I wouldn't steal it!"

"Steal it?" repeated the old man, his eyes on the wind-tossed blossoms beyond the gravel walks. "Steal it from whom? It was God's earth and air, God's rain and sunshine that brought it into being. The daffodil may have meant much to you neighbor—"

"But it's the principle of the thing. Surely you don't advocate—"

"Miss Mary," the doctor interposed gently, "I've lived almost twice as long a you have, and I've come to believe that there is only one indispensable principle—and that is love. We can never really know the pain and weariness of another's life. Only love can understand—a little."

It was the next afternoon, when Miss Mary was weeding near the whitewashed fence, that voices sounded on the other side. Was it Dr. Meredith's? Yes, and "that woman's."

"It has done her a world of good—just that one blossom. They used to grow in our old home, and its been years since she even smelled one. I meant to ask the lady for it, but she seemed so kind and hard—"

"But she isn't when you really know her," the doctor said, and tears of gratitude sprang to Miss Mary's eyes.

"Well," the other returned, "we'd have some words about the path, and I've made up my mind not to speak to her again and—"

"And you wouldn't give in?" The doctor shook his head with a wistful smile in his kind eyes.

"My sister said I was wrong," the other returned. "She says, as we near the borderland, things like that don't seem worth noticing. Oh, if you knew how that flower has helped the time to pass with my sister! It has almost made me want to go to the lady and thank her, but, of course, she wouldn't understand; she'd only think I was giving in to get more, and so—"

On the other side of the fence Miss Mary was gathering a great cluster of golden

loom. The, was a new light in her eyes. Was it from the brightness of the blossoms before her, or radiance of the joy of "giving n?"—*Youths' Companion*.

"FINISHED AND FOLDED UP"—"There, that is finished and folded up, and I am heartily glad!" said Bertha, as she took off her little thimble and laid on the table a pretty blue muslin dress, on which she had been busy for several days.

"Is it well done, too?" asked practical Aunt Mabel.

"Pretty well done for me, auntie; mother says I improve in dressmaking."

"That is encouraging. Now, Bertha, do you know that something else of yours is finished and folded up this evening?"

"What else can it be, Aunt Mabel? This is the only piece of work I have had to do this week, unless it is that tidy. I do not expect to see the end of that for six weeks to come!"

"Still you have finished and folded up something far more important than your tidy, or your dress, even—something that will not be unfolded again for years, perhaps; and yet you will see it again with every line and fold. Your day's history is done, and gone from your keeping. You may remodel your dress if it does not please you, but you cannot change one jot or tittle of a day's record."

Aunt Mabel had a fashion of dropping these seed thoughts, which often grew into strong, vigorous plants in young hearts.

The day's work does not always look satisfactory from this standpoint when it is "finished and folded up."—*Words of Life*.

GEORGE WITHY.—Being at a Fourth-day meeting at Frenchay, which was small, owing to many Friends being at the Quarterly Meeting held at a distance, he was engaged in delivering a long sermon on the Divinity of Christ. He spoke on the subject in a close and searching manner, as though some present did not believe in it. The few Friends present were so well acquainted with one another, that they became concerned about such a sermon being preached at such a time.

In the evening of the same day, George Withy called on a Unitarian minister, with whom he was well acquainted, and found him suffering severely with pain in his head and face. George Withy enquired after his health, when the Unitarian minister replied: "Oh, I am in great pain, and I have to thank you for it, sir." "That cannot be," said George Withy, "I have done nothing to thee." "No, sir, but you are the cause, I was passing your meeting-house to-day when I heard your voice, and stopped through all the cold and rain to hear what you might have to say." "Well," said George Withy, "and what didst thou hear?" for listeners seldom hear any good of themselves. "Why, sir, you said, that at the name of Jesus Christ every knee shall bow." "Yes, I did say that at the name of Jesus every knee shall bow, and every tongue confess; and at the name of Jesus thy knee shall bow, either in mercy or in judgment."

A. F.

## JEHOVAH SHAMMAH.

('The Lord is there.')

Ezek. 48, 35.

Thou art our Father, Lord—our Lord;  
And Thou wilt every word fulfil  
Of promised love; and, Zion-ward,  
Wilt lead the tribes in Judah still.

Though mute within Thy courts we stand;  
Nor harp nor tabret's sound is there,  
Nor bended knee, nor lifted hand,  
Nor solemn vow, nor voice of prayer;—

The heart contrite, the lowly mind,  
The strength implored, the trembling plea,  
The darling joy of years resigned,  
In grateful incense rise to Thee.

Sometimes, perhaps, as left and weak,  
Along her walls may Zion move  
Because they be but few that seek  
Her day of feast or solemn morn.

But Thou shalt still inhabit there;  
And there shall still Thy glory shine;  
And Siloa's fount Thy name shall bear;  
And Zion's hill shall yet be Thine.

Yet shalt Thou teach her sons Thy ways;  
Her courts with prophets yet shalt fill;  
And in her gates shall still be Praise;  
And on her walls Salvation still.

There shalt Thou bid Thine ensign stand;  
And blow Thy trumpet that, from far,  
Shall call the nations, land by land;  
And they shall answer—"Here we are!"

And kings in darkness that, till then  
Have sat, shall see the rising day;  
And haste to meet; nor ask again  
The guiding star to point the way.

And Cush and Hamath, as of old,  
And Taprobane shall come to her  
With richest offerings—gems and gold  
And balm and frankincense and myrrh.

Around her borders shalt Thou lead  
The streams that gladden by the way;  
And there Nebaioth's rams shall feed;  
And there the flocks of Kedar stray.

Within—Thy Love, Thy Peace shall rest;  
The unmeasured spirit all shall bear;  
And every tongue shall call her "Blest";  
And name her name—"The Lord is there."

WILLIAM DYMOND. Originally written in 1821.

BRINGING PARDON TO ALL.—LOUIS XII. of France had many enemies. When he succeeded to the throne he caused a list of these to be drawn up, and marked against each of their names a large black cross. When this became known, the enemies of the king fled, because they thought it was a sign that he intended to punish them. The king, hearing of their alarm, recalled them and gave them an assurance of his good will, saying that he had placed a cross beside their names to remind him of the cross that brings pardon to all; and he urged them, by his own example, and especially by the example of Him who prayed for his enemies, to go and do likewise.—*Selected*.

Some women take delight in dress,  
And some in cards take pleasure,  
Regarding less the path of peace,  
As if it were no treasure.  
How many leave the path of peace,  
Pursuing ways malicious,  
In vanity and naughtiness,  
Going in paths pernicious.  
Guard well thy thoughts they're heard above,  
Or thoughts are heard in heaven,  
The way to steer forever clear—  
The way is plain and even.

Asheboro, N. C.

ZIMRI STUART.

## That \$50,000 for the Elks.

*Protest Against The Grant of Public Money to an Oath-bound Secret Organization.*

[Judging by the tone of the daily papers, there appears to be a prevalent feeling of well-satisfied acquiescence in the grant of public money to a secret order which has earned wide notoriety for its hilarious and roystering demonstrations. The national gathering of this order in Philadelphia is announced for the middle of the coming month, and preparations on an extensive scale are under way to receive the multitude of visitors who are expected to flock hitherward. Delegations are announced to arrive on the First-day preceding the event, attired in "unique," "exaggerated," or other fantastic costumes. We may well believe that all the saloon-keepers and all the caterers to worldly amusements will rejoice, whilst those who are jealous of the good name of the city which Penn founded must mourn at the degradation and reproach. The order referred to is made up "largely of lawyers, journalists, and they of the theatrical profession," but these informing and significant words, it needs to be said, were omitted from the protest following, by the editor of the paper in which the communication appeared.—J. W. L.]

*"To the Editor of Public Ledger:*

"The New York correspondent of the *Public Ledger*, some time last month, prefaced certain remarks that he was moved to make concerning gaining favor with the community through a lavish use of money, by a reference to the way of those opulent senators of decadent Rome, and contenders for the imperial purple, who cast largesses to the legionaries and the populace and always complacently answered the cry for 'Bread and the Circus.' This same thought was in my own mind when I considered how our City Councils had been impleaded for a grant of fifty thousand dollars on behalf of a proposed public demonstration to be made by an oath-bound, secret organization, the Benevolent Order of Elks. Later, the bill favoring this purpose was passed and was approved by the Mayor.

"It has been stated by the promoters that this money is to be made use of for the construction and elaboration of a 'Court of Honor' upon a broad avenue, the prevailing feature being a double series of columns with life-size figures of elks (the four-footed and horned animals, I take it) plentifully distributed thereamong. Presumably no part of this money is to be used for the awarding of prizes (as advertised) for the most attractive floats, the best appearing lodges in line, the most unique uniforms, and so on. Such an application of the donative, nevertheless, would scarcely be inconsistent, seeing that for years past our local legislature has taken from the taxpayers' money the pay for prizes to the contestants in mummers' parades. And so, with an expenditure, direct and consequent, running into the hundreds of thousands of dollars, for the 'circus' end of the demonstration, there would seem little left for the



inconsequent 'bread,' with flour at about six dollars a barrel and rising.

"It is not, however, the special purpose of this protest to take exception to the peculiar festive demonstrations of this secret order, if its inclination leads that way. My objection, made as a responsible taxpayer, is that this bestowment of the fifty thousand dollars is a misapplication of the public funds, and should the Free-masons, the Eagles, the Red Men and the Woodmen, the Odd Fellows and the hundred other unrevealed orders in their train seek for a grant from the general exchequer, to help display the splendor of their conclaves or other national gatherings, they will have simply to cite to-day's precedent. But, the word passes along, it helps business! And there I leave it.

"JOSIAH W. LEEDS."

"WEST CHESTER, PA., Sixth Month 7th, 1907."

### The Best Construction.

The child had come home from school with a clouded face. The mother knew that something had gone wrong, and past experience enabled her to guess what it was. Soon the child confided to her that two of her playmates had been talking about her. "I know they were, mother," she said, "they kept looking at me in a way that you can always tell." "Yes," said the wise mother, "and perhaps they were saying some very nice things about you. Had you thought of that?" No, the child had not. She was convinced that her playmates were talking about her and had put the worst construction upon the fact. Yet she was forced to confess that she had no idea whatever of the nature of this conversation.

Before we condemn the child, it might be well for those of us who are older to consider that we are doing practically the same thing. When there is something in the life and actions of another which we cannot read—and how seldom do we really understand each other—it rarely occurs to us that it would be just as easy to imagine a good thing as a bad one. For instance, a person passes your house at an hour of the night when honest people are supposed to be in bed. It is true that he may be out at this hour of the night because he craves the darkness for some evil deed. Yet if you think of it, on the other hand, it may be an errand of mercy, or to relieve some one in distress, which has led him to go forth at this unfavorable time. Then there is the person that you accuse of being haughty and unfriendly. You conclude that he desires to hold himself aloof from you, but it is equally possible that his demeanor is due to a fear of making himself burdensome with his attentions. It would surprise the most of us if we would stop long enough to consider the fact that many of the things for which we condemn others, might be with as much reason set down as evidence that they are worthy of our approbation. —*The Lookout.*

No man ever sought a blessing for another without getting one himself.—*S. S. Times.*

### LOVE AND PRAYER.

Love the choicest gem of heaven,  
Dearest prize to soul is given,  
Like the truth it must endure,  
Purest where all things are pure.  
No waste in love can I decry  
Lasting as Eternity.

One other thing is like to this,  
In dignity and lasting bliss;  
It is the breath of Spirit's power,  
It gives the soul its highest dower.  
And love and prayer to saints are given,  
To constitute the final heaven.

H. T. MILLER.

### Purity Out of a Puddle.

Yes, I remember it well. It was in Odd-fellows' Hall, Edinburgh, on a memorable evening.

Professor Drummond had before him an audience of sixteen hundred young students, some of whom were studying for the ministry; others, for the medical profession; others, for the bar. Every week he invited us to write to him if we had any moral or spiritual difficulty which we thought he might help us to remove. Many availed themselves of the privilege, and received guidance and stimulus which brought them into the very highway of the Lord.

What a knowledge Drummond had of human nature! I have never heard any one who could ransack the heart more thoroughly than Professor Drummond.

On this particular night, when he rose to deliver his address, he held up a letter—an anonymous letter—which he said he had received during the past week. It was from a medical student, and told the awful story of a life which had drifted little by little into lust and uncleanness, and ultimate despair.

The professor did not read the whole of the letter. He told us the burden of it, and then, in an oppressive stillness, he read the concluding words, which were weighted with the hopelessness of a lost soul.

"Gentlemen," said Drummond, "if this man had given me his address I would have come over to Glasgow by the next train to see him. I would fain hope he is here to-night."

And then he went on in words of exquisite tenderness to speak to that unknown man, trembling maybe somewhere in that crowded meeting. He spoke in tones of unbounded hopefulness, for Drummond was as sunny as a summer morning. He told of what Jesus of Nazareth had done for a Magdalene, and of what He would do for the depraved to-day. Then came an exquisite illustration:

"As I walked through the city this morning, I noticed a cloud like a pure white bank resting over the slums. Whence came it? The great sun had sent down its beams into the city slums, and the beam had gone among the puddles, even the nauseous puddles, and drawn out of them what they sought, and had taken it aloft and purified it, and there it was, resting above the city, a cloud as white as snow. And God can make his saints out of material equally unfavorable. He can make a white cloud out of a puddle."

The man had written to Drummond in the hopes that the great teacher might give a ray of hope to the heart of a despairing man. No one who heard that address can doubt that he succeeded. Years afterward Drummond confessed with delight that his correspondent had found the light of life.—*Selected.*

### People Who Sin For Us.

The newspapers have much to say about a rich man whose fortune was won by the labor of men who risked their lives, and in many cases lost them, in building up his fortunes. The mine which yielded to the man such great profit was to be worked only under the most dangerous conditions. Men who brought forth its riches were forced to stand all day with the water to their waists; at the same time, they were in momentary danger of losing their lives. We might ask whether the man loved money well enough to have done these things for himself. Certainly not. He would have believed that the risk was too great. But he did not hesitate to allow other men to run the risk and pay the price. There is something so very heartless about this that our indignation is stirred over the thought. Yet in other lines besides that of money-making, and where there seems to be much less at stake, we sometimes allow others to do for us what we would not do for ourselves. We shrink back from the risk, but feel no compunction of conscience about allowing others to run the risk for us.

A man of fair moral character was very fond of attending the play. He was not the most particular, but took in, as he acknowledged, all sorts of amusements. He declared frankly that since it did not hurt him personally, and furnished a relaxation from his business responsibilities, he felt that he was committing no wrong in doing so. By and by, however, one of his daughters ran away from home and became a chorus girl in a travelling company. The father was frantic, and appealed to one and another of his friends to help him. The minister, who had often spoken plainly to the man against theatre-going, said to him, "Do you really think it will hurt the girl?"

"Hurt!" replied the father, hotly; "would you, if she were your daughter, want her to run the risk?"

"No," replied the minister, "I would not. Neither would I ever allow other men's daughters to run the same risk for the sake of amusing me. You have been with the utmost complacency making it necessary that other young girls do the same thing in order that you might be amused."

There are multiplied thousands of people who stand in the same position. They would shrink back in horror from allowing those who are near and dear to them to do the things which they allow strangers to do for them.

One of the directions in which many are guilty is that of making unnecessary work for others on the First-day of the week, and depriving them entirely of the

privileges of the public worship. They would not dream of doing these things themselves, but are quite willing for others to do them. Those who make a First-day convenience of the open stores, or, rather, who make it almost necessary from a business standpoint for the small dealer to keep his store open on that day, are in many cases persons who would look with great disfavor upon the idea of keeping their own business going up that day.

We remember that, in the trial of our Lord, the Jews refused to do certain things connected with the trial because it was Passover week. They wished to be technically blameless, and in this respect they were. So it is possible for us to have scruples about the things that we actually do, and to be unscrupulous concerning what we make it necessary for others to do in our behalf.—*Selected.*

### Science and Industry.

In order to test the qualities of a submarine electric light, a diver at Aberdeen, Scotland, descended twenty feet in muddy water, taking a newspaper and the light down with him. Seated on an anchor at the bottom of the harbor, he read aloud for ten minutes to the men above, the words being conveyed through the telephone in his helmet. The paper was held eighteen inches from the lamp.

One of the recent plans, it is said, adopted in some of the railways in England is the application of photography to the examination of bridges or tunnels which are thought to be giving way. It has been found that what might escape the eye of the engineer is not overlooked by the eye of the camera, and another advantage of the photographic method is that there is a graphic record of how things were at the time the photograph was taken.

The largest book yet printed is a colossal atlas of beautifully engraved Dutch maps, and it takes three men to move it from its giant bookcase in the library of the British Museum. The great volume is bound in leather, magnificently decorated, and is fastened with clasps of solid silver, richly gilt. There is not much liability of its being stolen, for it is nearly seven feet high and weighs eight hundred pounds. His great book was presented to King Charles II. before leaving Holland in the year 1660.

The ants of Lapland are three times as large as our common ant and their nests are hillocks of fire sprigs and rubbish, ten feet high, the inside a mass of logs and ants. Well-beaten roads diverge on them in every direction like the ties of a railway, and the ants cross the streams and brooks by means of natural bridges. One day a naturalist, while tramping over a brook, brushed with his head and shoulders two willow branches which heaved over the water. He was instantly covered with ants which were making their way across the bridge which he had disturbed.

The great flood of immigration to American shores flows ceaselessly on, and now high-water marks for the influx of Europe's migratory hordes are being recorded every month in the port of New York. Fifth Mo. bids fair to outstrip Fourth Month's record, when 133,452 immigrants came into this country. The well-springs of the human stream at present lie principally in southern and middle Europe, while another but lesser current has its source in the Scandinavians and Germans. Italy, Austria, Hungary and the lower Russia supply more than one-half of all the immigrants seeking homes in this country. A score of years ago Ireland and Germany were the headwaters of foreign immigration.

At certain places about the most crowded quarters of Paris are small eating-places maintained by public charity for indigent mothers. Seven such places are scattered through the poorer sections of the city, and last year they furnished thirty-seven thousand meals to mothers who otherwise would doubtless have fared sadly for nourishment for themselves and infants. These restaurants are small, modest in appearance, with simple furnishings, but always scrupulously clean. Over the door is a sign—"Free Restaurant for Mothers." Nothing is charged at any of these places; shelter, comfort and food are free.

DETERMINED efforts are to be made by the fuel division of the United States Geological Survey to stop the appalling sacrifice of human lives in the coal mines of the country. Plans have been drawn for a unique experimental station at which tests of the various dynamites and powders used in blasting coal will be made, with a view to accurately determining their safety in the presence of the deadly firedamp and coal gas. Explosives of all sorts will be hurled by means of a mortar into a man-hole boiler-plate cylinder which has previously been filled with gas, and the effects carefully noted. In addition, there will be important experiments in rescue work, and one part of the station will be fitted up as a miniature coal mine, and miners and operators will be taught the noble art of saving the lives of fellow-men.

**THE TURNING POINT.**—How little do we realize the far-reaching effect upon others of some of the simplest acts of our daily lives! A young woman from the country said, in speaking to a city acquaintance, "Do you know, although I have seen you only three times, you have had a tremendous effect upon my life?"

"How is that?" was the reply. "All told, I don't think we have ever talked together ten minutes. When C—brought you to call, I had to devote most of my time to my aunt, I remember, for she was ill. Then, when I returned the call, you were out, and we haven't met again until to-day."

"Nevertheless," was the rejoinder, "what I say is perfectly true. That first evening I met you served us a little 'spread' of bread and melted cheese on wooden

plates, with a fork for one, a spoon for another, and a knife for a third. You spoke quite simply of its being your daily supper, and without embarrassment or affectation. It made a great impression upon me, for I was living at that time far beyond my means. I had thought that in the city I must live 'like other people.' But when I saw you, whom I admired so much, not ashamed to live the 'simple life,' it revolutionized my ideas. I looked at you and thought, 'The idea of poor little, insignificant me being ashamed to live as plainly as you! Well, I went home, gave up my room and took a smaller; stopped taking three meals a day at a boarding-house, as I had been doing; made arrangements for one meal there, and prepared the other two frugal repasts myself. I see now that I would soon have been totally engulfed, at my former rate of expenditure, and forced to give up my art-work and go back to the farm—so you can understand how it changed the whole course of my life. But that was not all the good the experience did me. It showed me what self-respecting independence is, and impressed upon me the fact that nobility glorifies the humblest economy.' *Young People.*

It is right to be contented with what we have, but never with what we are.—*Mackintosh.*

### Bodies Bearing the Name of Friends.

WILLIAM TAYLOR and companion, LUTHER BYE of West Branch, Iowa, returned home week before last after visiting most of the meetings belonging to Western Yearly Meeting and many of the families. Their visits were highly appreciated and we hope much good may result from their labors amongst us.

COMBUST is too evident to be necessary, when we read that "one subject that received special attention at the Ministerial Conference of Indiana and Western Yearly Meetings, held at Greendale, Ind. Fifth Month 10th, and 17th was that of the relation of music to worship in their meetings. A proposition was made to have a Friends' hymnal, containing Whittier's poems set to music. This was received very favorably."

### Westtown Notes.

CLASS day exercises were held in the afternoon and evening of the 15th, and were attended by the teachers as well as by the upper students.

The graduating class of this year numbered forty-three, the largest in the history of the school, and eleven states of the Union were represented.

Two of the teachers, Samuel H. Brown and Ruby Davis expect to spend the summer in European travel, and five others will be studying at Columbia, the University of Wisconsin and Chautauqua, N. Y.

The closing exercises of the school occurred on Fourth day of last week and an unusually large number of visitors were present. The essays read by the graduates were good and well delivered, and the address to the class by Alfred C. Garrett was greatly enjoyed by all.

### Correspondence.

[Recently we printed a letter of T. J. Battey for the sake of its main content that our young members should not "break with the past"—a letter which, coming from such a quarter proved impressive to a class who were not without temptations to unsettlement. In the course of his letter, concessions were suggested which we allowed to stand as recommendations of the times, and not as our recommendations. These suggestions occasion, as was to be expected, thoughtful consideration such as is expressed by our present cor-

respondent. Their tendencies can thus be construed, and are too probable in the world, but from the knowledge of the intentions of T. J. Battey we may be assured they were not of his motive.—E.O.]

**Dear Friend:**—In the article in THE FRIEND of a recent period by T. Battey there is much to think about. He admits that many still under our name have quite abandoned what is written in Quakerism and expresses a strong desire that Philadelphia Yearly Meeting may continue, a body representing the genuine ancient "Friend." But then to sustain these "ancient" principles in this age we must, he says, fit them into a new "environment." As I understand this new environment, its main features are, with whom the casual indulgence in creaturely enjoyment, and that untrammelled attention to business, which seems needed to supply the means for that style of living. In claiming indulgence in these things we are but following the leading of those around us, who find religion in any shape an incumbrance; and, with whom the scandalous breaches of trust in political matter, in moneyed and social transactions, that are leaving their brand upon our age, mark the result. "Ye are the salt of the earth," and it appears to me that the high trust is committed unto us, of preventing that salt from losing its savor.

The pages of the New Testament abound with holding essentials, we may sacrifice what are less essential that those still imbued with the spirit of the world may walk hand in hand with us. This would make it easier for us, to have good fellowship with those who are straining,—sundering the bonds of honesty and social order.

The pages of the New Testament abound with testimony that our Heavenly Guide will accept of no less than the whole heart. As J. Dymond puts the case, "the will of God being known, human duty is ascertained." And said Christ himself: "He that forsaketh not all that he hath cannot be my disciple." How it may fare with those who on entering upon a religious life, make reservations in one way or another for self-indulgence, we know not. They may pass through life, with apparent rectitude, winning the good esteem of those around them, but all the time acting as though they thought themselves unqualified for important positions in the church. Our Society has been afflicted by such, ever since it emerged from the fires of persecution. So long as there was a sufficient body of faithful members to carry the burdens of the church the indifferent ones could follow the leaders. In places where the standard bearers were gone and those who had been only followers of them were left without human leadership, the meeting disintegrated.

It appears to me that we are now approaching that condition. The article in the *British Friend*, to which some time ago I called thy attention, tries to provide for this emergency by making Divine guidance a thing in which human culture has a share. This share must be small, but may soon occupy the whole field, and then these new ministers of G. F., will be in the same group with the pupils of theological schools. It is a comforting assurance that the Lord is yet laying his hand upon one and another of our younger members, cleansing them and moulding them after his own heart and bringing them into his service. But those who are not moulded by G. F., will be in the same group with the militant Church, but the Lord may so work in younger minds, as to prepare them to do more than fill our places.

Thy sincere friend,

LOYD BALDERSTON.  
Colora, Md., Sixth Month 16th, 1907.

#### SUMMARY OF EVENTS.

**UNITED STATES.**—The amount of indemnity which the Great Powers demanded of China at the close of the Sino-Japanese War was placed at three hundred and twenty million dollars, of which the United States was entitled to receive its proportion of about twenty-four million dollars. In 1905 Secretary Hay favored the reduction of this indemnity, and Secretary Root has since expressed his belief that the amount of the indemnity should not exceed the actual cost of the expedition to Peking and the loss of Chinese Americans whose property was destroyed in China. This reduction will reduce China's debt to about eleven million dollars, of which six million dollars have already been paid. The saving to China by this action including the principal sum and interest thereon it is said will amount to twenty-seven million dollars. The ratification of this action by Congress will be necessary; but

it is expected it will be promptly given. It is stated that unusual as such acts of governmental magnanimity may be, the action in this case was no more than common honesty and fairness demanded. The precedent was set for it by the decision of the Washington authorities in 1880, when the Chinese Government collected to compensate for damage to American interests, and property in the Canton riots of a generation previous.

Twenty-six hundred and sixty deaths in Pittsburgh, Pa., were reported to the Coroner in the year 1906, of which nine hundred and nineteen were the result of accidents in mills, mines or on railroads.

Statistics of the prices now prevailing by the Bureau of Statistics of the prices now prevailing of twenty-five important articles imported from abroad, and of the prices of twenty-five articles exported from the United States to foreign countries, as compared with the prices of the same articles ten years ago. From these it appears that the average advance in price of these twenty-five articles is 100 per cent, and of the twenty-five articles of export included in the list the advance has been 86.06 per cent.

It is stated that a student in South Dakota recently walked twenty-six miles to cast his ballot against licensing the sale of liquor at a certain election, whose vote turned the scale and insured the election in favor of prohibition.

It is stated that the Union Pacific Railroad Co., has in use an automobile mounted on railroad car wheels and equipped with a weed-burning apparatus. Attached to the car are a number of tanks carrying the supply of gasoline sufficient for the day's run on the road. This gasoline is forced into a system of burners carried on the back of the car, making a very hot flame close to the ground, and extending over several feet on either side. This kills the weeds. The machine is capable of burning from twenty to twenty-five miles a day, running about three to four miles an hour.

In the State of Washington in certain districts during the rainy season, the ground under the wagon there are great wet fields, in order to keep the surface of them in good order straw is scattered over the surface of them which keeps down the dust and fills the holes, so that travel is not impeded. It insures good roads for a time and is a great benefit to the farmers and merchants.

**FOREIGN.**—In connection with the dissolution of the Russian Duma, by an ukase of the Czar, the law regulating the qualifications of electors has been radically changed, the effect of which is intended to put the landlords throughout the empire in undisputed control of the electorate, and to deprive the peasants of political power. Another ukase has been issued to the Governors of eight of the principal provinces of Russia, according the special power to empower them to dissolve newspapers, disperse meetings, banish undesirable persons and take other measures for the maintenance of public security by administrative process, without having resort to the courts, and to inflict punishment up to three months' imprisonment and five hundred dollars fine. These provisions include the regulation of the press, and the prohibition of martial law has not already been proclaimed. The number of persons arrested in Odessa since the dissolution of Parliament is said to be approximately three thousand. The future policy of the Government has thus been outlined by one of the ministers who recently said: "That the cabinet had intention to pass legislation until the opening of the session of the new Duma. The cabinet, he said, would submit the new electoral law to the Duma for amendments and ratification. Spasmodic agrarian disorders, he said, undoubtedly would occur during the summer, but they would be suppressed ruthlessly. The policy of the cabinet, he continued, aimed to enlarge private ownership indefinitely by encouraging the breaking up of communes and the purchase of land through the peasant bank. With the growth of individual ownership the chemical hopes of compulsory expropriation would subside."

In the 17th instant the Government of France decided to arrest and prosecute the leaders of the wine growers' revolt. The announcement of this decision was quickly followed by a general rising of the people with the object of making a fierce resistance. On the 20th instant, a body of troops at Narbonne mutinied, and martial law has been proclaimed throughout the whole of the disturbed area. Fighting has occurred between the troops and the people have occurred. In Paris it is believed that a bill recently passed by the Chamber will, in a large measure, satisfy the demands of the wine growers when it is properly understood.

The British Premier has taken steps to bring about legislation by Parliament to curtail the powers of the

House of Lords. The Government proposes to act in accordance with the following resolution: "That in order to give effect to the will of the people as expressed by their elected representatives, it is necessary that the power of the other house to alter or reject bills passed by the house should be restricted by the law, so secure that within the limits of a single Parliament the final decision of the House of Commons shall prevail."

On the 10th instant, one of the delegates to the Hague Conference, from the United States, General Horace Porter, announced the reservation of the right on behalf of the United States to present the question by the home should be restricted by the law, so secure that within the limits of a single Parliament the final decision of the House of Commons shall prevail." The United States regards the limitation of armaments primarily as a European question, and in face of the present divergence of views among the European Powers and the unwillingness of any of them to assume the responsibility, the United States does not feel justified at the outset of the conference in injecting an issue which might jeopardize the important work achievable. Nevertheless, the United States does not want to see the door closed, and the reservation is made to protect her right to introduce the subject if for any reason later she should decide to do so. It is stated that the present Conference is largely composed of international lawyers, while that of 1890 was composed of diplomats. This it is believed indicates that the Hague Conference is now recognized as a legislative body devoted to the development of international law.

#### NOTICES.

**CORRECTION.**—The name Martha J. Moody, in THE FRIEND of last week in editorial should be Martha J. Woody.

**FRIENDS' LIBRARY.** 142, SIXTEENTH STREET, PHILA. During the Seventh and Eighth Months the Library will be open only on Fifth-day mornings from 9 A. M. to 1 P. M.

**WANTED.**—A practical Friend teacher for Paulina Monthly Meeting School to begin duties about the first of Ninth Month next.

Apply to JOSEPH HENDERSON or OLIVE R. ROCKWELL, R. F. D. No. 1, Paulina, Iowa.

**WESTON BOARDING SCHOOL.**—The School year 1907-8 begins Ninth Month 1, 1907. As rooms are granted before the end of the current spring term, application for the admission of new pupils should be made at once to

WILLIAM F. WICKERSHAM, Principal, Westwton, Penna.

**DIED.**—At her residence near Millville, Pa., First Month 15th, 1907, LYDIA HEACOCK, widow of the late Jesse Heacock, aged eighty-three years, eleven months and twenty-eight days, a beloved member and overseer of Muncy Monthly Meeting. It was the portion of this dear Friend to partake largely of the cup of affliction but with great fortitude and patience she bore the heavy trials, upheld by her Heavenly Father's love and care. Patient, loving and kind to all, humble and earnest in her religious life, her children have the comfort of that she has gone to inherit one of the "many mansions prepared for the righteous from the foundation of the world."

—, suddenly, at his home 120 Ellsworth Avenue, Salem, Ohio, Fourth Month 15th, 1907, JOHN MICKL STRATTON, in the eightieth year of his age. A member of Salem Monthly Meeting of Friends. He had not been in good health since sick with pneumonia, and in the last of the past winter was confined at home only riding out occasionally and a few times to meeting when the weather was favorable. Though he was taken suddenly and very unexpectedly from us we hope and trust through the great mercy of our Heavenly Father that he is at peace.

—, Fourth Month 17th, 1907, at her home in Philadelphia, Mrs. B. T. Tice, daughter of the late Samu F. and Mary Troth. From early years a full belief in the atoning sacrifice of our Lord and Saviour Jesus Christ, to whom she bore witness, being valiant for the Truth, her friends are assured she is now in the presence of her Redeemer, whom she loved and loved. A member of Western District Monthly Meeting Friends.

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# THE FRIEND.

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WE never understand an enemy or a friend till we know what he has suffered.

WHEN the world's history,—which is the story of human hearts—is known, it will be found that what has been borne far transcends what has been done.

## The Mechanics of Praise.

Now while professing Friends are feeling their way to the use of musical instruments in public worship, the Free Methodists also are discussing whether organs and other instruments have a rightful place in the services of the church. Their General Conference is about to decide on the question. In deploring the poor singing which they may allege is an unfortunate feature of their services, the choice between "singing with the Spirit" and singing with instruments seems to be having no lively consideration. Indeed, where the audible tunings are held essential to the service of praise, all kind of organs, vocal, bodily, or mechanical, seem as alike outward. Whether it be wind-reed, "cornet, flute, harp, sackbut, psaltery, chimer," or other mechanism that is employed, they all stand in the same outwardness, and when made systematic, numbered appointments of a stated worship, pamper the same diversion. And it is no wonder that meetings under one name, once having broken over into noise-to-order soundings by voice did not forthwith proceed into notes sounded by other instruments.

No one can say that we thus rank graphophones with preaching instruments, for these do not speak with the immediate Spirit all the understanding also. It is our personal organs only as we with them are qualified to minister "with the Holy Ghost sent down from heaven," that are available for

a Friends' meeting. Let others, having begun stated and regulation tuning as worship add to their number of organs as a logical sequence, if they ought to pursue consistency with their own standard; but let professing Friends hear again and again the query, "Having begun in the Spirit, are ye made perfect by the flesh?"

## "Came by it Honestly."

We hear much of stolen goods, and little of stolen evils. But whatever good things are stolen should not be accounted as good to the thief. Goods are bad for him who stole them, and worst of all is the inward disposition that stole.

But we hear too much of *stolen evils*, under the name of honesty. One who has an evil trait of character is wont to excuse himself by saying, "Well, I came honestly by it,"—when the fact is, he stole it. He has it neither by the former owner's consent, nor by God's approval. Neither his earthly nor his Heavenly parent wished him to adopt bad qualities.

It was, indeed, made easy by nature for him to give up to those faults, but he chose to submit to their temptation and to make them his by habit. The reverse choice and habit would with God's help have settled in him an opposite character. And his struggle against inborn tendencies would have served the right purpose of those tendencies, namely, have made him stronger in virtue.

In each one's eden-garden or character-nursery, the wrong spirit stirs up a wrong tendency, saying, "Accept this motive, and act upon it." But the Spirit of God says, "Do not." And if the man takes the wrong motive to make it his own contrary to the Divine consent, he comes dishonestly by it and not honestly. It is a case of stealing, to appropriate that character which He whose right it is to rule and reign in our hearts forbids us to take; even though, for the sake of our probation in virtue, he leaves it possible for us to take the forbidden thing.

The fact that it is easy, or gratifying to the creature, to take wrong courses, or that tendencies which come by birth strongly tempt us, does not constitute a gift or a right to grasp them as our own. There are multitudes of things round about us which

our natural appetites cry out for, but if we should lay hold on them for our own, the courts of law might soon tell us whether we "came honestly by them" or not. No—the strongest natural tendency or hereditary instinct is not the rule of honesty,—nothing but the will of God is that, whether for traits of forbidden character that were parental traits, or for any outward property. The word "hereditary" will blot out no thief-marks of a guilty soul. The hereditary of the new birth alone will wash them out.

To destroy these works of the devil, however adopted in us, a Saviour for man is come. He whose Spirit was felt to say, "Do not," at the first theft of an evil or sin, again as loudly as Love can say it in tasting the wages of this dishonesty for every man, repeats it: "Let him that stole steal no more." Steal not a character,—a wrong character, unto thyself. Only good characters are offered by the good Spirit to be taken, and He breathes them into our very hearts as we will obey the inspiration, and grow thereby in his nurture. He knows what it is to be crucified between thieves, and what it is to promise paradise to the repentant.

## Letters from Thos. Scattergood.

(Continued from page 401.)

DAMASCUS, Third Month 21st, 1907.

On the 18th we were starting for Tiberias (sixteen miles), having left our cavalcade of ten animals, etc., at Nazareth, and taken to a heavy three-seated wagon with three horses, in the rain, which kept up off and on in showers all day. There is a good (but very rough) road for nearly half-way, after which the road consists of numerous tracks over the country, all of which are over ground much like a recently plowed field which is thoroughly wet. If the government had any consideration whatever for its subjects it would surely finish the road it has begun, and continue it over this bad land. In addition to the soft and wet condition, the country is full of boulders from six to fifteen or eighteen inches in diameter, which it is impossible to avoid. The result with us was that our horses were utterly exhausted and gave out when we were about two and a half hours from our destination. We walked a while but found the soil as sticky and soft and slippery as possible, so we did not wonder at the horses giving out. After we had floundered in this horrible mire for about three hours, a carriage bound for Tiberias came along (a rare incident) and the single occupant, a German

Jew who spoke no English, agreed to take me to Tiberias and there I was to send back three horses to take the place of our stalled team. There were three good horses to this carriage and after helping our team to get into motion, he and I proceeded. We reached Tiberias about 6:45 and I at once engaged the hotel-keeper to send three fresh horses to the rescue, which he did, and started them in about a half hour. Meanwhile Edward Kelsey had engaged four or five strong men from a neighboring Syrian village to help push and pull, but they proved utterly unreliable, would not touch the carriage until he had paid them in advance and soon began demanding more pay, until he turned on them and threatened he would inform the authorities at Tiberias and have them send soldiers and put the whole lot of the village men into jail. These ignorant, wild men are greatly afraid of the government and at once became docile, even offering to return the money we had paid. All this was about dusk, and matters were looking serious when the relay I had sent out came along, routed the wild men away, hitched his horses to the wagon and soon started off, arriving safely at Tiberias at 9:45. This was a serious adventure, but ended all well. Next day we were in a boat on the Sea of Tiberias nearly all day, visiting the Jordan mouth, where it enters the Sea, the one of supposed sites of Capernaum, that of Magdala (a most wretched village), getting back to the hotel at six p. m. Next morning we left at six a. m. and were rowed to the foot of the lake to meet a train for Damascus due at 7:30. The train actually left at 9:30; this is a sample of railroad schedules in this happy (?) Turkish land. To continue our bad luck (?), the engine ran off the track about 12:30 in a difficult place. Fortunately only the forward pair of wheels of the front truck of the tender, went off, and as there was a stiff up-grade, the train soon stopped; but I noticed a deep cut sixty feet at least was immediately below us. The officials of the train gathered around the engine, looked at the wheels off the track, smoked a few cigarettes, talked a good deal, but made no apparent effort for over an hour to get to work with jack-screw, planks, etc. When they did get at it, it took them less than an hour to get the train started again all right. After spending one hundred and ten minutes at a dining station where they were scheduled to stop thirty minutes, the train proceeded at a poor gait over a level country (the Hauran) and actually got to the end of the journey at Damascus at 9:30 p. m. Some four hours late I think. We soon got ourselves and luggage into two carriages and reached this nice hotel, a good dinner, and bed at 11:30—pretty tired but sound and safe. We are now through with our long and hard travelling. We will stay in this city four or five days and then on to Baalbek and Beirut.

22nd.—Yesterday we started out sight-seeing in this very old city—perhaps the oldest known of continuous habitation. It is known to be older than Abraham. The secret of this hale old age is thought to be its abundant water supply—the Baradu (the old Abana) rushes a heavy stream of

good water through the city, reminding one of the Rhone at Geneva and almost as large. It comes from the Anti Lebanon and is largely snow water at this time of year. We have had frequent fine views of Mt. Hermon clad in snow, well down its flanks,—an imposing and beautiful sight. The rest of this great Lebanon range is not so high as Hermon, but there was much snow on it for many miles. We visited the great mosque here, recently destroyed by fire, 1893 (?) and now rebuilt. It is an interesting and very large place. Baedeker gives a full description of it. We drove and rode donkeys after lunch to a high hill near the city whence we had a very extensive view of Damascus, its gardens and surrounding country for many miles.

We have also seen the place where Paul was let down in a basket (probably authentic), the house of Naaman the Syrian, very doubtful; the house of Ananias who cured Paul's blindness, possibly authentic, the walls of the city—wretched mud structures of no use now as a means of defence. We visited also a factory where the beautiful brass and inlaid work is made and saw some tempting things, but did not buy. At least two hundred and fifty people are employed here, some of them being little children, one as young as five years, who earn five to seven cents per day. The street called "Straight" is what its name indicates, and runs at least a mile long, directly into the city, and is a busy market street; it is covered in for a part of the way so as to keep the trades people from suffering from the sun's heat, which becomes intense in summer time. Often the temperature rises to one hundred and four degrees in the shade. It is cool in winter and no houses have artificial heat, so they are not comfortable. Sometimes it snows, though not often, and it is not severe enough to kill off orange, almond, apricot and palm trees. The city has many fine fruit gardens and the apricot trees are very large; there are some English walnut trees and many ornamental trees and shrubs, not yet in leaf, apricots and almonds are in bloom now.

You had better read up Baedeker for an account of the Bazaars which are truly wonderful, and must conduct a large retail business. The wholesale business has dropped away since the opening of the Suez Canal, which destroyed the importance of this city as a centre of distribution for Persia, India, Asia Minor, etc. There used to be a constant influx and efflux of caravans and indeed there still is, as we saw one from Bagdad to-day. It gives one a strange impression to feel one's self at a great trade centre for these Oriental countries. We also see pilgrims from various parts of the Mohammedan Orient, walking these streets, clad each in his peculiar garb, as Damascus is a very cosmopolitan place. There is a large population, over two hundred thousand; there are a great many Mosques and "Churches," but we see few schools and the place is very backward as regards civil development. Electricity, made by water power by a Belgian company is just beginning to be used for trolley cars and lighting; this is because the Turkish Government prevents

any new enterprises from getting headway and is very slowly and reluctantly allowing the introduction of electricity; no telephones are in Palestine I am told and Damascus is the first and only city where electricity for traction and lighting is used.

We are getting pretty homesick and do not think we incline to prolong our stay here, or away from home beyond Fifth Month, though we have no definite plans. There do not appear to be many American here and but few Western Europeans; a few French and Germans, no English now, that we see. We leave here on the 25th for a day at Baalbek and thence to Beirut and its neighborhood until we start for Constantinople where our stay will be quite short.

With dear love to all,  
THOMAS SCATTERGOOD.  
(To be continued.)

### Seven Weeks in Southern California.

By DEBORAH PATTERSON LOWRY.

The ground hog saw his shadow, as you will remember, on the second of Second Month, consequently, my friend Lydia S. Thomas and I thought it a fitting time to leave the frigid temperature of Philadelphia for the milder climate of southern California. Owing to the heavy snow-storm our train from New York was an hour and a half behind time, and when it came into Philadelphia it was covered with snow and ice making it seem almost incredible that in four days we could be transported to Pasadena's flowers and birds and sunny skies.

The sleeping berths as you know are quite too narrow for two, consequently, the second night out, we decided to make the experiment of having both berths of our section made up, and as I had the benefit of youth on my side, I climbed to the upper one.

Soon my woes began. The motion of the train was beyond anything I ever experienced. For awhile I would be tossed up into the air until my sympathies were keenly aroused for the college freshman when undergoing his blanket tossing, then the rocking to and fro would commence and I was transported back fifty years to the old-fashioned cradle which was rocked by my mother in the old-fashioned way.

About midnight it became unbearable and I rang for the porter to bring the steps and descended to the lower berth with the full determination to abide in lowliness or mind hereafter when travelling in a Pullman sleeper.

Our ride through New Mexico was most interesting. Not for one moment were we out of sight of some snow-capped mountains. The adobe huts on every side and the Indians in their native costume with blankets bead work and pottery to sell, interested us greatly.

At Albuquerque we stopped for half an hour, and as we gazed upon their swarthy skins and unkempt hair I remembered what Frederica Bremer wrote of them from her faraway Swedish home after her visit to America in 1853. These are her words: "I thought that the wigwam of the Indians was a better and happier world than the

of the drawing-room. There they sat at their ease, without stays, or the anxiety to charm, without constraint or effort, those daughters of the forest.

"They knew not the fret and the disquiet, the ennui and the fatigue which is the consequence of a brief hour's social worry. Their world might be monotonous, but in comparison it was calm and fresh within the narrow wigwam, while without there was free space and the rustling forest open to them, with all its fresh winds and odors."

Before she closes, however, she compares his Indian life with all its attractions, with the love-lit altars of our American homes.

Time forbids my telling you of all the delightful things we did in and around Pasadena, but a few stand out so vividly in retrospect that I will hastily give some description of them. One was the visit to the old San Gabriel Mission, founded in 1771, the present building dating from 1804. Here the Franciscan monks endeavored to Christianize the Indians in those early Californian days and the old mission chapel is still used by the Mexicans as a place of worship.

There is a chain of these old missions extending from San Diego to San Francisco. Helen Elliott Bandini writes:

"It was a life of romance. Even the stranger who visited California shores fell under the spell. The hospitality was unbounded. One could travel the length of the land and need no money; indeed, to offer it would be taken amiss. In a gentleman's home it was custom to leave in the guest chamber a little heap of silver coin covered by a cloth. From this, if the visitor were in need, he was expected to supply his immediate wants.

"It was considered a disgraceful act for a member of the household to count the guest money. Those happy pastoral scenes are hidden now in the golden haze of memory.

"Those simple days are passed away and only the sad sweet mission chiming, are left to breath into our life a lonely refrain from vanished times."

The trip to Catalina Island, about thirty miles out in the Pacific Ocean was most thoroughly enjoyed, and the wonders of the mighty deep, viewed through the glass-bottomed boats will long be remembered.

The little town of Avalon on Catalina Island is very pretty and picturesque. We remained there over night at the Hotel Metropole. This hotel is conducted on the European plan, and the tables were waited upon by young girls. When our waitress returned the change after we had eaten our lunch, there was only a nickel remaining on the tray, which she politely refused to accept.

A few days after this we read in a Los Angeles paper that a millionaire stock broker from Pittsburg had fallen in love with one of the pretty waitresses at the Metropole Hotel and that they were soon to be married. We have wondered whether our saucy little lady is the bride to be.

The trip up Mt. Lowe was most exciting. First a cable car drew us up a very steep incline for half a mile, then a trolley car swung us around over curves and trestles

and bridges which made us almost hold our breath, until we reached Alpine Tavern.

From there we rode on horses and burros to the summit where we saw the magnificent view described by James Clark in his beautiful poem. A vision from Mt. Lowe will give you a far better idea of its grandeur than I can:

Looking southward to the sun lands.  
On the ocean's ebb and flow.  
Keeping watch o'er Echo Mountain  
Dwells the spirit of Mt. Lowe.  
In the glowing light of noonday,  
In the midnight calm and lone.  
Gazing outward from the summit  
Like a ruler from his throne.

At his feet sits Pasadena.  
Framed with fields of fruit and grain,  
Where the valley of San Gabriel  
Slopes in beauty to the main.  
Pasadena decked with roses  
And with gems of gold and green.  
Resting on the landscape's forefront  
Like a crown upon a queen.

And the "City of the Angels,"  
On her hills of bronze and gold.  
Stands, amidst her groves of olives,  
Like Jerusalem of old.

With the purple Sierra Madres  
Smiling downward from the dawn  
As Mount Hermon smiled on Zion  
In the ages that are gone.

West and south the blue Pacific,  
Framed with surf and fringed with spray.  
Bathes in floods of molten silver  
Headland, island, beach and bay.  
East and north the inland deserts  
With their ever shifting sands  
More unstable than the waters.  
Fade in distant mountain lands.

Oh! that vision of the sun lands.  
Where the skies are ever fair.  
And the autumn wows the winter.  
With young rosebuds in her hair.  
Where the orange blooms forever  
And its leaf is never sore.  
And the mocking-bird is singing  
To his mate the live long year.

It has haunted me in slumber.  
It has gleamed and throbbled again,  
In my solitary musings  
And in crowded throngs of men.  
Like a vanished revelation  
Floats the memory back to me  
Of that dawn upon the mountain,  
'Twixt the desert and the sea.

We had planned for a picnic in Eton's Canyon at the foot of the trail which leads to the summit of Mt. Wilson, but after our lunch baskets were packed and the carriages were at the door the skies began to look lowering and soon the rain commenced to fall, and it can rain in California to perfection.

We had heard of a man by the name of George Fox who lived at the foot of the trail and on account of the name our curiosity was aroused to see him. We had pictured him in our imagination as a gaunt old hermit, and what was our surprise to find a handsome educated young man of perhaps thirty-five, with a beautiful wife Elizabeth, and two attractive children. They were most hospitable and as the rain continued they invited us into their house, drew the table out to its full length, and insisted that we should have our picnic there.

We gladly consented with the understanding that they would share it with us. They

had both been born and educated in Salt Lake City in the Mormon faith, and George Fox had travelled as a Mormon preacher. They had, however, renounced the faith. They spoke of the great desire the Mormon women have had to lead polygamous lives, greater even than the men, as their religion teaches them that their soul's salvation consists in this.

One very rainy afternoon, I attended a mothers' meeting in connection with the Madison Avenue Public School. The president came, and perhaps a half a dozen mothers with baskets on their arms, as they were to have had light refreshments. The president was much chagrined that the rain should have kept them away. Even the speaker from Los Angeles did not come. It is clear so much of the time that they seem to feel perfectly excused from going out if it rains. It was particularly trying, as they were to have made arrangements for the coming National Conference at Los Angeles, which is now in session, and have devised some means for raising money to entertain the visitors on Pasadena day.

As I said before, it can rain in California, and last winter was said by the "oldest inhabitants" to be "unusual." The rainy season was pretty well over before we went and we had only nine rainy days in the forty-nine, but the tourists who had been there during the First Month had grumbled incessantly and many of them had packed their trunks and left on account of it. I thought this little poem written by a citizen of Pasadena very good indeed:

Come Tourist, do not look so glum,  
The sunny days will surely come.  
Don't act as though you had no heart,  
In this deal God hath had a part.

Truly we don't rule the rain,  
But you blame us all the same.  
Old Pasadena is all right  
She needs the rain as well as bright.  
We like to see you one and all,  
And profit by your winter's call;  
But what to us is far more great,  
The prosperous condition of our State.

So put on your sunny smile,  
Don't growl and grumble all the while,  
Just eat the fruit and pick the flowers,  
And wait with patience brighter hours.

The smallest business has to be licensed in Pasadena. Twelve dollars a year has to be paid if a man has a horse and carriages and wishes occasionally to do a little hauling for a neighbor. He has to pay a license if he keeps a cow and wants to sell a few pints of milk a day, provided he has a little more than is needed for his family. It was rather amusing when a little boy was heard by a neighbor to say: "Father! father! is it wrong to raise chickens?"

The bungalow houses, with their bright colored roofs, were very attractive. The housekeeping, is so simple and easy, compared with it in our high houses. It seemed to us that Pasadena would be an ideal place to grow old in. I cannot describe the loveliness of its setting. The ivy geraniums twining up almost to the top of the tall palm trees. The roses almost covering the entire roofs of many of the houses; the hedges of red and white roses alternating; calla lilies in almost every yard; fuschias higher than



the second-story windows; poinsettias, azaleas and gold of Ophir were a constant delight, while whole fields of poppies—the State flower—could be seen for miles, and all this loveliness so close to the mountains, and they, part of the time, covered with snow.

"Old Baldy," as San Bernardino Mt. was affectionately called, about forty miles away, could be seen through a break in the Sierra Madres, and was an unceasing attraction, and a real inspiration to have in view from one's home.

After a stay of seven weeks in beautiful Pasadena, we turned our faces homeward, and stopped for a few hours in San Francisco.

Was it Francis Bret Harte who wrote of Chicago after the terrible fire in 1871?

At vespers men said, "All is well."  
In one wild night, the city fell.

I cannot describe to you the desolation of that stricken city. We rode for miles through districts which were nothing but leveled bricks and twisted pipes and debris. The wind was blowing a perfect gale and the air was filled with brick and mortar dust. To us it was depressing, but the inhabitants were most enthusiastic, and building appeared to be going on at a rapid pace. This touching little tribute to the children of San Francisco I cut from a paper:

"Those four days following the earthquake were a test of childhood, such as the world has seldom known. Thousands of children saw their homes burning, their school-houses burning; the whole great city burning, and heard, night and day the boom of dynamite blowing up houses and stores and churches in the desperate effort to stop the fire.

"Many had little or nothing to eat, and even drinking-water was hard to find, but as they walked along with their parents, going they knew not where, they did not complain or cry.

"Little hands held tightly to those they loved and little heads were held erect as they walked for countless blocks to some park or open ground beyond the fire's path."

Between Salt Lake City and Denver, we passed in sight of the mountain of the Holy Cross. Longfellow speaks of this so beautifully in connection with the death of his wife, viz:

"There is a mountain in the distant west,  
That, sun defying, in its deep ravines,  
Displays a cross of snow upon its side.  
Such is the cross I wear upon my breast,  
These eighteen years through all the changing seasons  
Changeless since the day she died."

As we neared Colorado Springs, Pike's Peak arose in all its grandeur, but time forbade our stopping, so we gazed at it longingly and passed on. As we rode through miles and miles of desert lands on our homeward journey I could not help feeling that there was much truth in the statement made by an English woman concerning our American scenery. She said, "American scenery is all scraped together and compressed into a

few remarkable spots, and the rest of the country left without any."

After leaving Denver and its beautiful snowy range of mountains, we saw little that was out of the usual, and found ourselves longing for our loved Philadelphia and the dear ones awaiting us there. This was realized on the evening of the ninth of Fourth Month, after an absence of nine weeks of almost unalloyed pleasure.

### OUR YOUNGER FRIENDS.

A BOY WORTH SOMETHING.—"No trick—ugh, you bad dog! Now lie down! Over on your back! Shake hands with the ladies—no, right hand, stupid! Now beg! Sing a solo! Be a dead dog! Just the trick of miming, Uncle Frank. He knows all these tricks. But I have to keep him drilling on them or he wouldn't mind me when I want him to do one; and a dog that doesn't mind promptly isn't worth a cent anyway."

"Humph!" said Uncle Frank, and fell a-thinking.

That afternoon he took all the boys and girls on a boat ride. It was great fun to go anywhere with him. But to-day the children, especially Steve, didn't know what to make of him. He spent his whole time, from the minute they started, in ordering Steve from one end of the boat to the other.

"Here, Steve, this end is the one for you. Take the bow this trip. Keep your hands out of the water. Where are your eyes, Steve? You didn't report that snag."

Steve grew silent and watched Uncle Frank's eyes to see what he wanted. As they stepped off the boat he felt a kind hand on his shoulder.

"Well done, my boy! It's all for training. Did you know it? I'm going on a two-weeks' cruise next month, and mean to take you along if you like to learn 'the trick of miming.' A boy that doesn't mind isn't worth a cent anyway."—Selected.

"LASSIE."—A dear old Scottish lady was speaking of a certain young business girl, whose advancement had been rapid, just because she has so much business in her—so brisk, prompt and direct. "She's aye sae kindly wi' the auld folk," she said; and she proceeded to give instance after instance of the "lassie's" gracious thoughtfulness.

She is a wise girl this, even from the selfish point of view. She has not allowed the rough and tumble of a busy office to rub off the bloom, as it is so easy to do. She knows that true and sweet womanliness is the one possession which she can by no means afford to lose; that nothing else can take its place; and so she cherishes the graces in her heart, whilst all the time her hands are doing their part in the daily need of toil.

And is there anything more truly womanly than just this gentle readiness to be feet and hands and eyes to those who are growing feeble with the weight of years? It is indeed the motherly instinct, which goes out to the helpless, whether by infancy or age. How it draws all hearts! To be called "lassie," with the tender look which

came into the eyes of the old Scotch lady when she spoke of her girl friend, is a hundred times more worth while than a "commercial diploma," or a university degree.—*East and West.*

THE SCHOOLGIRL'S CHANCE.—"I wish I had a chance to do something," said a young Christian, wishing to show her loyalty by service. "When I am out of school perhaps I can teach in Sunday-school, or do something really worth while."

"My dear girl," said her teacher, "you do not know how I envy you the schoolgirl's chance."

"How can you say that, Miss Dean?" returned Helen, looking puzzled.

"Because I feel it, Helen. A schoolgirl has a wonderful chance to show her color in some quiet way every day of her life. She has a chance to help others over hard places, to lend her influence to the right way and against the wrong; she can whisper a little word, or give a look, or do a deed that will turn the thoughts of her mates to her Master. She can study an ecirite for his dear sake. She can encourage her teacher by appreciation and by conscientious observance of rules. She can influence younger scholars more than she dreams. Why, one of the things I shall remember always is the still unforgotten little kindness shown me by a senior in the high school when I, a forlorn Freshman, stranger to almost the whole school, was going my lonely way home and she spoke pleasantly to me and walked part way with me. The whole atmosphere was changed for me, and I love that girl ever after. Think what a hold upon others one gains by such little wayside deeds. Helen Moore, the schoolgirl's chance is wonderful. See that you use it before sighing and waiting for anything better than you."

With eyes opened at least to watch and see, the schoolgirl went her way.—*Young People.*

ELEVATED FOR HONESTY.—A capital story is told on Charles E. Hughes, who was recently elected Governor of New York.

Last year Hughes conducted the examination of corrupt insurance companies in New York State. Before this work came to him prominent men who wished that companies investigated were debating choice for inquisitor. Charles E. Hughes name was mentioned.

"Has he brains?" some one asked.

"Some."

"Is he brilliant?"

"Not very."

"Will he work?"

"Like a pack-horse."

"Well, why is he recommended? What particular virtue has he?"

"He won't lie, and he can't be lied to. On that recommendation he was taken and proved a remarkable success. Now he has been called to a higher position by the better class of citizens of New York State, and run on a platform the basis of which is:

"He won't lie, and he won't take a lie."—Selected.

Do THE HARD THINGS FIRST.—Suspended above the desk of a Pittsburg bank president's this motto: "Do the Hard Thing First." Ten years ago it was discount clerk in this same bank.

"How did you climb so fast?" I asked.

"I lived up to that text," he replied.

"Tell me about it."

"There is not much to tell. I had long been conscious that I was not getting on as fast as I should. I was not keeping up with my work; it was distasteful to me. When I opened my desk in the morning and found it covered with reminders of work to be done during the day, I became discouraged. There was always plenty of comparatively easy things to do; and these I did first, putting off the disagreeable duties as long as possible. Result: I became intellectually lazy. I felt an increasing incapacity for my work. One morning I woke up. I took stock of myself to find but the trouble. Memoranda of several matters that had long needed attention stared at me from my calendar. Suddenly he thought came to me: 'I have been doing only the easy things. By postponing the disagreeable tasks, the mean, annoying little things, my mental muscles have been allowed to grow flabby. They must get some exercise.' I took off my coat and proceeded to 'clean house.' It wasn't half as hard as I expected. Then I took a card and wrote on it, 'Do the Hard Thing First,' and put it where I could see it every morning—I've been doing the hard things first ever since."—*Brooklyn Central*.

In the year 1726, John Howard, a man to fortune and to fame unknown, started to London on a journey. By some mis-understanding, he and his companion were taken prisoners and were forced to spend some time unlawfully detained in prison. During this experience there came to Howard a knowledge of the abuses which prevailed in penal institutions. After his liberation he began at once his work of trying to reform the prisons in his own land. From this the work spread to other countries and what is known as prison reform to-day grew out of the work of John Howard.

"I would rather have you let those boys alone, Charles," father said. "Wait one moment, my son," father went on as he saw that Charles was about to speak, "and I will give you my reasons. One of them chews and smokes tobacco constantly; another stands around on corners when he should be in school or at work; a third works after school hours in a bowling-alley, hearing and using all kinds of profane language. My son, you can not go with these boys and keep the feeling that these things are wrong. The first few times they will shock you; soon you will begin to feel that people who disapprove of them are old-fashioned and that they are not so bad after all. Going with such company is like spending some time in a coal mine. One soils your clothes, face and hands; the other soils your mind, and soiled minds are in danger of never becoming clean."

# Monte San Salvatore—Switzerland.

From this mountain crest my heart turns to those whom we have left at home; and the quiet of a First-day afternoon seems fitting for the greeting which cold type can suggest but cannot fully express.

At our feet lies the Lake of Lugano—beautiful in its blue color; the mountain sides are green with chestnut, walnut and acacia trees, the last in fragrant bloom; vineyards and gardens rise tier upon tier, and on the very top of this mountain stands a pilgrimage chapel, gorgeous in its interior with the coloring which the Italian loves to see in his place of worship. The open hearts of the peasants and their kindly greetings are always a source of pleasure to the traveller whose heart is not covered with a coat of mail; it is still true that one touch of nature makes the whole world kin. Doubtless the people of northern Italy are on a higher level than those in the south; industry and thrift are here, and in going even from Genoa to Milan we left behind us much of the picturesque olden time, and entered the region of present-day life; it seems sweeter and cleaner in Bellagio and Cadenabbia than in Rapallo and Chiavari; while Milan, with its trolleys and varied industries, noisy as they were, gave us a touch of home. I was reminded of Doctor Peabody's description of the change from Damascus to Beirut, as he entered the zone of Christian influence; the comparison may be extreme, but the difference is in degree, rather than in kind.

When absent from home in this way, it is good to feel the pulse of the universal human heart beating in response to a pleasant word or a kindly greeting. A different kind of people here, outwardly, from those in the home land, but genial and pleasant withal, if you only act on the advice given, perhaps in some guide book, that the Christian graces count for just as much in travelling as they do at home. Now here is a cheerful little man, evidently from French Switzerland, with his friend, who came up the mountain in the car with us, they call him Celestino, and his enjoyment of the ride was delightful to see; his lively French conveyed most clearly his joy in the green grass and trees on the rocky walls of the mountain, and he was evidently drinking in a new experience: he has just now been standing near me to view the prospect towards the west, and I warrant he will go home with many things to tell his people. Peace be upon thee, Celestino, thou dost help humanity to bear its burdens.

Ride with the people here, and mingle with them if you would know the country, and if your "vetturino" has a good horse and treats him kindly, tell him you are glad to see it so, and let go a franc to back it up.

A courteous question will nearly always bring a polite, and often an interested reply; and this is one of the best ways to store your memory. That was a fine touch of unconscious criticism, by-the-way, which I saw on a boot-black's box at the Gotthard station in Lugano the other day—it was just a common wooden box, without any brass trimmings, and on one side was written in chalk—"English spoken"—"American

understood." I walked away with a feeling sense that the Italian had written better than he knew. Then again, on stepping into the apothecary's shop yesterday, what is this advertisement on the wall? "The Quaker Depot Ici." Well, well, it's a little world after all, and a friendly brand of tea might be good in Lugano; drink it, by all means, my good Italian friends, but it is a far cry from the Via Nassa of Lugano to Coulter Street in Germantown.

We had the satisfaction of visiting the Villa Carlotta at Cadenabbia on Lake Como—it is now owned by the Duke of Saxe-Meiningen, but was formerly known as Sommariva and my interest in it was from its association with our own Longfellow and his exquisite lines on Cadenabbia, beginning: "No sound of wheels or hoof-beats breaks the silence of the summer day." The steps on which we sat will be recalled by any one who has been there and heard "the water lapping at his feet."

We had a fellow passenger on the *Carpathia* who is a Methodist clergyman, and he was on his way from his home in Quebec to Palestine, Constantinople, and I knew not how many other places, apparently on mission work among his people. Then he would go to London to the session of the Evangelical Alliance for promoting unity. He was a native of the North of England, and a fine example of the robust health of those people: the good man carried more steam than anybody else on board, so far as my observation went; he would walk the deck with a vigor and clock-work regularity grand to behold, which doubtless accounted for the ease with which he came off victorious over the Cunard Steamship Company, Limited, every time at the table. A Hungarian priest, or father, as the term goes, sat next to my Canadian friend, he came on board in a very low state, with his nerves all broken up, and our Quebec friend helped to cheer him up, so that towards the end of the voyage the clouds seemed lifted for the poor man. Ah! how many paths cross but once in this mortal life! It is easy to write in the lighter vein, but beneath it all let us not fail to hear and to obey the call to duty, wherever it may lead us.

Evening is beginning to fold her mantle over the mountains as I close this. On the western horizon are Monte Rosa and the Matterhorn, but the summer clouds shroud them from our sight, while around us is the life of a summer resort in all its changing tones and colors: nor can I forget that far away to the south "In that fair land o'er-watched by Ischia's mountains" there has been laid all that was left to us of one greatly beloved:

"But thou and I have shaken hands,  
Till growing winters lay me low  
My paths are in the fields I know,  
But thine in undiscovered lands."

Yes, undiscovered and untrodden, but there comes another voice, clear and strong and pure, from the ancient world: "I ye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

GEORGE M. WARNER.

Sixth Month 9th, 1907.

## TEMPERANCE.

[A department edited by EDITH BARSDLEY BELLINGS, 350 Hancock Street, Brooklyn, N. Y., on behalf of the "Friends' Temperance Association of Philadelphia."]

### THE CRY OF THE CHILDREN.

Do you hear the children weeping, O, my brothers,  
Ere the sorrow comes with years?  
They are leaning their young heads against their mothers,

Ere,  
And that cannot stop their tears.  
The young lambs are bleating in the meadows;  
The young birds are chirping in the nest;  
The young fawns are playing with the shadows;  
The young flowers are blowing toward the West;  
But the young, young children, O, my brothers!  
They are weeping bitterly.  
They are weeping in the playtime of the others,  
In the country of the free.

"For Oh!" say the children, "we are weary,  
And we cannot run or leap;  
If we cared for any meadows, it were merely  
To creep down in them, and sleep.  
Our knees tremble sorely in the stooping;  
We fall upon our faces, trying to go;  
And, underneath our heavy eyelids drooping,  
The reddest flowers would look as pale as snow;  
For all day we drag our burden tiring,  
Through the coal-dark, underground;  
Or all day we drive the wheels of iron  
In the factories, round and round.

They look up with their pale and sunken faces,  
And their mind is dead to see.  
For they mind you of their angels in high places,  
With eyes turned on Deity.  
How long," they say, "how long, O cruel nation,  
Will you stand, to leave the world on a child's heart,  
Stifle down with a mailed heel its palpitation,  
And tread onward to your throne amid the mart?  
Our blood splashes upward, O gold-heaper,  
And your purple shows your path!  
But the child's sob in the silence crushes deeper  
Than the strong man in his wrath."

ELIZABETH B. BROWNING.

"It would be like dynamite under the saloon if, *just where he is*, the minister would begin active work against it; if, *just where he is*, the teacher would instruct his pupils; if, *just where he is*, the voter would dedicate his ballot to this movement; and so on, through the shining ranks of the great powers that make for righteousness, from father and mother to kindergarten toddlers, if each were each day doing what each could, *just where he is*."—FRANCES E. WILLARD.

UNCONSTITUTIONAL AND UNGODLY.—All destroyers of our people are violating the constitution. All laws that permit the destruction of our people are unconstitutional and contrary to the eternal, fixed laws of God, contrary to all that is right and good. To license and protect half a million dens of drunkenness, made to drug and rob and murder our laboring men for their money is unconstitutional. It is not right. —HANSEN, *Soldiers' Home*, S. California.

"THE GREAT, LIVE QUESTION."—S. S. McClure, publisher of *McClure's Magazine*, went to San Francisco to investigate for himself the remarkable civic situation in that city. In the course of an interview, published in the *San Francisco Evening Bulletin* of Fifth Month 17th, he said:

"What you've done here is to lay bare the exact mechanism that's revolving in

every American city, big or little. It's the use of politics to increase and protect vice and it's the canker of every community in the country—a little more severe here, perhaps but much the same everywhere.

"I tell you that civic government is now the fundamental idea in the American State. It's going to be the great, live question of the next three or four years—*this effort to crush the saloon with the tributary vicious business. This alliance between the saloon and its interests with the big public service corporations and their interests has got to go. When that's destroyed all the rest is destroyed. Destory that and you destroy the disease.*

"The remedy is in the spread of the Galveston idea—of government by commission. Way back the New England cities started with the good American idea of government by selectmen. Then American cities came to adopt the European form of the city council. But they adopted merely the form and not the spirit. Over there they have a Mayor, whose job is a serious business and who makes it a matter of life study. On the city councils they have the most thoroughly trained experts they can secure. *Over here we have a Mayor who is merely a creature of ward politics, and councilmen who represent nothing but the saloon. We've abandoned the American idea in city government, and we've got to go back to it. Give us a commission like the old board of selectmen—one expert for every department. That's what we need!*

"With that we'll have to obtain somehow the popular election of United States senators. Now the system is no better than the vicious system of ward politics. The state legislatures are breeding places of corruption just like the city wards. Popular election is the only chance to purify the Senate. The Senate is under the dominance of the corporations, just as the city councilmen are under the dominance of the saloon and the interests that revolve about it. *It's the old iniquitous alliance of the saloon and the public service corporation. One plays into the interests of the other, and we're ruled by the terrible allied tyranny.*"

Dr. T. B. Hyslop, superintendent of the Royal Hospital, London, has given out an interesting and unique professional opinion concerning neurasthenia, which is sometimes known as "The great American malady." His conclusion is of special interest to Friends who, as a people, endeavor to obey the Scriptural injunction: "Study to be quiet."

"As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep-depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. Let there be a habit of nightly communion, not as a mendicant, or repeater of words adapted to the tongue of a sage, but as an humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to clear the spirit and strengthen the soul to overcome mere incidental emotion-

alism than any other therapeutic agent known to me."

"For Right is Right, since God is God,  
And Right the day must win;  
To doubt would be disloyalty,  
To falter would be sin."

LIQUOR DEALERS ALARMED.—Delegates attending the National Liquor Dealers Convention predicted at this afternoon's meeting that prohibition or anti-saloon sentiment would be injected into the platform of both great political parties in the next Presidential campaign.

A call was issued for centralizing every liquor interest in the United States, not only to meet the present inroads prohibition is making, but to prevent this issue becoming a factor in the campaign of 1908.

The liquor men advocated organization of a great campaign fund to meet the new conditions, and liberal contributions from every liquor interest were urged. The protective bureau reported that local option had gained in every section, and eulogized the New Jersey Legislature for refusing to adopt local option laws.—*New York Times* Sixth Month 21st.

A VICTORY IN ILLINOIS.—It is said that through the passage of the Berry-Sheldon Local Option Bill, Illinois now possesses one of the best and most effective temperance laws of all the states north of the Mason and Dixon line.

The voting part of three million people was enfranchised on the saloon question.

Until the passage of this measure the people of the State had to depend upon the decision of city and village councils, composed of the mayor and aldermen, to decide this great moral question for every community. Henceforth the people will have opportunity to decide it for themselves.

Dr. Baker, national superintendent of the Anti-Saloon League, has pronounced it "The second greatest victory won by the League in any of the States."

"Deep rooted customs, though wrong are not easily altered; but it is the duty of all to be firm in that which they certainly know is right for."—JOHN WOOLMAN.

The Associated Prohibition Press has furnished the following details, which have been greatly curtailed to suit the space at our disposal.

What the leaders of the brewing industry think of the outlook for their business: despite their increased beer sales, is vividly manifest in the following militant call to arms presented by the so-called "Vigilance Committee," and which was afterward unanimously adopted as the utterance of the convention itself:

"THE RECENT ALARMING GROWTH AN INTENSIFICATION OF THE PROHIBITORY SPIRIT CALL FOR THE GRAVEST CONCERN ON OUR PART AND POINT THE NECESSITY FOR A GENERAL CLOSING UP OF OUR RANKS AND THE ADOPTION OF VIGOROUS MEASURES OF DEFENSE.

"IT IS ONLY TOO APPARENT THAT THE ENEMIES OF OUR INDUSTRY HAVE MORE THAN



ELD THEIR OWN IN THE STRUGGLES OF THE LAST YEAR.

"EMBOLDENED BY THEIR VICTORIES IN THE SOUTH—VICTORIES CONDITIONED BY A WAVE OF FANATICISM—CHEERED BY THEIR ADVANCE IN THE WEST AND NOT DISCOURAGED BY THEIR SETBACKS IN THE EAST, THEY ARE ANNOUNCING GREATER CONQUESTS IN THE NEAR FUTURE. THEIR RESOURCES ARE WITHOUT LIMIT AND THEY REFUSE TO ADMIT DEFEAT. THEY ARE PLEDGED TO A WAR OF EXTENSION."

The report itself of this "Vigilance Committee" covers more than ten thousand words descriptive of the trials, tribulations and defeats and successes achieved by the aid lobbyists and hired defenders of the traffic in every section of the country.

Following are a few extracts from this voluminous communication:

"Colorado—"The Legislature which has just adjourned passed a local option law permitting any voting district or precinct to vote upon and decide the liquor question. We tried our best to defeat this measure, but were handicapped by having a Methodist preacher for Governor, BACKED UP BY A ROMAN SUFFRAGE."

"Georgia appears to have found herself directly in the swath of the late temperance tornado.

"Within the past three months two large towns have voted liquor out."

"The high tidal wave of anti-saloon fanaticism which swept over the South made itself strongly felt in Kentucky. At present here are thirty-two 'wet' counties and eighty-seven 'dry' counties, a gain of twenty-five counties for the Prohibitionists since the enactment of this law. There are still pending twelve elections to be held within the next two months."

"MASSACHUSETTS—Somewhere about twenty bills affecting the liquor interests were introduced into the legislature this year, several of which were particularly dangerous.

"I AM HAPPY TO REPORT THAT WE WERE ABLE TO DEFEAT ALL THESE MEASURES AND THE OTHERS WHICH ARE NOT REFERRED TO HERE SPECIFICALLY, WERE KILLED IN THE COMMITTEE."

"RHODE ISLAND—Of the many liquor bills introduced during the recent session of the Legislature not one became a law."

"VIRGINIA AND NORTH CAROLINA—In these two States the temperance wave has made itself felt strongly, though without the sensational features which have marked its progress in Tennessee. THE LAWS THAT SO LONG SLEPT THE SLEEP OF RIP VAN WINKLE ARE NOW BROAD AWAKE AND STARING. MEN ARE GOING TO JAIL AND PENITENTIARY FOR TAKING LIBERTIES WITH THE EXCISE THAT A LITTLE WHILE AGO WOULD HAVE BEEN INDULGENTLY CONNIVED AT. The good old days of distilling and blockading seem to have gone forever."

"WASHINGTON—None of the many high license and local option bills introduced during the late session of the Legislature succeeded in passing, THANKS TO THE CARE AND VIGILANCE OF THE NORTHWEST BREWERS' ASSOCIATION."

From "THE PRAYER OF AGASSIZ"

On the Isle of Penikese,  
Ringed about by sapphire seas,  
Fanned by breezes salt and cool,  
Stood the Master with his school.

Said the Master to the youth:  
"We have come in search of truth,  
Trying with uncertain key  
Door by door of mystery;  
We are reaching, through His laws,  
To the garment-hem of Cause,  
Him, the endless, unbegin,  
The Unnamable, the One  
Light of all our light the Source,  
Life of life, and Force of force,  
As with fingers of the blind.  
We are groping here to find  
What the hieroglyphics mean  
Of the Unseen in the seen,  
What the Thought which underlies  
Nature's masking and disguise,  
What it is that hides beneath  
Blight and bloom and birth and death.  
By past efforts unavailing,  
Doubt and error, loss and failing,  
Of our weakness made aware,  
On the threshold of our task  
Let us light and guidance ask,  
Let us pause in silent prayer!"

Then the Master in his place  
Bowed his head a little space  
And the leaves by soft airs stirred,  
Lapse of wave and cry of bird,  
Left the solemn hush unbroken  
Of that wordless prayer unspoken,  
While its wish, on earth unsaid,  
Rose to heaven interpreted.

JOHN G. WHITTIER.

AN EYE FOR AN EYE.—The spirit of forgiveness, which is truly divine, has found expression in the native Christians as well as in the missionaries. Four years ago Chen Tai-yung, a native preacher in north China, together with his wife, his youngest son, and his youngest daughter, were hacked to pieces by Boxers in a town outside the great wall in the region of Mongolia. It would have been most natural if Chen Wei-ping, his third son, who was a member of Conference, had felt the impulse to be an "avenger of blood." But, when some months after the massacre, it became possible for the son to visit the place, that he might gather together the bones of his loved ones for proper burial, he refused the offers of indemnity made by the Chinese, making, however, this one request: "I should like to go to that church and preach the gospel to the people who murdered my parents." And he was allowed to go.

"For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same? Be ye therefore perfect, even as your Father which is in heaven is perfect."—*World-wide Missions.*

Of all earthly music, that which reaches farthest into heaven is the beating of a loving heart.—BEECHER.

Bodies Bearing the Name of Friends.

JONATHAN E. RHODES is sojourning in the neighborhood of Parkerville Meeting, Pennsylvania, for the summer.

JOSEPH ELKINTON has been visiting his various friends, and incidentally their meetings, in New Eng-

land lately. On Sixth Month, 26th, to West Linn, Mass. He appeared next opportunity at the marriage of the daughter of the editor of *The Friend*.

HENRY L. DUFFIELD, after attending the recent Yearly Meeting at Westfield, Pa., is reported in the *Williamport Sun* as having served at Philadelphia, Sixth Month 20th, in friend Morgan's congregation, Pa., at the marriage of Miss Freda L. Duffield of Lansdowne, and Helen, in the Westminster of Muncy Township, Pa.

Gathered Notes.

IF ALL WERE MENNONITES.—John K. Ladd, a bootmaker of Tronauville township, wanted to be excused from jury service at court day, because his religion forbade him entering into litigation or serving on a jury.

"What would we do if all were like you?" asked Judge Swartz.

If all were like me," responded the man who had been drawn for jury service, "there would be no necessity for other courts or judges." Ladd was paraded as a Mennonite. He was excused.—*Public Ledger.*

GROWTH OF THE JEWISH POPULATION.—The American Jewish Year Book affirms that there are 1,400,000 Jews in this country. Ninety-two years ago there were only three thousand of them. Nearly half of them live in and about New York. In the year 1840, forty-four new synagogues were built and twenty-two new benevolent societies were organized. Four Jews are members of the House of Representatives and one Jew, RAYNER, of Baltimore, is in the Senate. Sixteen Jews are members of Parliament. There are not very many in the United Kingdom. Some can be found in the Parliaments of Germany, France and Italy. In the first Duma there were twelve Jews, and Russia is perhaps the only country where they have appeared and have not at the whole strengthened the confidence of the public in their ability and devotion to the country in which they live.

At a banquet in Philadelphia a young friend of the Gospel was invited to speak. In the course of his speech he said: "The medical profession have swung to the extreme of materialism just as the followers of certain religious cults have gone to the opposite extreme in spiritualism. In this," says the *Philadelphia Record*, "the old physicians made a lengthy reply in the *Public Ledger* denying that medical men as a rule have ceased to believe in the reality of things spiritual. In support of his position, he cites the result of an investigation made by an editor who sent to thirty of the old physicians the question, 'Do you believe in immortality?' Of these, six hundred replied in the affirmative, five hundred and twenty-eight in the affirmative and seventy-two in the negative. The physician who replied says that 'you might as well preach morality to a flock of swallows or a den of rattlesnakes as to find a basis for ethics among men who do not believe in religion or immortality.'—*Church Advocate.*

WHAT BAPTISTS STAND FOR.—In these days of postal card impatience when people can tolerate little but the most concise statement, it would be a good chance to have what every den-denominationalist has presented in a brief form.

For example, one of the editors of the *Harvardian* being asked to state what Baptists stand for, prepared the following:

"To me the fundamental Baptist principle is salvation by faith alone. From this proceed all other points of Baptist polity. It demands:

- First, The immediate relation of the soul of every person to God, without the intervention of any human being, or ceremony, or rite.

"Second, It requires the baptism of believers only who have exercised the faith required."

"Third, It requires the baptism of those only, who are old enough to understand the faith, and therefore excludes the baptism of infants."

"Fourth, It requires the entire separation of Church and State for no State officials are qualified to individual Christians in any respect in religion."

Fifth, It demands that the maintenance of the Church shall be entirely a human and democratic. Baptists are responsible to no human bishop or priest, but to God alone.

"Sixth, It distinctly implies the salvation of infants who have never reached as age of responsibility. Neither baptism nor any other ordinance or consecra-

tion is required to save those who have not arrived at the age of moral responsibility.

Therefore, the fundamental Baptist principle of salvation by faith alone implies that every human being should be responsible to God alone; that no one can remove this responsibility from any other, or assist any other in bearing it. The individual relation of every human soul to God is the necessary result of pure Baptist principle.

We find by study of early Church history, as well as the interpretation of the New Testament, that immersion in water was then the only baptism, but that a modification or change, by the substitution of pouring or sprinkling, was adopted first in the case of infants or sick persons, because there had grown up a belief that baptism was necessary to salvation. The Baptists do not believe this, and they hold to the original and scriptural form of baptism."

#### SUMMARY OF EVENTS.

UNITED STATES.—A despatch from Washington of the 27th says: "By direction of Attorney General throughout the country, and to the earliest practicable dates, suits against both railway companies to recover penalties for violations of the safety appliance law. Information of the suits was reported to the Interstate Commerce Commission by its Safety Appliance Committee." Among the railroads mentioned are the Pennsylvania and the Philadelphia and Reading Railroad Companies.

A despatch from Harrisburg says: "State Dairy and Food Commissioner Foust has announced that on Seventh Month 1st the enforcement of the new pure food law would begin in every county in Pennsylvania and that the department was fully prepared to begin a thorough inspection of all the agents of the department were called this morning to the department regarding the new law. The Commissioner sent out more than thirty thousand bulletins giving the features of the new law, the chief of which permits the retailer and jobber to place in evidence a guarantee of the manufacturer that the goods are as represented and conform to the Federal standards of purity."

The health of the city of New York has lately been jeopardized by an accumulation of hundreds of tons of rubbish and garbage, which in consequence of a strike of the drivers of the street department had not been promptly removed. It is stated that for three days the streets of the East Side have been literally strewn with rubbish and filthy waste. Bonfires were made in the streets, but these generally failed in their purpose. Increase in illness was reported by East Side physicians.

A special report of the Census Bureau presents a comparative exhibit of the wealth of the United States and of the six principal European countries, as shown by statistics for the year 1896. From these it appears that the wealth of the United States is greater than that of any other country, and is set down at \$9,467,000,000. But when the wealth of the individual inhabitants of these countries is compared it appears that the average of the United Kingdom would have the greatest average, viz. \$1455. The per capita for other countries is as follows: France, \$1238; United States, \$1215; Denmark, \$1110; Germany, \$751; Austria, \$506; Italy, \$493. The per capita wealth of Russia is only \$206.

The average of the National government has closed with a surplus of eight hundred million dollars, one of the largest in the financial history of the country.

Doctor Dixon, Health Commissioner of Penna., has issued a cautionary statement urging the necessity of prompt treatment of wounds, however trivial seeming, caused by explosives on the fourth of the month.

It is stated that the average area of farms in the United States was two hundred and two acres. The *Public Ledger* of this city says: "that this average fell to one hundred and thirty-four acres in 1880 by a progressive subdivision, but the average acreage then failed to rise until it had reached one hundred and forty acres in 1901. In Pennsylvania the average size of farms in 1850 was one hundred and fifteen acres. Fifty years later it was eighty-seven acres. The subdivision has gone on at about the same rate in New Jersey during the period. Farms tend to increase in size in dairy districts, but in certain States this tendency is counteracting purposes."

The city of New York has lately begun a work intended to bring an abundance of pure water to it from

the Catskill Mountain region. The cost of the scheme is estimated at one hundred and sixty-two million dollars. The water will be collected into three immense reservoirs, one of which, the Ashokan, will have a water surface of ten thousand acres. An immense Hudson River, Storm King, which they daily see, will lead to the city. It is expected that it will take years to complete this great undertaking.

FOREIGN.—A manifesto has been issued by members of the late Russian Douma, numbering one hundred and thirty-two persons, belonging to the Social Revolutionists and the Group of Left, which they summon the people to continue by force the struggle for land, liberty and popular representation. In this they say: "The Government dissolved the Douma because it needs an obedient Douma which will support the interests of the aristocrats." "The new election law limits the rights of the peasants and workmen and increases that of the landowners and merchants. The representations of Siberia, the Caucasus and Poland are reduced and some parts of the country are entirely disfranchised and the Minister of the Interior and the Governors are given great powers to manipulate elections." "The third Douma will not include defenders of the interests of the proletariat." "The Government will yield only to force, and through a steady, organized struggle will the people conquer their rights."

The head of the Polish delegation to the late Douma Dmowski, has issued a statement respecting the condition and hopes of that country, in which he says: "The Poles have lost two-thirds of their representation although they were the most parliamentary and most cultured element in the Douma. The Poles, however, are not crushed, but will struggle for autonomy until that is obtained. The Russian Government was unable to crush Polish pretensions by a century of oppression. Poland is not yet dead, but, on the contrary, is fast regenerating and progressing in every way, notwithstanding Russian misrule."

The resolution introduced by the British Premier Campbell-Bannerman intended to curtail the power of the House of Lords has been discussed in the House of Commons. In this discussion the Government proposes that provision should be made for conferences of Lords when differences arose over a bill. If no agreement was reached, the bill should be reintroduced and sent to the House of Lords, a declaration that should a second conference fail to result in an agreement the House of Commons would pass the bill over the heads of the Lords. After three days discussion the resolution was adopted in the House of Commons by a vote of four hundred and thirty-two to one hundred and forty-seven.

It is stated that the decreasing population of the farming districts of England has awakened serious thoughtfulness among its statesmen. There are now sixty thousand fewer farmers and graziers in the country than there were in 1881. A bill is now pending in Parliament to assist farmers in acquiring small holdings of one to five acres in the hope of reviving British agriculture. It is said that small holdings exist in various countries, particularly in Belgium, Denmark, Switzerland and France, have contributed greatly to the welfare of those countries.

Marcelin Albert, the leader of the wine-growers in southern France has recently had an interview with the Premier Clemenceau in Paris, in which he stated the latter promised if the wine growers would give up their illegal attitude he would release the prisoners, withdraw the troops and take the most lenient view of everything that has occurred, and further, that the Premier had promised to do all that was in his power to advance the interests of the wine growers. These promises were believed to be unsatisfactory by the winegrowers and were rejected. M. Albert afterwards surrendered himself to the authorities. The Chamber of Deputies by a vote of one hundred and twenty-two has sustained the action of the Government in connection with the disturbances in the south of France. The district which has been in revolt covers about ten thousand square miles and has a population of about one million five hundred thousand.

Delegates from the Hague of the 27th says: "All the delegates to the conference agree that the first important sitting will be the arbitration, which many of the Powers, chiefly the United States, wish to strengthen to such an extent that no institution which gradually will be the arbiter of war among nations. The principal object of this direction is to render the Hague arbitration tribunal really permanent

giving it such power, prestige and influence, and, above all, unshakable impartiality, as to command universal confidence, and also to simplify the procedure and lessen the expenses, thus making it more accessible." The exemption of all private property, except contraband from capture on the high sea has been advocated by Joseph H. Choate, an American delegate.

The Emperor of China has lately sent a message to President Roosevelt upon the remission of the great thanks for this noble exhibition of his friendship for China, which is deeply and greatly appreciated by him alone taken the lead in a matter of international justice."

#### RECEIPTS.

Unless otherwise specified, two dollars have been received from each person, paying for vol. 81.

Ann Kirkbride, Phila., David S. Brown, Pa., \$5; for himself; J. Morton Brown and Crosby M. Brown, Jr., J. Barclay Hilyard, Pa.; Wm. Scattergood, Agt. Pa., \$4 for Charles S. Carter and George Forsythe; David S. Painter, Calif. \$1 to No. 27; Lewis R. Whitacre, N. J.; Abby L. Walsley for E. H. Foster, Pa.

Remittances received after Third-day noon will not appear in the Receipts until the following week.

#### NOTICES.

Young woman Friend wants to do light household in friends' family in or near Philadelphia this coming winter.

Address "L." Office of THE FRIEND.

A THIRD edition of the little tract entitled "The Society of Friends, commonly called Quakers" has just been issued. It can be obtained at cost price, two cents a copy, by addressing Wm. B. Kirkbride, 908 Berkeley Avenue, Trenton, N. J.

WANTED.—A young woman Friend as attendant and helper in a Friend's family in Philadelphia.

Reply at once to "W" care Office of THE FRIEND.

FRIENDS' LIBRARY, 142 N. SIXTEENTH STREET, PHILA. During the Seventh and Eighth Months the Library will be open only on Fifth-day mornings from 9 A. M. to 1 P. M.

WESTWON BOARDING SCHOOL.—The School year 1907-8 opens on Ninth Month 10, 1907. As rooms are rented before the end of the current spring term application for the admission of new pupils should be made at once.

WILLIAM F. WICKERSHAM, Principal, WESTWON, PENNA.

MARRIED.—In Friends' Meeting-house, in West Falmouth, Mass., and under care of Western District Monthly Meeting of Philadelphia, William Smith Esq. of Darlington, Maryland, and Mary Edger Dillingham of Philadelphia, on the twenty-sixth of Sixth Month 1907. Residence now in Nyack, N. Y.

DIED.—At the Elklands, Pa., on the twenty-second of Second Month, 1907, HENRY BRACKMAN, in the eighty-first year of his age. He was a native of Hameln, Germany, coming to this country in early life and when about thirty-nine years of age was at his request, received into membership in the Society of Friends. During the remainder of his life he was interested and concerned member, and we may trust that the influence of his gentle and loving spirit will bear fruit in the rising generation. The infirmities which were incidental to old age, were borne with patience and humility; and it was evident that He whom our dear friend had endeavored to serve whilst in health and strength, did not forsake him in his declining days. To a friend who sat by his side several months before his death, he spoke of Sheba's gem coming up to see Solomon, and then with joyful emphasis, three times repeated the words, "Behold a greater than Solomon is here." Those who were present were made sensible of the overshadowing presence of the Master, and how long cherish the memory of a visit so refreshing and comforting. His children were frequently exhorted to "Wear the armor of Righteousness, and the Shield of Faith." A few days before the end, being asked if he were tired, he replied, "I am waiting for the morning of that blessed day to dawn, then added, 'I am thinking of the joy when we all meet in that Better Land.'"

WILLIAM H. FILE'S SONS, PRINTERS, No. 422 Walnut Street.















